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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Cornelia's Reply.

Cornelia, a matron of Ancient Rome,
Was busied one day in her quiet home,
Ruling the house with her firm, gentle rule,
Her husband abroad and her boys at school,
But she, in her manifold toils and cares,
Still blending her joys and hopes with theirs.

To visit Cornelia that day there came
A rich Roman lady of noble name,
Very fair she was, and as proud as fair,
Queenly her bearing, disdainful her air,
Regal her robe, each soft flowing fold
Lustrous with purple, embroidered with gold;
Slaves followed her steps who bore in their hands
Caskets of jewels from Orient lands,
Spoils of the provinces, glittering gems
Plucked by the victors from king's diadems.
These royal trophies of Rome's proudest day
The haughty patrician came to display.
"Behold," she exclaimed, "my jewels so rare!
Cornelia, what have you with them to compare?"

Cornelia gazed on the dazzling array;
She silently gazed, turned, silent, away.
From caskets and gems her quick glance had strayed
To the inner court where the fountain played.
Whence clear on her listening ear there fell
Glad tones from the two she loved so well:
A moment more at the mother's call,
Together they entered the lofty hall
The youthful Graechi, one calm and sedate,
The shade on his brow of his future fate,
The other a bold and joyous youth,
The fire in his eye of valor and truth.
Embracing them both, with a mother's pride,
"These are my jewels," Cornelia replied.

Dead and forgotten this many a day,
The rich Roman lady has passed away;
Ages have rolled o'er Cornelia's grave
And the graves of Graechi, true and brave;
Living to-day is Cornelia's reply.
Fresh and immortal, it never can die,
Clear as a diamond, it beams on our sight,
Cheering our souls with its tranquil light,
A light not of earth—a ray from above,
The pure quenchless light of a mother's love.

—From "Nothing to Wear, and Other Poems," by William Allen Butler.

All who renew their subscription before January, 1903, will receive the Year Book free as premium.

Items of News and Comment.

Missionary Petter's Cheyenne church at Cantonment consists at present of 24 members.

Missionary Pankratz, laboring for the Mennonite Brethren, arrived safely in Secunderab, India, October 28th.

Rev. J. S. Hirschler, of Hillsboro, Kan., though he has rallied somewhat from his sickness is still far from well. Let us all remember him in our prayers.

Missionary M. M. Horsch has lately been visiting among the Kansas churches. He expects to settle with his family in Ioamosa, California, and serve the brethren there.

Sister Krocker, wife of Missionary J. F. Krocker, Janjgir, India, has charge of a Sunday-school at the mission. The First Mennonite Sunday-school of Philadelphia quite recently sent a Christmas present of $11 to Mrs. Krocker and her school. They will receive it just about at the proper time.

The Evangelical Alliance of Pennsylvania held its sixth annual convention in Easton this week, from Monday to Thursday. The program contained the names of some eminent ministers from Philadelphia, and various towns throughout the State. Rev. N. B. Grubb, of Philadelphia, opened the discussion of the topic, "Evangelistic Work in the Rural Districts".

$68.60 was the sum total of the receipts for missions realized in the Berne (Ind.) church on Thanksgiving day. This included the proceeds of the sale of the children's farm and garden products, the children's cash contribution (together amounting to $06.02), and the collection lifted in the congregation. A part of this sum will be invested in an ox-team for Missionary Penner's use.

Missionary H. R. Voth writes to the "Bundesbote" that he contemplates preparing a Moqui dictionary, a little grammar, and other literature for the press. This indicates a decided progress in the work at Oraibi. He is assisted in this work by Bro. Epp. He believes a crisis has been reached in the spiritual progress of the Moquis and that a change of workers just now would be undesirable.

Last Friday, Dr. Joseph Parker, the famous London preacher, died, at 72 years of age. Since 1874, he preached in what is called the "City Temple," and was regarded one of the most brilliant pulpit orators of the age. In his autobiographical sketch he writes, "I love to preach. I preach because I breathe. O Saviour! Lamb of the eternal God! Keep me near thy cross, and make me bold in thy name!"

He was also a writer. His great work is the "Parker's People's Bible", a commentary on the Scriptures in 27 volumes.

Oberlin's New President.

The following estimate of the new president of Oberlin College, Ohio, by the editor of "The Outlook" in its issue of November 29th, has been kindly sent us by a valued friend and brother:

"Oberlin College has elected Henry Churchill King, its Professor of Theology and Philosophy, as President, to succeed Dr. John Henry Barrows. The contrast between the two men is striking. Dr. Barrows was a man of affairs, in the best sense of the term a man of the world, an orator, admirable as an officer to represent Oberlin College before the public and to make its past services and its present needs better known.

"Dr. King is a thinker, a student, a philosopher, preeminently, we should say, a university man. His recent publications show him to be possessed of an evangelical spirit mated to a catholic, broad and progressive intellect. In this respect he is a worthy successor of two of his most eminent predecessors, Dr. Fairchild and Dr. Finney, and, we venture to predict, will maintain the best traditions of a college, which, by the earnestness of its spirit and the progressiveness of its thought, has rendered a service to the country extraordinarily in excess of what might have been expected from its always limited endowment. Dr. King has been identified with Oberlin during most of his life, as student, post-graduate, and successively teacher of Latin, mathematics, philosophy and theology, and for over ten years as Dean of the College. His volumes on "Reconstruction in Theology" and on "Theology and the Social Consciousness" show a man abreast of the age in his appreciation of its needs and his understanding of his thinking."

In this connection it is pertinent to remark that Dr. C. I. Scofield sees in Professor King's "Reconstruction in Theology" "an affectionate and sympathetic book on Ritschlianism". That Oberlin has a most popular and scholarly man at its head is a matter for congratulation and this fact will distinctly make for its high rank among the colleges of the land. Whether his evangelical spirit is worthy to be classed with Finney's still remains to be seen.

The Moqui Indians of Arizona.

The home of the Moqui Indians is on the Painted Desert in northeastern Arizona, where they have always lived. It is a barren and desolate spot, and has been likened to Hades with its fires extinguished. Nevertheless, it is an exceedingly interesting region, and furnishes many attractions. The landscape is highly picturesque, and the phantasmagoric effects of the rarefied atmosphere are bewitching.

The Moquis live in seven pueblos or towns, which are built on three rocky mesas. The altitude is about seven thousand feet above sea-level, and the mesas are from six to eight hundred feet higher than the surrounding plain. The houses are built of stone and mortar, and rise in terraces from one to five stories high, back from a street or court. Modern doors and windows are used in some of the houses, and the upper stories are reached by stone stairways or ladders from the outside. The rooms are smoothly plastered and whitewashed, and the houses are dirty and unsanitary.

The Moquis were once a numerous people, but at the present time the entire population of the seven villages numbers less than two thousand souls. Paths have been cut into the solid rock a

foot deep which were worn by the soft tread of moccasined feet during centuries of travel.

In these sky cities the Moquis lived a retired life well suited to their quiet disposition, love of home-life, and tireless industry. The men are kind, the women virtuous, and the children obedient. Indeed, their children are unusually well-behaved, and not a spoilt child can be found among them. There is never any fighting or quarrelling, and all disputes are submitted to a peace council, whose decision is final, and obeyed without a murmur.

This people are shy of strangers, but if addressed by the magic word, "Lolomi", their reserve is instantly gone. It is the open sesame to their hearts and homes, and after that the house contains nothing too good to bestow upon the welcome guest. They are true children of nature, and are as yet uncorrupted by the vices of white civilization.

Their industries are few, but afford sufficient income to provide for their modest needs. They are primarily tillers of the soil, and as agriculturists succeed under circumstances which would wholly baffle and discourage an eastern farmer. They make baskets and pottery, weave cloth and dress skins for their own use and to barter in trade with their neighbors. They like silver, and have skilled workmen in the white metal who mold it into beads and buttons, and make various trinkets which are worn for personal adornment. They care nothing for gold, and silver is their only money. Chalchihuitl is their favorite gem, and to own a turquoise stone is regarded as an omen of good fortune to the happy possessor.

The mesas are all rock and utterly barren, and all supplies are brought by hand from a great distance over a difficult trail. A less active and industrious people under such circumstances, would soon starve to death; but the Moquis are self-supporting, and have never asked or received help from Uncle Sam. In the morning the public crier proclaims in stentorian tones from the housetops the program for the day, which sends every one to his daily task. They are inured to labor, and do not count work as a hardship. It is only by incessant toil that they succeed at all in earning a living, with the scanty resources at their command, and the only surprise is that they succeed so well. There is scarcely an hour in the twenty-four that men and women are not seen either going or coming on some mission to provision the home.

The burro is the common carrier, and because of his sterling qualities is a prime favorite in all the pueblos. If he has any faults, they are all condoned, save one, that of theft. If he is caught in a corn-field stealing corn, one of his ears is cut off as a punishment for his crime, and if the offense is repeated he loses the other ear.

The amount of tillable land is limited, and found only in small patches, which causes the farms to be widely scattered. Corn is their principal crop. The seed is dropped into deep holes made in the sand with a stick. It is a hardy, native variety that needs only a little moisture to make it grow. The grain is small and hard, like popcorn, and ripens in several different colors. It is ground into meal by the women in stone hand-mills. Every house has its own mill, and when it is in operation the sound of the grinding is heard in the street, accompanied usually by a low chant song by a woman's voice. The meal is mixed with water into a thin batter which is spread by the hand on a hot flat stone. It is baked in a moment, being as thin as a wafer, which, when done, is stripped from the stone, and while hot is rolled and folded, making their prized piki bread. It is only one out of about fifty different methods that the Moquis have of preparing corn for the table, or about twice the number of styles known to the modern chef.

The Moqui woman is favored above many of her sex who live in our own land. As a child she receives much attention and toys galore, as the parents are very fond of their children, and devote much time to their amusement. They make dolls of their "kachinas," which the children use for playthings. A "kachina" is an emblem of a deity, and is represented either in the form of a doll carved out of cottonwood, worked into figures on plaques or baskets, or painted on tiles and pottery. They have more than two hundred and fifty kachina dolls, each one representing a different deity. Whenever a child receives a doll, it is taught its name and attributes, and thus they combine amusement with instruction. It is, indeed, a perfect system of kindergarten instruction which the Moquis invented and used centuries before the idea entered the brain of Froebel.

When the girl is ten years old her education proper begins, and she is systematically inducted into the mysteries of housekeeping. At fifteen she has completed the curriculum, and can cook, bake, sew, dye, spin, and weave, and is, indeed, graduated in all the accomplishments of the finished Moqui maiden. She now does up her hair in two large coils, or whorls—one on each side of her head just above the ear—which are intended to resemble full-blown squash-blossoms, and signify that the wearer is of marriageable age and in the matrimonial market. It gives her a striking yet not unbecoming appearance, and would be something unique if it were adopted by modern fashion and brought into vogue. After marriage the hair is let down and tied in two long rolls which fall over the shoulders. The form of coiffure is supposed to resemble a matured, dried squash-blossom, and is emblematic of fruitfulness.

Her dress is not Spanish, nor yet altogether Indian; yet is simple, comfortable and becoming, which is more than sometimes can be said of civilized costumes. She chooses her own husband, inherits her mother's name and property, and owns the house in which she lives. Instead of the man owning and bossing everything as he so dearly loves to do in our own civilization, the labor and property of the Moqui husband and wife are equally divided, the former owning and tending the fields and flocks, and the latter owning and governing the house. —"Pittsburg Advocate."

A Matured Christian.

ELWOOD S. SHELLY.

In the study of statistics we find that only a comparatively small proportion of the human race have their names enrolled as members of the Christian church. According to this calculation many people reckon out the number of Christians in the world to-day. I am afraid however that such a calculation will at once fail to be accurate. When we at times observe the lives of professing Christians, we must indeed shudder and at once admit that there are still vast numbers in the Church who have not yet attained the stage of a matured Christian life.

By a matured Christian life we must however not understand a perfect life. Though Christ lived a perfect life before us, and thus became our Example, yet we must remember that He was the Divine Son of God, and that we, on the contrary, are born in sin and are continually environed by the sinful influence of the world. We are however to come to that state in which we are wholly regenerated and cleansed from our impurities, and in which our only inclination is to live for Jesus and to do His Divine will.

If we are living a fully matured Christian life, we are always willing to humble instead of exalting ourselves. We are then ever ready to realize our weakness and ever ready to look upon our Divine Guide and Strength. "More about Jesus would I know" is the incessant longing of every true Christian. If we are true followers of Christ we are ever willing to give God all the honor for what we are permitted to accomplish by His help and strength. The true Christian is not proud, but is ever willing to humble himself down to the most lowly for the Master's sake. Like the good Samaritan we are also willing to pour oil and wine into the aching wounds of our fellow-men. If we are true followers of Christ, we will not leave anyone in need of it if it is in our power to rescue him.

There are many people who perform deeds of kindness only when they can be seen of men, expecting to be honored for it; but we remember how bitterly Christ accused the scribes and Pharisees for seeming to be what they in reality were not. We may be able to deceive our neighbors and friends—and even ourselves; but let us ever remember that we cannot deceive God. He sees into the innermost heart and pronounces His judgment accordingly.

The true Christian is ever inclined to follow the Master's footsteps, and yet will not be able to reach the superlative height of maturity until he has reached his final destination in glory above, where he shall be like Christ.

Milford Square, Penna.

Union Churches a Failure.

The remark is often made that union churches are a failure, and tend to disunion and strife. Undoubtedly in a certain sense this is true, for union churches are often established by men who have no faith in them, who do not regard the Saviour's prayer that his people all might be one, and are only driven to unite temporarily with other Christian people, because it is impossible for them to have a church after their own style and fashion. They enter upon a scheme of union, not from the profound conviction that sects and divisions are carnal, and sinful, but because they can have a union meeting, where it would be impossible for them to have a meeting of their own denomination. But as a rule they undertake this only as a temporary expedient, still holding fast their confidence in all the errors and mistakes which separate them, and with the tacit or express understanding, that as soon as their own party gets strong enough to sustain itself, they will break the union, and draw out their forces and establish their separate sectarian interests.

Thus denominational leaders, overseers, missionary, secretaries, etc., are liable to prophesy evil, and to use their efforts to fulfill their own predictions and disintegrate a feeble church which has never been fairly compacted together by that which every joint supplieth, or builded as an holy temple unto the Lord.

This spirit of partyism has its motives. Denominational interests must be fostered; denominational publications must be circulated; denominational collections must be taken; denominational partisans must be provided with places where they can get their bread; and a little church which maintains its integrity in the fear of God, and in accordance with his word, becomes a speckled bird, pecked at from every quarter, and has as much trouble to maintain its autonomy, as a little island in the Pacific has to maintain its independence under the pressure which comes from the diplomacy and the artillery of such magnanimous patrons as the great powers of Europe prove to be in dealing with small and defenceless communities.

It is true that union churches fail. So do denominational churches, and the "woods are full of" their empty meeting-houses; and church after church in the great cities is abandoned, consolidated, or bolstered up as a mission by outside parties. In many a neighborhood in country and in city, there are two or three denominational churches standing over against each other, all of which have proved failures. If there had been only one church and that a church of Christ, there certainly would have been but one failure and one empty meeting-house as a memorial of it.

A law is never properly tested until it is executed by men who believe in it, and who desire to see it succeed. A machine is never truly tested by men who are hoping that it will break down, and who are unwilling to acknowledge that it has any merit or excellence; and we shall never know whether union churches are to be a success or a failure until they are established and conducted in the fear of God, by men who are profoundly convinced of the sinfulness and shamefulness of sectarian divisions among the one family and one fold for whose unity the Lord Jesus so earnestly labored and prayed.

Doubtless some union churches will be failures so long as they are composed of people who are only driven to them by the pressure of poverty, and so long as denominational partisans hate them and fight them, and gain their bread by distracting and destroying them. Nevertheless a fair trial may show that they have as much vitality as other churches of equal strength. And when the chief Shepherd shall gather the one flock into one great fold, we shall see the beauties of unity so distinctly that we shall be ashamed of the excuses we have made and the defences we have offered for our divisions, our disobedience, and our disregard of the express will of the Saviour whose dying prayer for His church was "that they all may be ONE." H. L. H.

Temperance Crumbs Picked Up.

A. M. FRETZ.

Oh dreadful the judgment upon Ephraim and Judah! Why? That is the danger of America to-day. We are now a beacon light to the world. Shall we barter this splendid vantageground for the sake of expanding our beer trade in the Philippines and selling rum and firearms to the child races of the world? If America does not make and keep her hands clean, and make her consistent example a saviour to the world, she will become a stumbling-block and a polluter of those who behold her. Already our missionaries tell us that drunkenness is supposed to be a doctrine of Christianity. The heathen think that rum and tobacco are two of our gods.

A gentleman going into a merchant's office was struck with the following inscription, on a card, nailed to his desk:

Which?
Wife or whiskey?
The Babes or the Bottles?
Home or Hell?

"Where did you get that, and what did you nail it up there for?" he asked the merchant. "I wrote it myself and nailed it there. Some time ago I found myself falling into the drinking habit. My business faculties were becoming dulled, my appetite failing, craving constantly for alcoholic stimulants. I saw tears in the eyes of my wife, wonder depicted on the faces of my children, and then I took a long look ahead. I wrote that. Its awful revelation burst upon me like a flash. I nailed it there and read it a hundred times that afternoon. I drank nothing since. That card speaks three solemn warnings—one from the altar, one from the cradle, and the third and the last from—" Here he shook his head and resumed his work.

Preach Christ Crucified.

A young man just starting upon work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said: "You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the mountains or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you follow it, will take you to London. Just so every text you shall choose to preach from in the Bible, will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."—"Exchange."

Our C. E. Topic.

Topic for December 7: Do I DISCOURAGE OTHERS? Mark 10: 46–52. Num. 13: 26–33.

MEDITATIONS.

No one wants to discourage another, unless from doing evil or from being overtaken by it. As a rule we like to see our friends happy and cheerful and we would not withhold from them anything which might add to their happiness, success or prosperity. No Christian would by any means discourage another from becoming a Christian.

Nevertheless we often discourage others from taking this very step from various mistaken motives. The disciples wanted to silence the cry of blind Bartimeus because they did not want a mere beggar to trouble the Master, doubtless thinking that the Lord had no time for the poor, for publicans and sinners. They felt their aristocracy, these apostles, very much I imagine as did the Southern people a generation ago—liberty and the inborn rights of humanity were for the white race, but not for the black. They were doubtless honest in thinking so, and so were the disciples in forbidding Bartimeus a place in their circle. But the event proved that their motive was wrong. And we are wrong when we speak or act as if Christ were only for our particular set. A father makes a big mistake if he speaks of Christ only to his "good" boys, and forbears mentioning Him to the "black sheep" of the family, the very one perhaps to whom Christ Himself would speak first. "Black" as he is, the boy will keenly feel the neglect and the consequent discouragement.

I have known cases in which certain supposed inferior members of churches felt very much hurt because the minister did not speak to them about religious truths with the same freedom and warmth as when he conversed with those who were supposed to be more appreciative, and they were exceedingly discouraged by it.

Even the "shadiest" character you meet in town, the ex-convict, the saloon-keeper, the social wreck, the "crook" who has been in the lockup half a dozen times, even these are not to be passed by with a sneer, as though they were too low for the Saviour's fellowship. And these men mostly see the Levites lift their skirts and judge Christianity accordingly. It is not for them. Let us not be guilty of taking away from social outcasts whatever hope of reclamation may still cling to them. Let us introduce them to the Saviour and perhaps win them.

Discouragement is the mother of discouragement. Any Christian professor who takes his religion as he would his quinine, with a shudder, is a discouraging example. If a holy life is bound up with such sadness, it is no wonder that many outsiders do not care to come in. It is imperative for every Christian to know the joy of serving God. If he does not, he may easily become a stumbling-block. Many children have already been frightened away from a profession of Christianity because their parents got no farther in their conception of Christianity than that it is hard, stern law without gospel.

We may thus in various ways discourage others from coming to Christ; we may also discourage young Christians from growing in faith. Ten unbelieving spies filled a whole nation with the "blues" by their own lack of faith. It is a beautiful sight to see young people entering the Christian life with high hopes, dashing enthusiasm and contagious good cheer. But look at some of them several years afterward and you will notice a change for the worse. Hope has given place to a dreary resignation, enthusiasm to indifference and their good cheer is not as bright as it was at one time. What is the reason? Very often it is because the older members did not share their enthusiasm, and were more skeptical. They should have been farther advanced in faith than they were and the young converts noticed this defect, and their glowing trust received a chill. They expected to be spoken to and encouraged, they waited for ripe counsel and light from those who had preceded them, and they were slighted and disappointed.

Do we discourage others? Let every Christian put this question seriously to himself and let him by all means take heed lest he be a stumblingblock to others,—something he cannot afford to be.

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Editorial.

What is the A-B-C of the gospel? What is the first lesson in revelation we ought to teach our children, and missionaries ought to preach to the heathen? Now we are after facts, not opinions which may be merely theories. Paul seems to settle the matter —and Paul speaks for the Holy Spirit. He writes to the Corinthians (1 Cor. 15: 3), "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures". Paul's kindergarten gospel was therefore first, Christ crucified, secondly, Christ buried, thirdly, Christ risen. Many perverters of truth in these days would begin with the Sermon on the Mount. Paul evidently did not think so.

If there is any one man living to whom I would go to hear the last word spoken with authority on the subject of electricity, that man is Edison. Electricity, its laws and manifestations, has been the life-study of that man. When he began his study, everything was a problem to him. But he experimented, thought, read —and not least of all, waited, and from time to time mysteries were revealed, problems solved themselves, apparent contradictions disappeared and law and order were evolved out of original chaos.

Is it otherwise with God's Word? Its essential truth and harmony and unity are revealed only to the patient, tireless seeker, who reads, thinks, compares, waits and prays, until the mind of God emerges from amidst the weltering chaos of history, poem, proverb, parable, psalm, prophecy, incident and miracle as the earth with its mountains and valleys, forests and plains, beasts, fowls, creeping things and man, gradually rose out of the primeval sea. All contradictions have disappeared. All dispute and ink-slinging as to the human origin and composition of the Bible, the historicity of this or that passage, the precise literary form and value of this or that section give way to the soul-lessons contained in every jot and tittle of the inspired record. The more the whole man is absorbed in the Book, the surer he becomes of its Divine truth from cover to cover. When an old man who has given fifty years to the study of the Bible tells me that it is all the Word of God, such a testimony is bound to have immense weight with me.

Next to a warm heart for men and their salvation, the most potent force in working up the missionary spirit is a knowledge of the people among whom our missionaries labor, an appreciation of their mode of living, their good as well as their bad qualities, their struggles and hardships and their ways of thinking. We have been carrying on missions among the Moquis in Arizona for ten years, and many of us still know comparatively little of these people. In this number we quote from a contemporary an excellent, and, so far as we know, faithful account of life among the unique Moqui tribe, so different in its habits from the ordinary traditional Indian.

The quarterly report of Missionary Petter is also very interesting and significant. Every word in it counts. Every reader should make it a matter of conscience to read it. It will be found on the opposite page.

Likewise our missionary situation in India is slowly coming to a crisis. Read "Orphanages and Hospitals in India" in this number. Our missions are compelled to be largely "medical missions," which was to be expected, since all other missionaries and missionary societies in the prosecution of their work in the past have had the same experience. A hospital is needed and a doctor — or a doctor and surgeon in one. The situation will soon reach its culmination point, and we will either have to shrink or enlarge our activities, advance or retreat. Who is ready to make an advance move? Who is ready to follow? The ministers in our churches should state the matter clearly and forcibly to their people. The Mennonite people, not the Conference, nor the Mission Board, are the real conductors and initiators of our India missions, and they are responsible for the progress or regress of this work. They are the stockholders. The Mission Board is only their agent.

Those "Queer" Mennonites.

To the world in general Mennonites have been a "peculiar" people, and a staring, gaping world of spectators has hitherto regarded them as rare specimens for the social museums. Not a few curious spirits have focused them under their social and religious microscopes and have written wonderingly of what they could see. Another of these students comes to light in a special correspondence to the Indianapolis "News" from Winnipeg, Manitoba. From studying the species Doukhobor he was tempted to turn to the species Mennonite, and this is the entry in his public note-book:—

"The recent disastrous experience of the Doukhobors is in startling contrast to the success and prosperity achieved by the Mennonites, also exiles from Russia and regarded as the queerest people who ever entered this country. In their religious views and in their social customs they are even more eccentric than the Doukhobors."

Note the words, "queerest" and "eccentric". These terms are applied to the social customs and religious views of the Mennonites, such as "non-participation in military service", their "simple though abundant manner of living", their marrying young, possibly the peculiarities of dress, etc.

Now we do not believe any good Mennonite needs to smart under the above epithets. They convey no reproach, they are not a p p r o b r i o u s by any means. "Non-participation in military service" is not a principle of which any one needs to be ashamed. And every succeeding generation of Mennonites has less and less reason to be ashamed, since governments and statesmen, kings, presidents and cabinets are everywhere striving more and more to avert war by appealing to diplomacy and courts of arbitration. In a recent article in "Success", James Bryce, M. P., a deep student of statecraft, believes that at least three recent wars might have been averted by resort to these peaceable expedients. Doubtless he included the inglorious and notorious Boer war among the three, perhaps the Spanish-American war. This man evidently believes in a gradual dying out of the resort-to-arms sentiment, and in this belief he is as much a Mennonite as he is a good citizen of Britain. Whether he is "queer" or "eccentric", the student of the species Mennonite must determine.

James Russell Lowell is generally admitted to have been as good an American patriot as ever hailed the American flag. Yet among the immortal lines in the first series of his "Biglow Papers" are these:

"Ez fer war, I call it murder,
There you hev it plain an flat,
I don't need to go no furder
Than my testyment fer that."

Perhaps when he graced the court of St. James as one of the best ministers that ever represented this country there he taught the Honorable James Bryce, M. P. and others such "eccentric" notions. But however we rate opposition to war, it is continually winning adherents. It will ever remain the special (perhaps "eccentric") glory of Pennsylvania that its first settlers were such as believed in treating with the Indians on amicable rather than bloody terms. The Quakers and the Mennonites, "queer" as they were in their day, have made Pennsylvania what it is.

As to the "simple, though abundant manner of living" which doubtless contribute to the "eccentricity" of these Manitoba Mennonites, that is to their credit—that is, the simplicity, at least, if not the abundance. A simple life, with few wants and modest aspirations, — a lowly home, cheap, though clean and wholesome, — a disposition calm and cheerful and content with little, a determination to earn an honest dollar by honest labor, and help do the world's work — the absence of enervating luxuries, and of the feverish high-life that saps the vitality of Christian manhood — all this is far more admirable than "eccentric", and we are sure that our "simple" brethren are enjoying life far more keenly and are living longer than those who are miserable and die young because they d i s d a i n "eccentricity." James A. Garfield believed in "plain living and high thinking," and it were well if all mankind could become "eccentric" for the sake of simplicity of habits and a minimum of wants.

That there are some habits and ways among the Mennonites that are not so lofty as these just exploited, goes without saying. There are "cranks" even among Mennonites, and at times impracticable and visionary ideas prevail in an entire people and community. But we did not know till now, though we do not believe it, that Mennonites enjoy a monopoly of crankiness.

We are not now standing up for men, we are defending principles. It is not because Mennonites hold to the principles of anti-militarism and simplicity of life, but it is because of the excellence of the principles themselves that we protest against the patronizing, half-sneering spirit which shows through the

Winnipeg correspondence.

A life which follows in the steps of Christ, whether such life be led by Mennonite, Doukhobor, Quaker, Episcopal or Campbellite, is bound to elicit expressions of astonishment from those who think it "smart" to drift with the current of the thoughtless multitude. Every thoughtful life is "eccentric" in the eyes of the thoughtless. Anti-slavery men and abolitionists were once the laughing-stocks of the brainless crowd. But the tune has changed. Mennonites in Switzerland nearly four centuries ago, who contended for the complete seyerance of church and state, were treated as heretics and banished. Later on it became one of the corner stones of American liberty. It was passing "queer" then; what is it now?

Our advice to all correspondents is: Be chary with your adjectives, and especially shun such epithets as "queer" and "eccentric" unless you know a little history and can take off your hat before a man who sticks to a lofty principle.

Correspondence.

NOBLE, IOWA.—On Sunday, November 23d, communion services were held at the Emmanuel church. The weather was fair, though cold in the morning, and the attendance was good. Several were kept at home on account of sickness. Last Sunday a Thanksgiving service was held.

A greeting to all readers!

P. E. STUCKEY.

MILFORD SQUARE, PA., Nov. 25, 1902. — The Young People's Association together with the Junior Society of the West Swamp church celebrated its twelfth, anniversary on Sunday evening. The program as it was published in the Mennonite, was successfully rendered. The church was well filled, and all who had a mind for spiritual things were no doubt pleased and edified. Very appropriate and edifying addresses were made by the brethren E. S. Shelly, William G. Moyer and S. M. Musselman. Besides the addresses there were essays, declamations and singing both by the senior and the junior societies. The reports as read by the secretaries show a membership of some fifty members for the senior and some thirty for the Junior society. Brother W. H. Grubb, of Philadelphia, opened the meeting by prayer and brother Musselman offered a closing prayer after which the pastor of the church pronounced the benediction.

QUAKERTOWN, PA., Nov. 25, 1902. — On Sunday, November 9th, the Lord's Supper was celebrated in our church at this place. Upwards of fifty persons communed, a few having come from other churches of this charge who could not be present when communion was held in their churches. On the same day in the evening a mission meeting was held by the Young People's Society of Christian Workers of our church. The church was well filled with an attentive audience who listened attentively to an interesting and instructive address by Dr. Landis of Perkasie, who told us of his observations of mission work during his travels in Palestine and the Orient a few years ago. The following Sunday evening we had the pleasure of listening to another highly interesting address on missions delivered by Rev. Thomas Digel, for upwards of thirty years a missionary in India. This was the last address of Rev. Digel's before starting for his home in Germany, after having spent seven months in this country and having visited upwards of twenty of our states and having spoken in a vast number of places in the interest of mission work. During his stay in our midst for several days he was the guest of our pastor.

BERNE IND., Nov. 29. This time it was a white Thanksgiving day at Berne. Quite a heavy snow had fallen the night before and on Thanksgiving morning every shrub and every little branch was bending under the weight of the beautiful white snow. The whiteness and the purity of the newly-fallen snow made a true picture of a clean heart from which songs of praise and gratitude rise.

As the schools were closed for that day, our church had, in connection with the customary Thanksgiving service, the annual Harvest Home Festival on which occasion the children brought their garden and field products, which they had raised during the Summer, for the purpose of helping the mission. As our minister, S. F. Sprunger, was sick with la grippe and could not be with us, Rev. Joel Lehman and Rev. I. A. Sommer preached from the text, Psa. 118. At the close of the meeting, the products were sold at auction and to the great joy of the children, were sold at an unusually high price. It certainly encouraged the children to plant and work with new energy next year. Although the roads were very bad and many could not come, still the collection held was a larger one than ever before on such an occasion.

"It takes barrels and barrels of oyster soup and things to keep up the interest in a church that has lost its spirituality."

Report of Missionary Petter.

Missionary Petter writes to the Mission Board: When it is expected that we present a report of our work done during the past three months, we are involuntarily reminded of the work done during the first year of our being here at this place. Eleven years ago to-day we arrived here at Cantonment on a rainy autumn day. In looking over the field of our future labor we prayed the Lord for wisdom, strength and patience in order that we might fulfil our calling as messengers of the Lord. It does not belong in this place now to enumerate all that the past years have brought for us. But we can only extol the grace of God which He has so kindly manifested toward us since we are here. A great deal remains yet to be done. Much of the work begun is only half completed. Many hindrances and adversities are yet to be overcome. And new ones are appearing all the time. Yet in looking back upon the conditions as they were during the first year of our labor here and comparing them with the conditions as they are at present, we find that great changes for the better have taken place, that much has been overcome and many a victory has been won over the powers of heathen darkness. Then we stood alone among the Cheyennes without any experience, without a knowledge of the language, without a single word of the Bible translated into their dialect and consequently without the possibility of holding Sunday services with them. To-day two brethren are stationed at the Washita, and here at Cantonment a brother is assisting us in the work among this people. Parts of the Bible are now translated and printed in their tongue and regular Sunday services are held with them in chapels erected for this purpose. And now a number of Cheyenne Christians lift up their hands with us to God, who then were benighted heathen. For this cause we close the present quarter, and with it the eleventh year of our labors here, with gratitude and thanksgiving unto the Lord who has thus prospered our work.

Our work during the past summer progressed in its usual way. What made the work comparatively harder was the scattered condition of the people. Two young girls were baptized and admitted as members of our church during this period. The parents of one of these girls also regularly attended our catechetical instructions and seemed very attentive. One day, while I was speaking, the father interrupted me saying, "Yes, such an one as myself would not be a proper subject for a Christian. *In general* I am a sinner. But my wife here is a still greater sinner, she is a liar." To this the wife responded, "But you, if I would say how angry you get at times, so that you would kill a person, would I not speak the truth?" The man replied, "Yes, my friend, my wife speaks true, both she and I are sinners, but we are not as bad as some other Cheyennes are." This Indian has learned something different from what he believed before by attending these hours of instruction, but he has not yet come to a full decision for Christ.

An old Indian, who attends our services regularly, frequently comes to me to inquire in regard to the Christian religion, but his wife tries to keep him back as much as she possibly can. The other day he said to me, "I fully believe in God and Christ and I am convinced that all other gods are null and void, I feel that I ought to receive baptism, but I can not fully make up my mind to do-so."

Two of our little flock of Christians died during the summer. One of these, a young girl, died in our Mission Home at this place. She gave us much joy by her peaceful and happy departure. Seven of our baptized Cheyennes have now been called yonder. Twenty-four are still with us here below, subjected to many trials and conflicts in which not all remain equally true and steadfast. Most of them, however, are taking a firm stand and are becoming strong in the Lord.

Committing ourselves and the work in which we are engaged to your interceding prayers before the throne of grace and with sincere greetings in the Lord,

R. and M. PETTER.

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Orphanages and Hospitals in India.

A. B. SHELLY.

The brethren Penner and Kroeker, our missionaries in India, write to the Mission Board in reference to Orphan and Hospital work at our missiont sations there. From this writing we cull the following facts:

Thus far only a few orphans have applied for admission. Brother and sister Kroeker have had four orphan boys for some time. A fifth one has just come. To these sister Kroeker imparts religious instruction. Besides this they are instructed in different secular branches by a native teacher, who is also giving lessons to brother and sister Kroeker in the native language and is serving brother Kroeker as in-

terpreter. The boys are making commendable progress both in their religious and their secular studies. At Champa they had an orphan girl for some time, but as no others came, this one was put into an orphanage at Bilaspur. Three of the orphans at Janjgir are supported by friends in Germany. The remaining two have their support from money sent for orphans from this country. Whether more orphans will come in the future the brethren are unable to tell. The laws of the land seem to forbid them to go after orphans, but when they come and apply for admission they are allowed to take them. The brethren think, however, that probably more will come after it becomes known that they will be admitted if they do come. The yield of the harvest is not as plentiful this year and as a consequence there is less work for children to do, whereby they can earn their own living. On this account some may be induced to come to an orphanage where they are provided for. But whether this will be the case, or how many may come no one can tell for the present.

In case a greater number of orphans are taken, buildings will have to be erected for them. A building to accommodate 75 orphans would cost about 2000 rupees, ($600–$700). A building for a smaller number, say 25 orphans, would cost proportionally less, and could be so arranged that additions could later be made, if necessary. An orphanage would require a steward and one or two teachers, as a smaller or greater number of children are admitted. The amount necessary to furnish an orphan with food and clothing for a year will aggregate to about $20. When the orphan work is begun provision should be made that all who apply for admission can be taken, so that the brethren are not obliged to turn some away into a cold-hearted, unmerciful heathendom. The brethren suggest that people here at home obligate themselves to support a certain number of orphans at the rate of $20 a year for a certain length of time.

In writing of hospital work the brethren state that a hospital at Champa is a more urgent necessity at present than an orphanage and promises to be of greater benefit to our mission in general. There is neither a doctor nor a dispensary, nor a hospital at this place, save what brother Penner, with his limited knowledge of medicine, is able to do. The nearest hospital towards the east is the one at Raigarrh, 53 miles away. Towards the south there is one at Sambalpur, 45 miles away. Towards the north there is none within 30 miles, and in the west is the one at Bilaspur, 33 miles from Champa. When brother Penner came to Champa on November 9, 1901, it was not his intention to devote much time to the dispensing of medicine and the healing of the sick. But gradually and involuntarily he was drawn into this work, so that by this time as high as 20–35 patients came to be treated daily. This made it necessary for him to appoint regular office hours, during which medicine is administered. These hours are from 7 o'clock in the morning to 12 at noon. Those coming in the afternoon have to wait till the following day. The sick are carried in baskets, brought in beds, on ox-carts, and in one instance a woman brought another woman regularly every morning, carrying her on her back. Many of those who come receive relief, others do not receive the desired help for the reason that brother and sister Penner are by no means M. D.'s. The brethren sum up the situation as follows:

1, Many come from far and wide and ask for help in their sickness.

2, The brethren do not possess the requisite knowledge to treat all cases.

3, Acts 6: 2 must be applied here, for this work engages much of the time which should be devoted to more direct mission work. Although an opportunity is offered, while dispensing medicine to these people, to speak to them of the Great Physician of the soul, yet it goes without saying, that these conversations must necessarily be brief while perhaps at the same time 10–20 other patients are anxiously waiting to be waited upon.

4, We have not the requisite room for these sick people.

If this kind of work continues to increase as it has done during the last three months there will be no time left for brother and sister Penner to visit the surrounding villages with the Gospel message, which after all is the principal object for which they were sent. That the work will increase in the future is quite evident from the fact, that even the king of the province now sends his servants to brother Penner to be treated in their sicknesses. This makes it necessary that a medical missionary be sent there at as early a day as possible, and that another house is erected to serve as a dwelling both for brother and sister Penner and the medical missionary and his wife, so that the present dwelling house may be used as a hospital. Besides this a greater amount of medicine will be required costing from 400 to 600 rupees a year. The brethren ask, cannot the Mission Board send us a physician by next fall? O, we need him so much, a brother with his wife, who is willing to offer his services for Christ's sake, one who can do his work joyfully even if he does not receive the thanks of those unto whom he ministers, one who understands the practice of medicine thoroughly and who is a good surgeon, a brother who is able to say from his heart, "the love of Christ constraineth me!" Until a brother is sent the brethren propose to engage a native physician, if one can be found, who will cost them about 50 rupees per month.

The brethren further show by examples how the ministering to the bodily wants of the people, especially when they are sick, paves the way to their hearts, so that they become more susceptible to the truth of the Gospel. They considered it to be calamitous to our work if we should not embrace the opportunity and start a hospital now while the way is open for us to do so. In case the Government should establish a hospital here, as it has done in other places, we would thereby lose a great part of our influence with the people which we will retain for us, if we start a hospital ourselves and have it under our care and direction.

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The Sunday School Lesson.

Subject for December 7: RUTH AND NAOMI. Ruth 1: 16–22.

GOLDEN TEXT: Be kindly affectioned one to another.

LESSON OUTLINE.

Bethlehem, Naomi's early home, the place of Christ's birth, is six miles south of Jerusalem.

The country of Moab, Ruth's early home, is east of the Dead Sea. It was a beautiful and rich country. Its ruins testify to ancient strength and cultivation. The Moabites descended from Lot, Gen. 19. Trace the country on the map.

The Book of Ruth is named from Ruth, its principle character. Jewish tradition ascribes its authorship to Samuel. The Book of Ruth reveals the domestic life of a family of godly Israelites during the wars and discords, the famines and the cruel oppressions of the Midianite invasion. David's ancestors seem to have remained true to God during Israel's chastisements, though driven to exile among the worldly children of Lot. Probably Elimelech and Naomi hoped, by going to the land of Moab for a brief time, to escape the sorrows and horrors of war, and after a short absence return to their former home in peace. But contrary to all their hopes, Elimelech died, and the two sons, who had married Moabitish damsels also died; and Naomi and her two daughters-in-law were widows and poor. Naomi, in her deep distress, longed for her native Bethlehem, and her kindred, and the people of God. And the God of Israel helped her. Naomi found it hard to part from her daughters. They loved her; she loved them. Beyond all doubt, they had been well instructed in the wondrous history of Israel, and knew that the God of Abraham and Lot was the one living and true God. But to live in Moab, was to live in a land of idolatry; to live in Bethlehem was to live in the land of Jehovah's blessing and to hope in His sure promise. The touching story is easily read. Orpah loved her mother, but she did not love her well enough to say, "Thy God shall be my God, and thy people shall be my people," and there to rest the consequences.

Naomi's life had commended her religion — a religion that must transform every character that lives its precepts. Ruth saw this, and in her choice chose Naomi's God, and God chose her to high honors in the immortal town of Bethlehem. She did not know that by her choice she was related to a throne that shall stand forever. And we do not yet know the exceeding greatness of our calling in Christ Jesus, who has inherited the throne of David forever. "Choose you this day whom you will serve."

Naomi and Ruth crossed the Jordan and entered Bethlehem, not many days later than Passover, in the time of barley harvest, a harvest in which she was an honored reaper.— "Notes for Bible Study."

Marriages.

HOFSTETTER—TSCHANTZ.—On November 27, 1902, by Rev. A. A. Sommer, Mr. Wilson Hofstetter to Miss Lillie Tschantz, both of the Salem church, Dalton, Ohio.

WANAMAKER—LEBER.—On November 26, 1902, by Rev. N. B. Grubb, Mr. Clinton R. Wanamaker to Miss Sadie A. Leber, both of Philadelphia, Pa.

Deaths.

FRANKE.—In Philadelphia, on November 19, 1902, of consumption, Oswald Franke, aged 47 years, 10 months. Funeral services on the 23d by Rev. N. B. Grubb. Interment in Fernwood cemetery.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
a Judg. 5. 22. 1 Sam. 15. 5, 6.
1 Kin. 20. 40.
b or, negligently.
c ch. 8. 16. Nah. 2. 3.
d Zeph. 1. 12.
2 Mich. Mood.

10 a Cursed *be* he that doeth the work of the LORD b deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he c hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

TERRITORIES ASK FOR ADMISSION.

NEW MEXICO, OKLAHOMA, ARIZONA AND INDIAN TERRITORY MAKE SPLENDID SHOWING IN WEALTH AND POPULATION.

By James P. Hornaday to Indianapolis News.

WASHINGTON, November 26.—The possibility of the Territories of Arizona, New Mexico, Oklahoma and Indian Territory being admitted to statehood during the coming short session of Congress has naturally led to much inquiry with reference to the stage of development the Territories have reached.

The annual report of the Governors of the Territories just received at the office of the Secretary of the Interior supply a vast amount of detailed information which the Senate committee on Territories will no doubt make use of when it meets here next week to prepare its report to the Senate.

ARIZONA.

Alexander O. Brodie, Governor of Arizona, shows that that Territory is the sixth largest political divison in the United States, having within its boundaries 113,000 square miles. The Governor declares t at the "variety of its resources, the beauty of its climate and the grandeur of its scenery make it one of the most interesting and attractive of the grand subdivisions of the United States."

In 1860 Arizona constituted a county in the territory of New Mexico. It became a separate Territory in 1863. The census of 1900 gave the Territory a population of 122,212, of which 92,-903 were white, 26,480 Indians, 1,848 negroes and 247 Japanese. There are in the Territory about 22,000 persons of foreign birth, and of this number 50 per cent. are Mexicans.

The net bonded and floating indebtedness of the Territory is $1 065,641, a considerable increase over last year.

The assessed valuation of taxable property in the Territory increased during the year to $39,083,177. The average rate of taxation in the Territory is excessively high as compared with wealthier and older commonwealths. Twenty-five thousand two-hundred and fifty-nine children are in the schools of the Territory, an increase of 1,570 over last year.

There are 153 churches in the Territory with all the denominations represented. June 29 the deposits in the National Banks in the Territory amounted to $7,015,087. The largest pine forests in the United States are in the northern part of Arizona, and cover an almost unbroken area of 10,000 square miles.

A number of forest reserves were made during the last year, removing large areas of land from entry. The settlement of lands, the Governor says, progressed rapidly during the year. Mining occupies the first place in the Territory's industries, the production of copper, gold, silver and lead being very great. The last year was characterized by great activity in mining and a great influx of capital. Governor Brodie reiterates the request that the Territory be admitted to the Union.

NEW MEXICO.

New Mexico leads Arizona in population. According to the last census it contained 195,319 souls. Governor Miguel A. Otero, in his report says the estimated population June 1 of this year was 246,700, of which 12,-700 were Indians. Secretary Hitchcock, of the Interior Depart ment, says the financial standing of the Territory is excellent. Under beneficent acts of recent legislative assemblies it has been possible to accumulate a surplus in nearly every fund in the treasury.

The bonded debt on June 1, this year, was $1,180,900, on which there was paid during the year $57,600. The territorial tax levy for all purposes is now only 13,99 mills, a rate much lower than prevails anywhere else in the far West. There are fourteen national banks in the Territory, an increase of four during the last year. In addition there are twelve banks operating under territorial laws. The deposits in the banks of all kinds aggregate about $10,000,000. During the last year 205 new corporations were chartered. One hundred and ten of the number were for the purpose of mining, milling and smelting.

Coincident with the development of the industrial affairs in the Territory, the Governor says, has come great advancement in educational lines. The school population is set down as 62,864, an increase of 18 per cent. over the previous year. Less then 18 per cent. of the population is now unable to read and write. Ninety-two per cent. of the people, it is asserted, speak the English language. During the last year new railroads for the Territory were capitalized at $32,386,000. The charters issued call for the construction of 834 miles of road.

The cattle industry in the Territory is growing steadily. Within the year 133,800 head of cattle were inspected for removal from the Territory. The Territory claims first place as owner of more sheep than any State or Territory. It is estimated that the live stock now on the ranges is worth $40,-000,000. The annual output of the copper smelters is valued at $1,000,000. An interesting chapter in the Governor's report is devoted to the thermal springs of the Territory, of which there are a great variety, both hot and cold. It is fifty-six years since this Territory was acquired by conquest, and fifty-four since it was formally annexed by treaty.

OKLAHOMA'S SHOWING.

The population of Oklahoma, the third of the Territories that may be admitted this session, is more than equal to that of Arizona and New Mexico combined. During the last year the assessors of the Territory took a census and Governor Thomas B. Ferguson says this count shows the population to be 541,480. This enumeration indicates an average of fourteen persons to the square mile. The area of the Territory is 38,830 square miles.

Geographically, Oklahoma is a Southern city, but Governor Ferguson says that the habits and occupations of the people are more like those of the north. It is noted by the report that the Territory is essentially American, the foreign-born being but 4 per cent. The percentage of illiteracy is 5½ per cent. Over three million acres of land were home-steaded during the year, and 116,000 children were in the schools of the Territory. It is declared in the report that the railroad facilities in the Territory are almost equal to those of any of the States. The grain shipments are equal to those of States of the same area. The Territory is now exporting thousands of carloads of wheat direct to Europe, via Galveston.

The territory is primarily a stock-raising country. Its vast prairies, covered with an abundance of nutritious grasses, and its streams of pure water, lined with forests, make it an ideal pasture land. There are twenty cities of the first class in the Territory, five having been incorporated during the last year. The Governor says that Oklahoma is in every respect qualified to take a place among the union of States.

The probability is that when the question of admitting the three Territories to statehood comes up for consideration in the Senate, the material showing will not he of as much consequence as the political showing. Oklahoma and New Mexico are regarded as safely Republican, while Arizona is Democratic. It looks as if the fortunes of the three Territories are so linked that they must stand or fall together.

Temperance Wave Will Sweep World.

NEW YORK, November 24.—In thousands of churches of all denominations throughout the English-speaking world, yesterday, the evil of drink was denounced. Millions of members of the Methodist, the Baptist, the Roman Catholic, the Presbyterian, the Episcopalian, the Unitarian, the Lutheran and the Universalist churches listened to pleas for temperance and moderation in the interests of the home, the church and the state.

At Boston the first of a large number of great public meetings was held. Tremont Temple was the scene of a big rally, and similar rallies are to be held in all the large cities of the English-speaking world during the next few months.

It is believed by the central committee, having charge of the crusade, at a low estimate more than 3,000,000 total abstinence, non-treating and moderation pledges were signed yesterday as a result of the mighty campaign against the drink evil.

More than 100,000 pledges were signed in Brooklyn alone, and it is believed that the reports, which will reach the committee headquarters on Monday, will show that Greater New York will roll up close to half a million pledges as a result of the first battle in the campaign.

From now on the fight for sobriety will be carried on systematically and all the leaders of the Christian churches are enthusiastically giving aid.

It is an assured fact now that the movement will be far mightier than the Washingtonian and Father Mathew movement.

The battle cry of this great, new campaign in the interest of humanity is for "God, and home and native land."

Foreign.

Many Jews in China.

HELENA, Mont., November 29.—"There are 5,000,000 Jews in China who speak the language of the Chinese fluently and who wear cues and strictly adhere to all the ordinary customs and dress of the natives." Such was the remarkable statement of Joseph Soss, a well-known Western contractor, who has just completed a trip around the world, after having built the new State capitol in this city.

"When I arrived at Shanghai, he continued, "I made the acquaintance of a Chinese Jew of high standing. He rather startled me when he said that the Jews came to China 3,000 years ago, and their religion had been handed down through the ages.

"They have adopted, he said, all the Chinese customs, and speak the language as fluently, if not more so, than they do the Hebrew. This old gentleman introduced me to many Jews, and as they all spoke the Hebrew language, I had no difficulty in conversing with them. I was shown a number of synagogues, and learned that the ritual is similar to that used by the Jews all over the world. Saturday is a holiday with them, and they observe all the other Jewish holidays. The Jew is more honored in China than he is in any other country in the world. In fact, the Chinese who are heathens are more quickly converted to the religion than they are to Christianity. If a Jew has a complaint to make, he is given every consideration by the government."

Germany's Foreign Trade.

BERLIN, November 20.—The German Fleet Society, to which Emperor William and nearly all the Cabinet ministers, naval officers and others high in the Government service belong, has sent to its several members, through the society's monthly publication, a statement of the conditions which make necessary the building of more cruisers for service abroad, especially in central and southern American waters. The communication deals with German trade relations there. It does not contain the least trace of jingoism, but concludes with a carefully phrased paragraph, saying that "Germans must make up their minds whether the business already created shall he protected and extended, or permitted to languish. If the former alternative is accepted the navy must be increased by sufficient cruisers adequately to protect trade."

Concerning the extent of German interests in Venezuela, the communication says they amount to an aggregate of $50,000,000 of which roughly speaking, $15,000,000 is invested in railroads and $12,500,000 to $15,000,000 in plantations and productive works. The remainder is engaged in trade and in the handling of German goods.

Herr Krupp's Will.

ESSEN, Prussia, Nov. 28.—The late Herr Krupp's will leaves the factory to his eldest daughter, Bertha, to be administered by his widow until the daughter attains her majority. Besides the $750,000 given for the benefit of the employes, Frau Krupp, in behalf of Fraulein Bertha, has given $250,000 to be devoted to the improvement of Essen.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Chris

Herald of Truth

Vol. XVIII. BERNE, INDIANA, DECEMBER 11, 1902. No. 2.

Carpenter of Nazareth.

REV. WILLIAM P. FINNEY.

If time had spared some edifice
By Nazareth's carpenter reared,
Few relics of the ages gone
Would be by men so much revered.

Pilgrims devout and curious
From every land would seek this shrine,
And gaze upon its workmanship,
As though it were a thing divine.

But Jesus, with a wisdom true,
Chose rather in the Heavenly land
To beautify His Father's House
Than leave on earth some structure grand.

So, in the fairer realms on high,
Where are the mansions of the blest,
He now prepares a place for each
Who'll come and be His welcome guest.

Items of News and Comment.

Rev. S. F. Sprunger, of Berne, Ind., has fully recovered from his recent attack of the grip.

Last week a series of special meetings were conducted in the Second church of Philadelphia.

The excellent Conference pictures taken by artist Shalley at Berne realized for him the neat sum of approximately $200.

Bro. D. J. Brand, a student at Berea College, near Cleveland, Ohio, will during the coming year preach every four weeks at Woodburn, Ind.

Bethel College has gained 17 students since conference — a good showing for the short time involved. The three directors newly elected are D. Goerz, H. Banman and Jacob Isaac.

Only two more MENNONITES will be printed in the year of grace 1902, those dated December 11th and 18th. There will be no issue during Christmas week. But look for a bright and cheery number on the very first day of 1903.

We learn from the "Herald of Truth" that Cornelius Jansen, of Beatrice, Neb., was appointed by Philadelphia Quakers to superintend the building of a schoolhouse near Yorkton, Sask., for the benefit of the Doukhobors. The building will be put up next Spring.

Brother and Sister Knabb, members of the First Church of Philadelphia, have been admitted to the Home at Frederick, Pa. A few weeks ago, Jonathan Rosenberger, for five years an inmate of the Home, was promoted to his eternal Home above.

On the 21st of this month, the enlarged and renovated Mennonite church at Newton, Kan. will be dedicated. In the morning the regular dedicatory services will be held, in the afternoon a mission festival. Ministers from surrounding churches have been invited to take part.

Miss Sarah Ann Burkhalter, of the C. M. C., sang a beautiful solo at Y. P. M., at the Ebenezer church last Sunday evening. She also gave an excellent address. Lewis Beer, the book agent for the Mennonite Book Concern, also gave a good talk and answered many questions.—Bluffton (O.) "Leader".

Bethel college is taking another forward step. The "School and College Journal", partly German, partly English, published monthly just seven years, will after January 1, 1903 be superseded by two monthly magazine-like periodicals, one in each language. The English publication will bear the title of "The Bethel College Monthly" and will cost 15 cents. The German will cost 25 cents, but both will be sent to one address for 30 cents.

Our "Old Mennonite" brethren seem to have had an interesting Conference at Elida, O. the beginning of last month. The official minutes of the Conference will be published in the December 15th issue of the "Herald of Truth." Some glowing reports of progress came in. Missionary Ressler at Dhamtari, India, has a native church of 200 members. The natives of India apparently take more promptly to the Christian religion than our own American Indians. The home congregations are estimated to have grown by an accession of about 1400. These churches are distributed throughout twelve states and Canada. Pennsylvania and the Central States and Virginia are well represented. Distant Idaho is on the list. The general estimate is: "Our church is growing"— "substantial gains in numbers and spiritual life."

The Northern Conference held its sessions Nov. 12-13 in the Salem-Zion church at Childstown, S. D. H. H. Regier presided. Seven congregations were represented by delegates, three from South Dakota, two from Minnesota and two from Nebraska. A standing home missionary was chosen for the district — Rev. J. J. Balzer, of Mountain Lake, Minn. Eight papers were read, dealing with such subjects as, "Why do our sermons have such poor success?" —"What are the prevalent evils in our congregations and how can they be successfully resisted?" The Conference appropriated $300 toward Cheyenne missions in Montana. The officers for the ensuing year are as follows: President, Christian Kaufman; secretary, H. P. Goertz; treasurer, Christian Mueller. On Sunday, the 16th ult. a Mission and Children's festival was celebrated in connection with the Conference.

All who renew their subscription before January, 1903, will receive the Year Book free as premium.

Week of Prayer.

The Week of Prayer for 1903 will begin January 4th and continue till January 11th. The program is as follows:

Sunday, Jan. 4. Sermons on Isa. 64: 1, 2 and Psa. 85: 6.

Monday, Jan. 5. The Church Militant.

Tuesday, Jan. 6. Heathen Missions.

Wednesday, Jan. 7. Home Missions.

Thursday, Jan. 8. Special work for young people, families and schools.

Friday, Jan. 9. The Nations and their Rulers.

Saturday, Jan. 10. The Ministers of the Gospel, Preachers, Teachers, Evangelists.

Sunday, Jan. 11. Sermons on Isa. 65: 24 and 1 Pet. 4: 7.

The World for Christ.

This is the title of an interesting letter sent to the C. E. Society of the Second church of Philadelphia by Missionary J. F. Kroeker, and kindly forwarded to the MENNONITE for publication by the corresponding secretary of the above society. It reads as follows:—

Friends:—Before I try to write some words on this subject, I beg of you to excuse my mistakes, because I am not an Englishman, and therefore cannot express my thoughts as I wish. (The editor has taken care of these "mistakes").

The subject is about missions, the motto, I would like to say, of every true Christian and missionary. Such it was nearly 1900 years ago, when the work was started by our Saviour Jesus Christ, and such it is to-day of the thousands of missionaries and their native workers.

The subject is a very broad one, and therefore I will try to write about two points which will perhaps interest you at home, viz:

1. How it (mission work) is done to-day.

2. How it is done through us, your representatives.

1. The way to conquer the world for Christ is to-day manifold. The missionaries in the city have to work in a different manner from that of the college in the villages. The missionary in the city will go to the open places (parks) to preach the gospel of Christ or visit the people in their homes. There also the lady missionary has her work, to bring the sweet gospel to the higher castes of women. This is called zenana work.

In the villages the missionary takes his chances wherever he finds an opportunity. He goes into the village and where there are men together he will preach or try to speak to them about our God who showed so much love toward us sinful men that He sent us His only Son, Jesus Christ. When the people are in the fields (country) he will tell them there about our Saviour. The missionary will go into the surrounding villages to tell there also the old, old story. In the hot season he has to do it very early in the morning because the sun is a very dangerous enemy to the white man. In the cold season he prepares himself for a tour of four weeks. He will travel in his district. First, he sends his tent twelve to fifteen miles ahead, then when he reaches that place he has a house to

stay in. From this place, he will visit the surrounding villages, which takes several days. While he is staying in the tent, the people come for medicine, and want advice, and many want to see the Sahib, how he eats, sits, etc. There again is a good opportunity to preach the gospel of Christ. The missionary takes the opportunity, wherever he can, to preach. From this place he goes to another one till the time is up. After a rest of two weeks he will go again, and in this way he reaches all the people in his district. But his principal work is in the nearest villages because he can reach them every week.

2. How it is done through us. We are new to the country, and therefore we have to learn the language and customes of the people, which requires much time. As soon as possible I gave medicine to the sick and opened a Sunday-school; afterwards I went to the people in the fields or villages. To the orphans, of which we have thus far four, we teach the stories concerning Christ and also prayers. This is what we have been doing so far. It is not much, but we hope through the grace of God to do more when we know the language better. Several days ago I had Mr. Penner's magic lantern, and I think it would be very good if I had my own. The people come by hundreds to see the pictures, and this gives one a good chance to preach to them the gospel of Christ.

Before I close I will tell you one instance. Yesterday, the 16th day of September, a man told me, "Sahib, when I go to bed I pray to your God". "What do you pray?" I asked. "God save and protect me this night." It is a short prayer, my friends, but it comes from the lips of a heathen, and I ask you to pray for this man. Pray for these heathens in whose midst we are.

Yours in Christ,

J. F. KROEKER.

Men.*

WM. G. MOYER.

I invite you to consider with me this evening the subject "Men". If I say man I mean man or woman or both, as members of the human family. We are told that "Woman is the most important part of man", so in the consideration of our subject we must give her due consideration. A man in the full sense of the word is rather an exception and has been so in times past. We read of one in Dan. 2: 25—"Then Arioch brought in Daniel before the king in haste, and said unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation". There was a man. I leave this reference with you so that in the character of Daniel you will be able to make a further study of man. The world's greatest need to-day is men. The business world, the religious world, the social world—yes the whole world—needs men. It is the duty of the Y. P. S. C. E. to help to supply these men. Let us make a closer analysis of the man as we would find him.

I. Pure men. Our man must be pure—unadulterated by that which weakens, impairs or pollutes. Unless a man is this, he is not a man in the full sense and is not able to do a man's work.

(a). In the first place our man must be pure from liquor.

We must treat our question squarely, so permit me to say that liquor, or better alcohol, is a good servant but a bad master. As a servant it is indispensable to the medical profession and it is my ardent hope that in the future I shall be able to use it many times in that capacity. As a master of men I think alcohol is the first cousin to the devil himself. Do you know that alcohol is the only thing that kills the greatest and noblest of all affections—a mother's love? You can show me nothing else that will do it, but we have proof to show that under the influence of drink a mother will lose all this affection and be perfectly cold. Not the mother only but the father as well loses all his parental affection.

An honest drunkard with some sense left will admit that he is a slave and will also admit that a man pure from liquor is able to do more and better work than he. I say they realize the fact, as can be illustrated by this little story. A liquor dealer wanted a boy to assist in his bottling department. What kind of a boy did he advertise for? A Sunday-school boy. Why? Because he knew that such a one would leave the stuff alone, and be honest. In a word, he thought he would have had such a bringing up that he could depend on him.

Liquor is one of the greatest scourges of mankind. John B. Gough, who is known to most of you, expresses himself in this wise on the subject. We all know what a terrible disease hydrophobia is, how we all dread it. But John B. Gough said, "I would rather a mad dog should tear my flesh from my bones to-night than that I should again become a victim of that accursed habit"—namely drunkenness. That is quite a significant expression.

(b). Again we must have pure men in our social world. I hardly know how I shall treat this subject but I know that in these days of education and enlightenment, a dark cloud of ignorance rests over "Social Purity". Why is this? Because teachers, ministers and parents do not take it upon themselves to teach their pupils and children these things. It is well known that so much of the sin, vice, disease and sufferings of our people can be traced directly to ignorance or lack of self-control in just these things. What is to be done? Let all spring to a sense of their responsibility and let our young people be taught such things from time to time as human nature demands. I think it is a sacred duty devolving upon the parents. Experience is a good teacher, but here, as in other places, it is too costly. Young ladies and gentlemen, if you would be men and women, set your lives on a high social and moral standard. If the subject is not clear to you, have the nature and results of different moral and social lives explained to you by a competent person.

In the history of our late Civil War we read of a regiment that had a very brave standard-bearer, one that would go ahead through thick and thin and if he could not do otherwise, he would take his standard before the men on hands and knees. What was the result? The men deeply inspired would stick just so hard to their banner. So we must have a social standard, pure and undefiled and *not* lower it for any man or woman.

(c.) Again we must have pure men in political life. I do not intend to talk politics but I wish to leave with you for consideration, whether in a country where we have a government by the people and for the people, it is right to distribute dictatorships, to be subject to a man or a few men who control the affairs of state to their own advantage by immoral and unlawful measures, and not for the good of the people? Whether it is right for four subordinates to distribute the positions of trust in a county like Bucks, to say nothing about the bribery and the many manhoods that are sold for a measly quarter. Yes, I think a man sells his manhood if he sells his vote. It is a man's sacred duty to vote for the best welfare of his people and his country in the light and understanding that God gives him.

II. Strong men—men of grit, who see the right, stand up for the right, and do the right, call it brains, backbone, openness, sand or what you will. It means a man that is master of the situation at all times.

"What do you mix your paints with"? asked a visitor of Opie, the painter. "With brains, sir" was the reply. He was master of the situation.

Sometimes we can by tying down our conscience gain something in the way of honor, comfort or perhaps pecuniary profit. We should never go back on ourselves. It will at times take a great deal of grit and courage, but our ideal man has got to do it. Fred Douglas had it. One time he was traveling from Boston to New York. He was unable to secure a bathroom or a stateroom and had to curl up in a corner. He had not as much chance of getting comfortable as if he had been a yellow dog. The captain saw him and thought he would turn him in for an Indian. He said to him, "You are an Indian, ain't you?" One would feel like giving a little nod and saying "Well, yes, I guess I am an Indian". This man said, "No, I am a nigger". That is grit. Most of you like myself are Pennsylvania Dutchmen. Do you always stick up to your stock as well as Fred Douglas? One time a college professor asked me where I came from. I said "From Pennsylvania", then he said, "So you are a Pennsylvania Dutchman?" Says I, "Yes". "Well", he said, "I am one myself and it is a good old stock." We too often forget that we belong to a good old stock.

(TO BE CONTINUED.)

*An address given before the West Swamp Y. P. S., Penna.

Free Your Soul.

HIRAM C. BRUNNER.

The fleeting, changing vanities of this world have nothing in them worthy of our attachment to them. These are no part of an eternal soul. A true soul diligently works in this world with great force and energy but he does not attach himself to the world or its fruits. The mighty God of Truth says we can work in this world and live in peace, joy and happiness, provided we do not become attached to the world and forget our loving Father, who desires us to live free on the universal plane and not be attached to any one part of His universe. How foolish to prefer the paltry things of this earth to the grand and eternal freedom of living in bliss with the Omnipresent One! Let us live for God and not be chained to a bit of earth. In these thoughts it must not be inferred that we are in the slightest degree to slight or neglect any honest labor or service we can do here on earth. Not at all! The more divinely minded we are the more and better work we will do. It is only the free and non-attached, God-loving soul that can do the great and lasting works of the world. In all ages God sends great souls here to straighten out the crooked things in the world—a Moses, the Great Son of God, Jesus Christ. These souls were non-attached, and iterated and reiterated, the great truth of Salvation—faithful and persistent service without attachment. This is the great universal religion, loving, faithful service to God without attachment to the world, the work done, or the fruits of the work. Enjoy the fruits in a rational way but be not attached to them. This is the highest teaching, the highest truth, and is the voice of God himself, speaking to the soul.

What joy, what peace would be in this world if all men were attached only to God and did the work of the world as God intends us all to work, without attachment—as free souls! But some selfish one says, How can we be happy without fame, honor and fortune? A great soul often has all of these, but is not attached to them, because he knows they are empty, so far as peace and true happiness are concerned. "The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness. There are sighs and sufferings on the throne as well as in chains and dungeons."

All fortune is transitory. "The fashion of this world passeth away."

So the greatest teaching of this great age is the ancient teaching—to love God with all your soul, heart, and mind: serve, labor and work cheerfully with all your soul, heart and mind for the good of the whole without attachment to the world.

HATFIELD, PA.

How to Glory in the Cross.

ELWOOD S. SHELLY.

As we look upon Christ suffering the cruel death on the cross at Calvary, it naturally gives us a sad feeling. Looking upon the entire life of our Lord and Saviour, and observing how He was tossed about on every side while sojourning here upon earth, finally to die an ignominious death on the cross, we might think that there is little to glory in; but in this instance, as well as in all other instances, we must never be so narrow-minded as to study a subject from only one side. Truly Christ lived a life of sorrow and hardships in this world. Truly the world at large was against Him, and truly indeed did He die a bitter and cruel death on the cross. But let us remember that His motive in doing all this was after all that you and I might be able to glory in the cross. Only after all this has it been made possible for us to look upon Christ as our personal Saviour from sin.

Christ's death on the cross was not a matter of compulsion. He was not compelled by any one to lay down His life for us fallen creatures. It was only through the unspeakable love of God through Jesus Christ Himself that He was willing to lay down His life for you and me.

Now then may we not all admit that we can indeed glory in the cross? How do we look upon Christ on Calvary? Do we look upon Him as one who died for the sins of the outside world around us, or can we come nearer home and look upon Him as our personal Saviour? If we look upon Him only from the former standpoint, we can indeed not glory in the cross, but if we can conscientiously look upon Him from the latter standpoint, and can freely and gladly say: "Jesus Christ died for my sins and hence is my personal Saviour", and can testify with Paul, that His spirit within bears witness with our spirit that we belong to Him—then indeed we can most profoundly glory in the cross. Though we are naturally inclined to look upon Christ on Calvary with a thought of sadness, yet it was the most glorious event in all Bible history; because through His blood shed there we were redeemed from the curse of sin.

If we then, being cleansed from all our sins, can fully realize that it was all an act of true love and sympathy, we can indeed glory in the cross. This glory will then reach even beyond our own life—it will extend to all with whom we come in contact. No one can truly glory in the cross without sharing this greatest of all glories with his fellow-men. Being regenerated by His blood, we will be constrained by His love to cause our fellow-men to join hands with us in our joy. It is Christ's most earnest desire that all should glory in the cross. It is our duty to teach others and to support those who are engaged in communicating this glory to those who still live in ignorance and sin. This alone will fully glory in the cross of our Redeemer.

Milford Square, Penna.

The Purpose of the Law.

It will be well, first, to note what was not the purpose of the law. We may be somewhat surprised, as we discover:

1. The law was not given to men as a means of salvation, that is, a means of making men alive—regenerating them.

2. Nor was the law given to make men righteous, that is, to give men a standing before God by keeping it.

3. Nor was it given as a way of holiness, that is, as a means of sanctification for those already saved.

4. Nor was the law with its accompanying ceremonies given as a final mode of worship of God.

We may be even more surprised to note the following facts regarding the law, on the positive side:

1. God gave the law to bring out men's badness, not their goodness.

2. Although the law is holy, it increases man's sin instead of diminishing it.

3. The law condemns, curses and kills, instead of justifying, saving or giving life.

4. God Himself pronounces the law weak and unprofitable, as far as helping man's condition is concerned. He did not delight in the dispensation of the law, and declares that it "made nothing perfect."

5. God Himself, in the person of Christ, met all the law's requirements against man, in order to take it and its responsibilities off man's shoulders; that man, free from all bondage, might enjoy his God, and delight himself in His presence.

6. To resort to the law now, for God's favor, or for salvation, is accounted by God rejection of Him and His Son, and results finally in eternal damnation.—W. R. Newell in "Faithful Witness".

Our C. E. Topic.

Topic for December 14: OUR FELLOWSHIP. Psa. 133: 1–3. 1 Cor. 12: 12–27.

MEDITATIONS.

What would be likely to happen if every lever and screw and wheel and all the other parts of a machine should become rebellious and drop out of their place? The machine would fall to pieces. It would no longer be a machine, for its identity would be destroyed. Every part of the mechanism is necessary to make the whole, and if the very smallest screw or nut be missing, the integrity and usefulness of the machine is impaired.

With the human body it is likewise. When there is any wound or bruise in any part, the resultant fever is distributed throughout the whole body. The pulse and temperature of the whole organism are affected. "When one member suffers, all the members suffer with it." The simple scratch caused by a rusty nail is often enough to throw the different muscles of the body into a spasmodic state, and a horrible death often ensues. We learn how necessary the health of the tiny cell is to the health and weltare of the total aggregation of cells. Now there is an organization in the spiritual sphere that is every bit as delicately dependent on its component parts as is the machine or the human body. This is the church. Paul actually compares it to the human body in 1 Cor. 12. The church of Jesus Christ is a unity, a living organic body of which Christ is the Head and all believers and saints are the members. "Now ye are the body of Christ, and members in particular," writes Paul. And like anything else that lives, it grows. It grows in size outwardly, and it grows in compactness inwardly. The vital co-operation of its parts and functions is to increase, not to decrease. The bond is to become tighter instead of looser. All believers are to "grow into a holy temple in the Lord", until they "come into the unity of the faith."

Fellowship is the expression of this unity. There is no true fellowship without unity. Believer and unbeliever may be in each other's company, may eat at the same table, may be closely related by blood and may be congenial associates. But sooner or later, if each is true to himself, his principles and his manhood, they will feel conscious of a gulf springing up between them. The Holy Spirit will put a difference between them. The gospel of Christ, the Word of God will separate them with its two-edged sword. Perfect fellowship, such as believers sigh for, can not be realized until unity of faith is attained. Those who agree most universally on all matters of faith and doctrine and are one in mind and understanding, are more than are others one in heart. There is no getting over it, unity of doctrine has a great deal to do with perfection and sweetness of fellowship. The head and the heart are in close connection.

No more auspicious event could happen in Christendom than the voluntary getting together of all believers in all the denominations with a view to unify their articles of faith. This means not the ignoring of one another's points of doctrine, not a mere compromise whereby one side will yield this, if the other side yields that,—not these makeshifts, but the earnest searching of the Scriptures with the view of coming to the same understanding of the one inherent meaning of whatever text is studied. So far as we know, this has never been attempted. If an attempt like it would be made, it would certainly prove to be one of the most magnificent strides toward true fellowship.

The Mennonite.

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Editorial.

The late Herr Krupp, inventor of cannons, has been said to derive his lineage from Mennonite ancestors. If this is true, his fame as a perfecter of mechanisms for the more effectual destruction of human life, only shows how far from the trunk the limb has tumbled.

The question of voting was raised in these columns several weeks ago. It was claimed by a brother from Gibson, Ill. that a Mennonite often contradicted his non-resistance principle by voting for Congressmen who afterward helped to declare war. We repeated his cry for more light. This week Bro. E. F. Grubb, of Stevensville, Ontario attempts to offer more light in an article on "Should a Christian Vote?" It merits attentive reading.

One of our churches lately arranged for a "special meeting for those who do not often go to church," and issued a printed "Invitation" to that class. One would think a special invitation were not necessary for members of a church, since there is a perpetually "standing invitation" to all such, and it is found in the Bible. This is its wording: "Not forsaking the assembling of ourselves together." Hebrews 10: 25. This is an invitation, moreover, to participation in worship, and says nothing about attending church merely to be entertained.

A teacher in a Congregational Sunday-school in Chicago employed a substitute teacher last Sunday, who in his talk on "Co-operation in Philanthropic Work" declared that the power of the stage for good ranked next to that of the church. There is no doubt about this. Some churches are little better than theatres — are virtually theatres, and poor ones at that. What is to hinder missionaries from building theatres beside the chapels in heathen districts? A few first-class vaudevilles might supplement the work of the gospel in instilling truth and virtue in the heathen mind.

Should a Christian Vote?

E. F. GRUBB.

Replying to a question raised as to whether or not a Christian ought to vote, we submit the following.

What is voting? Voting is the expression of our opinion or of a choice.

In this case vote means the expression by the ballot of our preference in regard to the policy of the government or it may be the choice of men to represent our preferences in the legislature or in the execution of our laws.

Do we need government? Do we need rules or laws? Do we need them in the family or in the school or in business or in the state?

There is no question but that we need laws. Now, who shall make our laws? Unquestionably those who are best qualified.

But who does make our laws? It is not the king or the president although they have their part. Parliament and Congress frame the laws as agents of the people and dependent upon them. So in reality it is the citizen voter of the land who makes the laws.

And who is the best citizen, all things considered, and so most capable of acting in all his capacities? It is the Christian. If not, then is our religion vain and our preaching vain and our hope vain.

Either government is needed and is right or we ought to have no government. But no government or law is anarchy.

Because we have some bad laws and there are a number of bad laws on the statute books of Canada and the U. S.—shall I make no effort to change them? Ought I not to do all I can for the repeal of unjust laws and the enactment of those that further the interests of mankind?

"Congress shall have power to declare war." Although they have not done so, every Congress does declare war. We are not to suppose that a Congress composed of Christian men would declare war. War is a state of affairs that Christian people abhor.

If a condition of war should come under present circumstances, and I had not used my influence as a citizen against it, would I not be responsible to a certain degree?

We believe that men have reasoned wrongly when they conclude that using the ballot is equivalent to using the sword. In fact there is no better substitute for the sword than the ballot.

Government — law deals with the individual man. There is no authority that so sets forth the rights and duties of man in his relation to other men as does the Bible. So the Christian, being a student of the Bible, is of all men most capable of voting intelligently.

Paul writes to the Romans (14: 7) and says that "none liveth to himself, and none dieth to himself." Long ago it was settled that each man is his brother's keeper. The parable of the good Samaritan teaches that each man is our neighbor. These things being true we have duties to discharge in our relation to our fellow men.

Since we need laws, it would seem to be my duty to enact good laws to help my brethren as well as to give them aid in time of sickness.

Since laws are necessary, it would be my duty to relieve my fellowmen from oppressive laws by repealing them as well as to see that he is protected from winter's cold.

Since we need government for our convenience and protection, since we among men are qualified to act judiciously and righteously in relation to our fellow men, since we have responsibilities we owe to our neighbors, we believe that it is our right and our duty as Christians to vote.

Stevensville, Ontario.

Correspondence.

WAYLAND, IOWA. A special program was given at the Mennonite church on Thanksgiving evening. The attendance was large, and a very fine program was rendered. It was given by the C. E. Society and the Epworth League of this place. The next is Christmas day. How will it be spent and where? On Christmas Eve the Sunday-school will render a short program at the Mennonite church.

As this will be the last letter before Christmas, the writer wishes everybody a merry Christmas.

"Don't Preach, Just Talk."

It was a rainy Sabbath, and but few were present in the little country church. As the preacher came in, some of the sisters gathered about him and said, "Don't preach to us to-day, Brother, just talk to us."

How many long-suffering congregations, with systems rasped under the loud, shrill, high-pitched tones of the preachers, if they could only find a voice during the sermon, would cry out to the pulpit: "Don't preach to us any longer; just talk to us!"

Hooker, in his "Ecclesiastical Polity," tells of the complaint of the people about the preaching in his day: "Some take but one word for their text, and afterwards run into the mountains so that we cannot follow them, not knowing how they went up or how they will come down again." So some preachers no sooner name their text than they mount up into a high swelling tone, as far removed from the ordinary way in which a man talks as the east is from the west; and having once mounted, they never come down again until the end of the sermon.

Etymologically, the sermon, or homily, is a talk, and not a speech; a conversation and not an oration. The best rule, then, for the ordinary preacher is, to make the conversational style the basis of his delivery. Not that he is never to rise from this, but let this be the point from which he returns after a short excursion. The following advantages will result: the preacher will not be so much in danger of wearying himself. One may talk for hours in conversation without fatigue. It is the unnatural, declamatory tone that makes the throat ache. Again, he will not be so much in danger of wearying the people. One may listen to a conversation for hours without feeling tired, but one cannot listen to a person declaiming in a uniform pitch for half an hour without fairly aching. In conversation one varies his tone to suit the thought, while one who declaims is in danger of keeping one pitch for all kinds of thought. To be sure there are some in every congregation who think the preacher tame who only talks. "How do you like your new preacher?" said one neighbor to another. "Oh, he is improving wonderfully; he preaches louder and louder!" But those who have this test—in any congregation — are comparatively few.

A preacher who talks to people will be less liable to fall into affectation and cant. Said the colored brother, "De new preacher is mo' larnt dan Mistah Boles; but bless you, sah! he aint got de doleful sound like Mr. Boles had. No indeed!"

But if a man assumes a preaching and doleful tone the moment he enters the pulpit, he cannot but be guilty of affectation; his tones cannot be a true index to his feelings. There are some good souls, indeed, upon whom the doleful tone seems to act as a kind of charm. They will close their eyes and float to heaven under the influence of the preacher's tone, without any regard to what he is saying. But it is safe to say that while one in a congregation, under a preaching tone will close his eyes and soar to heaven, ten will close their eyes and sink to sleep.

If one speaks in the tone of conversation, he will use the short, simple words of conversation. Nothing is more manifest than that the pulpit should use, not the artificial words of books, but the simple, common words of life. Great swelling tones necessarily draw after them "great, swelling words." All successful evangelists are colloquial and conversational in their preaching.—Ex.

The Beginning of Ben Hur.

Col. Bob Ingersoll gave Gen. Lew Wallace the incentive to write "Ben Hur," according to an interview with the famous writer in the Philadelphia Inquirer. He had already written a serial story of the Nativity, but had laid the manuscript away. While on a train General Wallace met Ingersoll who invited him to sit down beside him. General Wallace thus cites the interview:

"Well, if you will let me dictate the subject, I will," said I.

"Certainly. That's exactly what I want."

I took a seat by him and began:

"Is there a God?"

Quick as a flash he replied: "I don't know; do you?"

"Is there a Heaven?"

"I don't know! do you?"

"Is there a hell?"

"I don't know! do you?"

"Is there a hereafter?"

"I don't know! do you?"

I finished saying: "There you have the texts. Now go ahead."

And he did. He was in a prime mood; and, beginning, his ideas turned to speech, flowing like a heated river.

When we separated at Indianapolis it was a long distance to my destination, but I preferred to walk, for I was in a confusion of mind not unlike dazement.

To explain this, it is necessary now to confess that my attitude with respect to religion had been one of absolute indifference. I had heard it argued times innumerable, always without interest. So, too, I had read the sermons of great preachers, but always for the surpassing charm of their rhetoric. But — how strange! To lift me out of my indifference, one would think only strong affirmations of things regarded holiest would do. Yet here was I moved as never before, and by what? The most outright denials of all human knowledge of God, Christ, Heaven, and the hereafter. He had made me ashamed of my ignorance; and then—here is the unexpected of the affair — as I walked on in the cool darkness I was aroused for the first time in my life to the importance of religion. And while casting round how to set about the study to the best advantage, I thought of the manuscript in my desk. Its closing scene was the child Christ in the cave of Bethlehem; why not go on with the story down to the crucifixion?

I did as I resolved, with results—first, the book "Ben Hur," and second, a conviction amounting to absolute belief in God and the divinity of Christ.—"Union Gospel News."

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Arapahoe Mission at Cantonment.

Missionary John A. Funk, in writing of his work during the third quarter of the present year, makes mention of a sun-dance instituted by an Arapahoe Indian of Wyoming, and by which many of the Arapahoes at Cantonment were very much taken up during the past quarter. For a number of years these Indians had not had a sun-dance so that it was hoped by many that these dances would be relinquished altogether. But a year ago a young Indian, Straight Crazy by name, declared to his tribe that he had made a vow to the Great Spirit that if he would relieve him from attacks of sickness to which he is subject he would pass through the trials of a sun-dance. He therefore requested that they get up a dance so that he might fulfil his vow and thus be relieved of his disease. The tribe was not only willing to comply with his request but they also furnished him with the means to conduct the dance, amounting to a considerable sum of money. The dance was held late in the fall. Before they got through with it the weather became cold and they, being but poorly clad and having but little to eat, returned to their homes "heap hungry and heap poor."

The sun-dance having thus been instituted again after a longer period of time, it became the more easy for the Indian from Wyoming to persuade our Arapahoes to hold another one during the present summer soon after his arrival here in August. It seems that the educated Indians who have been away to school should have learned to know that the sun-dance does not possess the virtues which are claimed for it. But this is by no means the case. Many of the young Indians who have attended only the Government schools profess to believe in the magic power of the sun-dance in spite of what they have learned at school to the contrary. They go through the dance the same as their fathers do and afterwards even boast of their steadfastness and perseverance. But it can be truly said that seldom any of those who attended our mission schools take part in the dance and the fastings connected therewith. That much good our mission schools have accomplished.

Our Christian Indians, with all their weaknesses, are yet strong enough to withstand the temptation to participate in the sun-dance even when they are present. It may possibly be imagined that it is comparatively easier for our Indian Christians to remain faithful than for many others because they have not to endure the same severe and cruel persecutions to which others are subjected. This may seem to be the case, but in reality it is not so. The Indian can bear almost anything better than being laughed at. The latter robs him of all courage and he tries to avoid it if possible. He would sooner be scourged and imprisoned than be ridiculed. But when an Indian becomes a Christian his religion requires of him that he testify for Christ no matter what the consequences may be. This at times is not an easy thing for him to do. To keep an Indian congregation within Christian limits is at times exceedingly hard for the missionary, especially so far as the younger portion of the members are concerned who frequently do not show the interest in their religious living which we would desire. Remembering, however, that the church is yet in its infancy and that its members are yet babes in the Lord who will have to grow before they attain to manhood one is filled with new courage and forcibly reminded of the fact that we oftentimes expect too much of these young babes in Christ. It is by no means an easy matter for them to withstand all the temptations by which they are surrounded. But the Lord has chosen for himself a church from among the Arapahoes and He will also protect and preserve it to the glory of His name!

From Oraibi, Arizona.

Missionary J. B. Epp, in writing to the Mission Board on Oct. 9th, says, The hot season has passed by and we are now having fine fall weather here. Only for a short time during the past summer the heat was oppressive, and even then the evenings and nights were cool, so that the heat did not effect or hinder us in our work. I frequently was on my way between here and the village during the hottest part of the day.

In consequence of the almost total failure of the harvest the Hopis were more at home and not so much in their fields during the summer. Only for a short time during August many of them had gone to a Mormon settlement, about 50 miles west from here, to earn something during harvest. For the last few weeks the Oraibis have been in their peach orchards drying peaches. This somewhat affected the attendance at our meetings as many of the children also had accompanied their parents. Now, after they are all back again, both our Sunday-school and our meetings with the adults are better attended again. And since the school is in session again the people also know when it is Sunday.

Although opportunities are offered me to speak Hopi every day, yet I long for the time when the men will be in their Kiewas. It is there that the very best opportunity is offered to make the greatest progress in the study of the language. I also expect Brother Voth here in the course of a few weeks, when we expect to finish the language work begun last spring, which we had to leave unfinished then.

During the month of August and the early part of September we had several very desirable visitors here. At first our dear father from Newton, Kansas, came, and afterwards Missionary Linscheid from Oklahoma paid us a visit. These were indeed festive days for us. While they were here we occasionally made tours through the surrounding country, which would take from one to three days at a time. The lady missionaries at the Second Mesa and Missionary Johnston, who is engaged in mission work among the Navajoes, also paid us friendly visits. All these were not only very welcome visitors to us, but their visits were a means of mutual encouragement and they thus proved a blessing to our work. Our dear father repeatedly called our attention to the fact, that the Hopis are so friendly toward us, saying, that since the Lord has already given us this much, He will surely give us more in the future. Brother Linscheid constantly compared the character of the Hopis with that of his Cheyennes, from which I learned many an encouraging lesson. He too is full of hope for the future of the Hopis. The ladies at the Second Mesa, on the whole, make the same experiences as we do. Missionary Johnston, who has worked among the Navajoes for seven years without any visible success, at the close of one of our services said to me: "Dear Brother, I have had some little experience, and from what I have learned thereby I can tell you, that you have much reason

to continue joyfully in your work, this one and that one of your hearers are not far from the Kingdom of God."

These encouraging remarks shall not have been made in vain. They shall serve as a means of encouragement to me, so that I may the more joyfully and fearlessly call upon them: O, be ye reconciled to God!

The Children's Feet.

The "Presbyterian" makes note of an English incident that is as beautiful as a "golden text". A poor woman, crossing one of the London parks, suddenly stooped and picked up something, which she concealed in her apron. A policeman saw the act and followed her. She was ragged, and her furtive manner convinced him that she was making off with some article of value, such as is frequently dropped in public places. He called to her roughly:

"Here, what have you got in your apron?"

His threatening, official tone frightened her, and she made no answer.

Feeling sure that she had hidden a pocket-book or a jewel, he told her to show what she was trying to carry away, or he would arrest her. Then the poor woman timidly unrolled her apron and revealed a handful of broken glass.

The policeman stared at it a moment, and muttered, "What in the world do you want of the rubbish?"

"I just thought I'd take it out of the way of the children's feet." she said meekly.

When we read the gentle Master's warning never to "offend" one of his little ones—the favorites of his kingdom—it is charming to know what verb in the New Testament language the word "offend" translates. The emblem of the child's soul-history is the passing of its tender feet. Who would leave anything in their path to hinder or hurt them?

Whether she knew it or not, the poor woman put a gospel of love into her thoughtful deed. She obeyed in spirit the divine command to the ancient prophet: "Take up the stumbling-blocks out of the way of my people."

The Unsurrendered Will the Cause of Insanity.

In an address at Keswick, Dr. A. T. Pierson makes the following suggestive observations: "I have been greatly impressed with the fact that, in the insane, the will is almost always stubbornly, obstinately, pervertedly, and irredeemably contrary. Not long ago I introduced that fact in conversation with a friend, a physician in Boston. I asked a question of that deeply devout man. I said: 'Doctor, if it is the case that in almost all forms of insanity the will is obstinate and stubbornly perverse, and uncontrollable, may there not be a truth in this; that if the will is thoroughly broken to God, it will not be obstinate toward men, and insanity becomes proportionately impossible?' After a few moments of thought he said, 'I have never thought of it before, but it strikes me that it is so.' May it not be possible that in many cases insanity is the result of never having laid the will down absolutely at the Master's feet, so that, when ill-health overtakes us, the will at once asserts itself in determined opposition to all reasonable suggestions, or even conscientious courses? There is pre-eminent need in every direction for mental and moral balance, and spiritual as well as physical balance — of a will that is entirely given up to the only Will that has a right to rule."

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The Sunday School Lesson.

Subject for December 14: THE BOY SAMUEL.

GOLDEN TEXT: Speak, Lord, for thy servant heareth. 1 Sam. 3: 9.

LESSON OUTLINE.

I. The situation in Israel, vs. 1–3.

1. A child in prominence in the tabernacle service; a child in preparation for the prophetic office, v. 1; Ps. 8: 2. Under Eli's direction he is doing Levitical service; yet he is not a Levite, ch. 1: 1. This means that there has been failure in the Mosaic institution and God has gone outside of the regular order of things to get Him a man for the necessity of His people. How often through the ages God has resorted to such a course! But there is a deeper truth here, Samuel comes from a barren womb, as Jesus came from the tomb, by divine power. When Israel's condition manifests utter failure and is wholly devoid of satisfactory results for God, by resurrection power God brings in one to act for Himself. It is a parable of the failure of the old creation and the bringing in of the new creation.

2. There was no publicly recognized prophet, the communicator of God's mind to the people. No doubt it was God's purpose to finish Old Testament revelation in this way, but He only begins it upon the failure of the priesthood, Mal. 2: 7.

3. The decayed conditions of the priestly service of the tabernacle is aptly pictured in the expiring lamp and Eli's decrepitude of old age, vs. 2, 3; ch. 2: 17. What a contrast between the faithfulness of Moses in God's house and the present conditions. Man's behavior in connection with the things of God is constantly tending to decline. God has to resort to something new to continue His purpose.

II. The call to Samuel. vs. 4–10.

1. He has prevenient grace, working in him a gracious direction of his being toward God and producing a loyalty and devotion to the duties to which he has been given.

2. But so far it is a service for God without that personal knowledge of God that is the great essential.

3. Now he is to know God as revealed in speaking to Him, ch. 3: 21, 1. c.

4. How many find the place most congenial to them in the sanctuary and there is a gracious direction of their being toward that which is good; they perform a kind of service, too, but yet the Word of the Lord never becomes revealed to them and they do not get to know God for themselves! Hosea 6: 3.

5. Israel fell out of the divine order and service by not knowing God, Judges 2: 10. The man that is to be God's instrument in recovering them must first know God, v. 7. The flesh cannot know God; it is only the child of resurrection power that comes to the revelation of God. We know God in the new creation. 2 Cor. 5: 16, 17.

6. He had a difficulty in knowing the voice. All who go on to know God will have the same difficulty at first. Diligent seeking as in Samuel's case and the help of advanced counsel will make us know God's voice. God still speaks directly to the soul if there is an open ear.

III. The message concerning Eli, vs. 11–14.

1. It is a warning to Samuel at the beginning of his career.

2. It is a message of judgment. It shows that God will be sanctified in them that are nigh Him. If they will not conform to His holiness they will know His judgment, 1 Cor. 11: 31.

3. Some sins can't be expiated. The consequence must be borne, 1 John 5: 16. — "Notes for Bible Study."

Deaths.

TAYLOR.—In Philadelphia at the home of her daughter, on November 24, 1902, from cancer, with which she suffered much for several years, Elizabeth, nee Strunk, wife of Samuel Taylor, at the age of 80 years and 7 days. Funeral services on the 29th at the house by Rev. N. B. Grubb. Interment next day at Quakertown where Rev. Johnson preached English and N. B. Grubb German.

BENNETT.—At Yardley, Pa., of pneumonia, Martha, wife of John Bennett, aged 58 years, 9 months and 18 days. Funeral services were held at the house of mourning by Rev. N. B. Grubb, the remains were then taken on the afternoon train to Hillside cemetery, Philadelphia, where the services were concluded and interment was made.

Contributions.

For Foreign Missions.

During the month of November the following gifts were received:

GENERAL FUND.—From the church at Beatrice, Neb., $51.03; Salem church, Ohio, $8.30; West Zion church, Moundridge, Kans., $14.25; Luke, Monica and Ruthie Horsch, Geary, Okla., savings box collection, $1.75; Alexanderwohl church, Kan., $55.00; Sewing Society, Pulaski, Ia., $25.00; Prof. B. F. Welty, Bethel College, Kan., $30 00; church at Estrella, Cal., $55.40; mission friends in the West Zion church, Kan., $50.00; Anonymous, Wayland, Iowa, $1.00; Collection in Friedensau church, Perry, Okla., $7.53; Mission friend in Neb., $5.00; Summerfield church, Ill., $17.55; Zion church, Donnellson, Iowa, $14.00; Deer Creek church, Okla., $3.50; I. Johannesthal church, Kan., $10.00; Alexanderwohl church, Kan., $30.10; Thanksgiving collection, Sharon church, Okla., $21.13; Thanksgiving collection, Pleasant View church, Neb., $19.33; a family in West Zion church, Moundridge, Kan., $20.00; Halstead S. S., Kan., $8.35; Christian church, Kan., $19.80; church at Whitewater, Kan., $63.50.

FOR INDIA MISSIONS.—From a mission friend in Cal., $10,00; Anonymous, Wayland, Ia., $2.00; church at Marion Junction, S. D., Thanksgiving collection, $105.30; C. P. Becker, Marion Junction, S. D., $35,00; church at Colfax, Wash., $52.00; Halstead Y. P. S., $9.45.

FOR MISSIONARY KROEKER'S HOUSE.—From mission friends, $50.00; a friend of missions, $20,00; West Zion church, Kan., $25.00; West Zion Y. P. S., $10,00; Thanksgiving collection of Emmaus church, Kan., $218.50; P. P. Becker, Marion Junction, S. D., $25.00.

FOR INDIA ORPHANS.—From a friend of missions in Oregon, $10.00: Prof. B. F. Welty, Bethel College, Kan., for the support of an orphan in India, $20.00; a mission friend for the benefit of Bro. Kroeker's orphans, per Chr. Schowalter, $10.00; C. P. Becker, Marion Junction, S. D., $15.00; Eva P. Becker, Marion Junction, S. D., sent direct to Bro. Kroeker, $5.00; Garden Township, S. S., Kan., Christmas gifts to the India children sent direct to the brethren Penner and Kroeker, $13.00.

FOR THE BELL AT ORAIBI, ARIZ. From a brother, per P. Schroeder, $0.25; per Chr. Schowalter, $1.85; Hochfelder S. S., $2.75.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Missions.

During the month of November the following gifts were received:

From the Beatrice church, Nebraska, $12.55; Halstead church, Kan., $24.00. Gratefully acknowledged,
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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [b]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. a. 600.
[a] Judg. 5. 22. 1 Sam. 18. 5, 6.
[b] Ex. 32. 18. 2 Kin. 19. 28. [c] or, mock greatly.
[d] Jer. 9. 26. Ezek. 5. 5.
[e] Heb. stood.

10 [c]Cursed *be* he that doeth the work of the LORD [d]deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 [e]Mo'-ab hath been at ease from his youth, and he [f]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

THE COAL STRIKE COMMISSION.

BREAKER BOY TELLS STORY AT SCRANTON.

SCRANTON, Pa., December 6.—A twelve-year-old boy testified before the strike commission to-day. He is employed in the Markle mines at Jeddo. The boy said he had one year's schooling and that his father was killed in the mines. He worked six weeks before the strike and had been working since the strike ended. He produced due bills showing that he earned 4 cents an hour. He received no money, however, because there was an old debt against his father.

He was working to pay this off and also the rent of his mother's house. His mother, he said, had to keep boarders, nine persons living in a four-room house.

James Gallagher, who was employed in the Markle mines, said that he had received money once in seventeen years and nine months. He explained this by saying that he never got enough money for himself, that the company store got it all.

Father Curran, a priest of Wilkesbarre, testified that the children of miners compared favorably in intelligence with other children.

JOHN MITCHELL THE ISSUE.

PHILADELPHIA, December 8.—The anthracite coal operators now say they will not compromise the coal strike so long as John Mitchell remains in the East.

The Philadelphia Press quotes one operator:

"If Mr. Mitchell will pack his trunk and get out of the anthracite coal region it will be the first step toward a settlement of the difficulties that now exist between the operators and miners.

"Mr. Mitchell is the issue in the coal regions. As long as he remains the operators will not compromise and as far as I know I see no change in the situation.

"For the companies to back out now I think would be a disgrace, as they are in a position to make a good fight. When they shall have presented their testimony I believe there will be a great change in popular sentiment with regard to their position."

Sunday-Schools for Socialists in Chicago.

CHICAGO, December 5.—Sunday-schools where the name of God is never spoken, where the Bible has no place, where prayers are never offered, where the hymns are cries for the downfall of the wealthy and the crushing of the earthly powers that are supposed to hold labor in their grasp and where all the tenets of socialism are taught to little boys and girls every Sunday is the startling revelation that has come of a condition in Chicago.

No less startling is the declaration that these Sunday-schools, which have now flourished for eighteen months, originated in Hull House, the institution of which Miss Jane Addams is head. The founder is said to have been Miss Mary Coulson, one of Miss Addams's aids. The teachings are said by those who have investigated, to border very nearly on anarchy.

In this school the Bible is never read and there are no prayers. There is, however, a good deal of singing, the collection used being, 'Socialist Songs,' arranged by Charles H. Kerr. The teaching, whatever form it may take, has for its subject the universal brotherhood of man and the coming co-operative commonwealth. The pupils are much brighter than ordinary children, and enter into the Socialist controversies with great zest.

These socialist Sunday-schools manifest a wonderful vitality and are expected to multiply with great rapidity. They are not popular with many socialists, but the only objection they have so far as can be learned is, that being called Sunday-schools and being held on Sunday, they resemble too much a Christian Sunday-school.

Students' Bucket Brigade.

PRINCETON, N. J., December 5.—Dickinson Hall, the big recitation building of the academic department of the university, narrowly escaped being destroyed by fire to-day. The fire started in the third story, between the hallway and examination hall, at 10 o'clock while Prof. J. Mark Baldwin's junior class in psychology was in session. A bucket brigade was formed by the students and the local fire department was summoned. After a hard fight the blaze was smothered before it reached the main part of the examination hall.

It is thought that someone dropped a lighted cigarette in the hallway and that the woodwork took fire. The loss is $3,000.

Playing at War in the Caribbean.

WASHINGTON, December 6.—If favorable weather attended him, Admiral George Dewey, aboard the President's yacht, Mayflower, entered the Caribbean sea to-day to assume command of the greatest fleet of war craft ever assembled by the United States.

It is the first time his four-starred pennant has been hoisted since he came home from the Philippines, the hero of Manila bay. Its appearance in the Caribbean waters will be such a salute as never before was fired for any commander.

At last there will be cannonading in the neighborhood of the Windward passage about which so many rumors were circulated in 1898 by expectant watches for the Spanish fleet.

The nations of the earth are interested in these maneuvers of the American navy, which Admiral Dewey has gone to direct. They, no doubt, see in them an indication that the long-looked-of plan to make the United States navy the largest and best on earth is not to be much longer delayed.

For the next two or three months there will be in the north Caribbean waters ships enough and fighting men enough successfully to resist most any foreign foe.

The Aim in Education.

CHICAGO, December 8.—"The Roman Catholic church has taken the right attitude on one phase of the educational question, and Catholic insistence that the heart and soul of the child must be trained and developed along with the mind is unquestionably right." This statement was made by the Rev. Dr. Emil G. Hirsch before the Catholic Woman's League. Continuing, Dr. Hirsch said:

"As long as the public schools do not train character, but only transmit knowledge from mind to mind; as long as they fail to bring out and develop the soul and heart as well as the brain, the system is that far a failure. Character, not competency; conscience, not consummate skill, should be the final result of education."

These words, which brought forth a hearty round of applause, were uttered in a talk on "Some Failure and Achievements of the Nineteenth Century."

"My presence here is one of the achievements of the nineteenth century," began Dr. Hirsch. "Thirty or forty years ago it would have been impossible for me to be here, but one of the achievements of the past century has been the breaking down of the barriers of prejudice between races and religions, the establishment in the minds of all of the fact that we are all men and women first, and that our race, our religion, is secondary. I think that the future historians will set the nineteenth century down as the one in which the races of the world came together.

"The century just past has proved that education of the head alone was a pretender. The educated mind may belong to a criminal. The educated head is not all-sufficient; the mental, moral and spiritual education must go hand in hand."

Here Dr. Hirsch paid his compliments to Adam Smith and his English school of economics.

"Adam Smith's economic man is the acme of selfishness; his is the most brutal doctrine ever advanced. Mr. Baer, of the Reading road, a prominent figure in the coal strike, is, I should judge, a fair sample of the 'economic man,' supremely selfish, egotistical to a degree, as is shown by his utterance about the God-given rights of himself and his colleagues."

Dr. Hirsch reviewed the new condition of women, their entry into the fields of professionalism and industry on an equality with men, and closed with a tribute to the Catholic and Jewish mothers, whom he set up as ideals of domestic virtue.

Death of Ex-Speaker Thomas Brackett Reed.

WASHINGTON, December 8.—Thomas B. Reed, ex-Speaker of the national House of Representatives, died at the Arlington Hotel in this city at 12:10 yesterday morning of uræmia. He came to Washington a week ago to attend to some legal business. He became ill Monday evening and had been confined to his bed since Tuesday. Mr. Reed had been suffering from Bright's disease for some time. His wife and daughter were with him when the end came.

The body was sent to Portland, Me., Mr. Reed's home, yesterday afternoon. The funeral will be held tomorrow. There was a stream of callers at the Arlington yesterday. They came to express their sympathy for Mrs. Reed and to take a farewell look at the face of the dead statesman. Among the callers were the President, members of the Cabinet and the diplomatic corps.

The body was inclosed in a coffin, with heavy oxidized extension handles and on the top was a solid silver plate on which had been engraved the following simple inscription:

"THOMAS BRACKETT REED,
Oct. 18, 1839—Dec. 7, 1902."

Foreign.

Great Britain and Germany Send Ultimatum to Venezuela.

LONDON, Dec. 8.—Great Britain and Germany have presented ultimatums to Venezuela which will be followed up by the seizure of the customs unless a satisfactory settlement is forthcoming within a brief period.

The foreign office says:

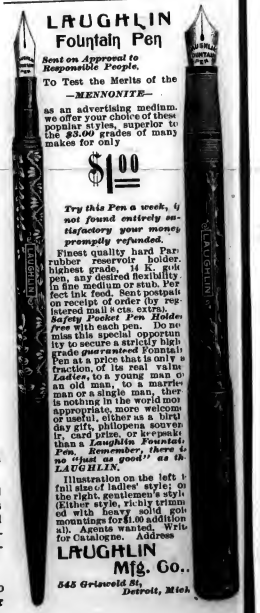
"There is not the slightest desire to coerce Venezuela and if any answer had been made to our repeated protests and demands no such action as now taken would have been proceeded with. It was the persistent and insulting disregard to all representations which compelled us to move. It is now too late in the day for anything but purely diplomatic arrangements, for the satisfaction of our injuries. When the fleets have assembled there is scarcely time to deal with bankers, and a financial settlement should have been suggested long ago and would have been welcome by both Germany and ourselves. However, any bona fide proposition will receive careful attention. Reconstruction in commercial affairs is always better than liquidation, and if the reconstruction of the Venezuelan finances can be accomplished to the satisfaction of our diplomatic claims and individual losses, both Germany and Great Britain will have achieved their ends."

CARACAS, Dec. 8.—The British minister, W.H. Haggard, and the German charge d'affaires, Von Pilgrim-Baltazzi, left Caracas at 3 o'clock this afternoon for La Guayra, where Minister Haggard went on board the British cruiser Retribution, Herr Von Pilgrim-Baltazzi boarded the German cruiser Vineta. Both the British and the German legations have been closed.

The German gunboat Panther has arrived at La Guayra. The English cruiser Indefatigable has left La Guayra for Trinidad on a special mission.

Grip in England.

LONDON, December 6.—The grip is unusually severe and has already been felt throughout England, with the result that all who can do so are leaving. Hundreds of people are on their way to India to attend the Delhi durbar, and thousands are flocking to the south of France and the Channel islands.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, DECEMBER 18, 1902. No. 3.

Three Christmas Poems.

A Christmas Carol.

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"To-day the Prince of Peace is born".

"What means that star", the Shepherds said,
That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good-will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him, like them of yore;
Alas, He seems so slow to come!

But it was said, in words of gold
No time or sorrow e'er shall dim,
That little children might behold
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good-will to men!"

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel-song,
"To-day the Prince of Peace is born!"

—J. R. LOWELL.

A Christmas Hymn.

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars—
Peace brooded o'er the hushed domain:
Apollo, Pallas, Jove, and Mars
Held undisturbed their ancient reign,
In the solemn midnight,
Centuries ago.

'Twas in the calm and silent night!
The senator of haughty Rome,
Impatient, urged his chariot's flight,
From lordly revel rolling home:
Triumphal arches, gleaming, swell
His breast with thoughts of boundless sway;
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago?

Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Fallen through a half-shut stable door
Across his path. He passed — for naught
Told what was going on within;
How keen the stars, his only thought—
The air how calm, and cold, and thin,
In the solemn midnight,
Centuries ago!

O, strange indifference! low and high
Drowned over common joys and cares;
The earth was still — but knew not why
The world was listening unawares.
How calm a moment may precede
One that shall thrill the world forever!
To that still moment, none would heed,
Man's doom was linked no more to sever—
In the solemn midnight,
Centuries ago.

It is the calm and solemn night!
A thousand bells ring out and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now!
The night that erst no shame had worn,
To it a happy name is given;
For in that stable lay, new-born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago!
—ALFRED DOMMETT.

THE SAVIOUR IN THE MANGER.

(Copyright 1901, by Raphael, Tuck & Sons, N. Y.)

Christmas Bells.

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good-will to men!

Then from each black, accursed mouth
The cannon thundered in the South,
And with the sound
The carols drowned
Of peace on earth, good-will to men!

It was as if an earthquake rent
The hearth-stones of a continent,
And made forlorn
The households born
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth", I said;

"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"
Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The Wrong shall fall,
The Right prevail,
With peace on earth, good-will to men!"

—H. W. LONGFELLOW.

Items of News and Comment.

On November 29th, a number of young people were baptized in the Bergthal church, near Korn, Oklahoma.

Rev. S. M. Musselman, on his way out to Iowa, will preach for the Clarence Centre (O) brethren December 28th.

A Bible Conference will be held December 25, 1902 to January 3, 1903 in the Walnut Creek church, Holmes Co., Ohio.

Bluffton College lately received about $45 worth of apparatus for the physical laboratory. The fall term will close next Monday and the winter term will begin January 7th.

No handsomer Christmas present of the kind can be wished than the "Pictorial New Testament" published by Henderson and Co., of Toronto, Canada. It costs only 35c and is a gem.

The meaty address on "Men" by Wm. G. Moyer, ends with this number. Bro. Moyer is a student at the Hahneman Medical College, Philadelphia, and a member of the East Swamp Mennonite church near Quakertown, Penna.

Next Sunday evening Rev. S. M. Musselman will be ordained to the full gospel ministry in the First church of Philadelphia. The ordination will be performed by the brethren N. B. Grubb and A. B. Shelly. Bro. Musselman wil probably say formal farewell to the congregation before leaving for Iowa.

A pillar of the Springfield (Penna.) church was laid to rest last Friday—Bro. John O. Shimmel, who for many years was the faithful deacon of that church. All who knew him will feel the loss of his departure. He was a brother to Rev. L. O. Shimmel, of Philadelphia, whom all old students at the Wadsworth school will remember.

The subscription price of the MENNONITE is $1.50 a year since Conference. All who renew from now on should not forget this. Several times lately renewals were accompanied by only a dollar. The price will be found at the head of the editorial page. The MENNONITE and BUNDESBOTE are together sent to one address for $2.50.

News comes from Oklahoma that the Sharon congregation, near Orienta, celebrated an enjoyable Thanksgiving in the form of a mission festival. In the afternoon, the two evangelists, D. D. Lorenz and D. Ratzlaff, who served in that capacity two years, were ordained to the ministry.

All who renew their subscription before January, 1903, will receive the Year Book free as premium.

Week of Prayer.

The Week of Prayer for 1903 will begin January 4th and continue till January 11th. The program is as follows:

Sunday, Jan. 4. Sermons on Isa. 64: 1, 2 and Psa. 85: 6.

Monday, Jan. 5. The Church Militant.

Tuesday, Jan. 6. Heathen Missions.

Wednesday, Jan. 7. Home Missions.

Thursday, Jan. 8. Special work for young people, families and schools.

Friday, Jan. 9. The Nations and their Rulers.

Saturday, Jan. 10. The Ministers of the Gospel, Preachers, Teachers, Evangelists.

Sunday, Jan. 11. Sermons on Isa. 65: 24 and 1 Pet. 4: 7.

Where One Christmas Tree Grew.

"The Good Samaritan Club will please come to order", said Nellie with becoming gravity, tapping her pencil on the table.

Eight young people had organized this Club a year before and had banded together to assist one another in waiting on sick people in the neighborhood, helping along the poor as much as they could and speaking to other boys and girls about Christ. Edna was the oldest, aged fourteen. Charlie, the youngest, was ten years old. They were now assembled in Edna's home.

After the minutes of the previous meeting had been read, they were ready for something new.

George rose. "Let's put up a Christmas tree in Bob Carson's home. The boys have never had any. I've thought it all out. Get the whole family to come to us on a visit on Christmas eve, and while they're away, we'll take the tree and fix it up. We can get through before they want to go home."

"Supposing they lock the door?"—suggested timid Bessie.

"O that's all right, sis. I have it down pat. Jim and I will go over to fetch them, and then I'll manage to forget something and borrow the key of Mrs. Carson. Then you can be ready to go in with me, and we can do the work—see?

"But how are we to keep the boys away?" asked some one. "They'll want to go with us."

"O no," said George, "you needn't worry about that. I'll have brother Harry to take care of Bob and Sam, and the others will stay with their mamma. I tell you, it'll work. I've figured it all out."

It was just two days before Christmas, and when the young Samaritans adjourned, they had it settled who should go for the tree, who should be the committee to get the decorations, and that all together should decorate so that it would not take them so long. Each one of them deducted about ten or a dozen hangings from his own tree. Some little knick-knacks like pop-corn, nuts, apples, candies and cakes had to be bought. Each good Samaritan had pledged one or both parents to give them for this purpose a cent a week for the whole year, and in this way they amassed more than enough to make their purchases.

Christmas eve came. One of the over-eager little Samaritans almost gave away the whole secret in school the day before, but she remembered in good time that there was a fine of one cent imposed upon every culprit of this kind. So the daring scheme remained under cover. George had gone that afternoon and delivered a note to Mr. and Mrs. Carson asking them and the children over for a late tea that evening, when George should call for them. When they all left the house, George changed his tactics a little. When he thought they were minded to lock the door, he gave it as his opinion that no one would enter the house that night, it was not necessary to lock up the house. They acted on his fertile suggestion.

"Come along fellow Sams!" yelled George, as he joined the rest in waiting; "the scheme works without a hitch."

They proceeded to the house of the Carson's, trailing the cedar tree along. One of the boys carried the box prepared by his older brother for the tree to stand in. The girls were carrying paper boxes filled with hangings, and what they had purchased that afternoon. George knew where the Carsons kept their lamp and promptly lit it. Soon they were ready for business. They worked like beavers that evening. By dint of a whole lot of tugging and pushing and blowing they got the tree to stand upright in the corner. Then came the opening of boxes, the flash and sparkling of the many-colored glass balls and bulbs, and the glitter of the tinsel. Apples and nuts and candies rolled around on the floor. There was laughter and chatter. But no time was lost. By nine o'clock everything was on the tree.

"Now let's go home double quick, or if the folks come back, they will arrest us," said George.

Then they sneaked back in the darkness.

"George," said his mother when he had come home, "several times Mrs. Carson was bound to go home, so that I could hardly keep her from it, but Orrie kept the boys all right."

Soon Mrs. Carson made another motion to go home, and George's mother did not detain her.

Just as soon as they were gone, sly George with the agility of a cat tiptoed around the house. "George, stay here!" called his mother, but he was out of hearing. He scared Jim out of his corner of the yard, and together these young spies ran around to the Carson home by a roundabout way, and shamelessly peeped in at the window and watched the proceedings. What they saw was beyond these school-boys, with their limited vocabulary, to do justice to. They heard the whole generation say "Ah! what's that?" in chorus. Mrs. Carson said a dozen times: "Perfectly lovely! Who in the world did it?" Mr. Carson was busy guessing, and once or twice hit a member of the Club. "Bob, look at this"—"O Sam, look up there." There was a perfect Babel in that shanty—though the building was anything but a tower of Babel—for about fifteen minutes. Now and then some ill-hung ornament would tumble down on them, and several times George outside was afraid some lighted candles would be jerked down.

"I wish some of them would tumble down and set fire to their hair, then maybe they would leave them alone," growled George outside.

The boys had their share of the fun outside.

"This is capital fun" said George. "I never had any like it."

But the last laugh came from the inside. George had forgotten to erase his name from one of his books, and Mr. Carson discovered it.

"I'll be hanged", he exploded, "if it isn't that young scapegrace of a George that played this dirty trick. That's what I expected all along."

George could have pulled his hair out by the roots for mortification.

"Come, let's go home," he said. "The show's all over."

And this was the record of the Good Samaritan Club for that season. And the work that night for the Carson's was one that reached into eternity.

How to Spend an Ideal Christmas.

FREDERICK YEAKEL.

Christmas should be a season of pure, unbounded, personal joy.

A sense of rapture, emanating from within, and based upon the consciousness of God's abiding love as the very essence of faith, should form a distinctive atmosphere to every child of God, upon each returning Christmas-day.

Christmas is the annual manifestation on the part of men of their recognition of the advent, direct from the Creator, of the source and motive of all pure thinking, good living and well-doing, the coming into this world of that which alone serves to make this life logical or sufferable, the great advent of all that is essential for this, and the life to come.

Under the old dispensation men lived in eager, joyous anticipation of Christ's appearance; the absolute certainty of the fact being wrought out in them from time to time through close personal communion with the Father, in the form of supernatural manifestations.

To-day we live, or ought to live, in a deeper and still more thrilling realization of prophecy fulfilled, of hope turned into the certainty of possession; and reflections, long and sweet, may well mark our outward life upon this great natal day that God's angels hailed with singing long ago.

Let us indulge in bright sunlit dreams, such as marked our childhood, for every childlife holds much of pure happiness in it. Little children, just from the Creator grasp most naturally at sunbeams, smile in confidence at danger or sleep peacefully upon the very brink of destruction.

So let us, for the day, cast out of mind all of darkness, pain or fear, that may have come in with the years as they swiftly crept upon us. May we be able to forget that we have sinned or doubted, wronged or been wronged by others; and becoming once more trustful, with the trust we held in father's or in mother's watchfulness, when as children, all unknowing, we neither could nor would care for our own welfare. So unmindful once again, in the hand of God the Father let us live as do the children. Then in sweet and charming order there shall pass before our vision, only fond and beaming faces of dear loved ones, ever greeting our own words of kindly welcome to the cheer that we hold for them, in the grateful heart within us, full of blessings sent from Heaven.

Soon we'll find that we are joining
In the singing of sweet praises
From the lips of those about us;

And while we find joy within us, full of the happiness of home,
There will form the lofty purpose,—
Noble form of Christian duty,—
To make light the heart of others,
To bring cheer where life is darkened,
Or where sorrow reigns or sadness,
To make glad with song or story,
Or with gift, in love presented
To the somber friend or brother,
Whom God leaves in equal measure
As He loves the best and brightest.

Now of all earth's sweetest stories,
That which never fails to sweeten,
Or to mellow life's harsh features,
There is none may ever equal,
In sublime and gentle pathos
Nor in simple, truthful statement,
To enlist the ear of mankind
With its ever living import,
Than the old, old tale of Jesus,
Of His birth long, long ago
On the star-lit plains of Asia,
In the lowliest of places,
In the town of Bethlehem.

Alcott, Colo.

The Influence of a Christian Home.

ELWOOD S. SHELLY.

The question is quite frequently asked by many: Why is it that so many young people care so very little for the church or Sunday-school, etc.? It is only too true that when there is anything going on that is sinful and ungodly within the reach of our average young people it is hard to find them at church. It is quite evident that some one is responsible for this, and I am afraid in very many instances the Christian influence in the home is lacking, and that does indeed to a very great extent account for it. There are certainly exceptional cases. Possibly some of the most violent young men and women have had parental training which could not well be improved; but I can safely say that a good Christian influence in the home will in all ordinary cases exert itself throughout this rising generation. The little boy or girl who is taught to be polite and mannerly at home will by no means forget all about it when they come out among strangers. If a Christian mother fails to win her children to Christ by untiring perseverance, I am afraid in most instances a minister or Sunday-school teacher would be still less successful. A strong evidence of this fact is that a very large proportion of our greastest and best men have given all honor for their achievements to their mothers.

It is only too true that there are people who as professing Christians approach their friends and neighbors very kindly, but ever fail to speak a kind word to their own family. This is indeed not exerting a Christian influence. First of all it is our duty to wield a Christian influence at home, and then when we come out among strangers that influence cannot fail us. Children who are thoroughly reared in a Christian home will in most instances become Christian young men and women, of which the world is so much in need to-day.

In order to exert this Christian influence in the home, parents must see to it that their children are at home. It is too often the case that young boys and girls are out too much and parents are not concerned enough about their whereabouts. Consequently they are at such places where all Christian atmosphere is lacking and in that way they are led away from their homes into the broad road of sin. It is seen daily how hard it is to turn them when once under the influence of the world.

There is not a more beautiful picture of heaven in this world than a Christian home where father and mother, sister and brother and all harmoniously love one another, and all through loving obedience serve their Lord and Master. The influence of such homes is beyond our conception. May we all strive that the influence in our homes is of such a nature and it cannot fail to reach the world at large. It shall all redound to the honor and glory of our Heavenly King, who will honor those who honor Him.

Milford Square, Penna.

Our C. E. Topic.

Topic for December 21: CHRISTMAS: ITS MESSAGE AND MOTIVE. Luke 2: 1–20; John 3: 14–17.

MEDITATIONS.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This is the message.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". This is the motive.

It is truly a beautiful story, this story of the Christ child—old, yet one never tires of reading it. The lowly birth, the manger cradle, the angel choir, the shepherds' whole-hearted faith, the scene in the stable after the shepherds have entered it—all of these details have imparted to us Christmas associations which are as imperishable as they are lovely. Let us make them food for deep and earnest meditation during these festive days.

It was "Christ the Lord" that was born that night. It was the eternal Word, which was in the beginning with God, taking flesh and tabernacling among men. It was the Son of God taking upon him the form of a servant, the coequal with God made in the likeness or "habit" of men. Can we ever fully comprehend this stupendous truth? No; at least not as long as our knowledge and understanding of divine things remain "in part". But we can believe it, and we want to believe it. Its truth is a part—the great part—of its wonderfulness. If it were only the product of some romancer's imagination, only a pretty little fable, it would have ceased to charm long ago and would have been succeeded by hundreds of the same kind since. The account of the incarnation of the Lord from heaven is written by the pen of the Holy Spirit, not only between the lids of our Bibles, but on the fleshy tables of the renewed heart. The incarnation of the Lord Jesus Christ is a sublime miracle. As Henry Ward Beecher once remarked, the incarnation and resurrection of Christ are the two preeminent miracles on record. We can not understand them, but accepting them as true, it is easy to believe all the rest.

But the incarnation suggests the atonement. Christ's birth suggests His death. If He had not come to die for the sins of the world, he would not have taken upon Himself the form of a servant, but would have come in glory with all the holy angels with Him. The message of Christmas therefore contains and suggests the motive. God "gave" His Son—in the sense of sacrifice. "Unto you is born—*a Saviour*". Even before He was born, His name was ready for Him. The angel said to Joseph, "Thou shalt call His name Jesus: for he shall save his people from their sins". He was born in order to be made sin for us, to die, the just for the unjust. The saintly Simeon, speaking by the Holy Ghost, must have had this blessed truth in mind when he told the virgin mother, "Yea, a sword shall pierce through thy own soul". His lowly birth, the extremely humble circumstances surrounding His life at its very inception already foreshadow his rejection by men and His final death on the cross. He came into the world and the world nailed Him on the cross. We can see the end from the beginning.

How should this implied meaning of his birth modify or shape our thoughts about Christmas? It should not make us sad, indeed, nor hinder our enjoyment of the day. But it should give our reflections a depth and a soberness meet for the occasion, and should quicken and intensify our joy as saved sinners by His obedience unto death whereby we were made righteous. Our greatest joy will ever be the joy of salvation by faith in His blood.

God gave His Son—this was the only veritable Christmas gift. Let us remind our families and friends of this when we bestow our Christmas presents upon them. And let every gift we receive lead us to cherish more than ever the greatest Gift, and God the loving Giver.

The Mennonite.

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Editorial.

By my first birth I am a Mennonite or Baptist or Presbyterian or Lutheran, or possibly a Mormon, whatever the particular faith of my parents was at my birth and during my childhood. (Of course, there are exceptions.) By my second birth — my heavenly birth — I am a Christian. Test this for what it is worth. If it is not true, don't believe it.

Have you ever lain awake in a hotel in the dead of night and listened to the night proprietor waking the different sleepers one after another, at intervals of half an hour or so, in order to set them on their journey? And is it not a striking illustration of the way God calls men hour by hour out of this world? This hour it is this one, the next it is that. Some are undisturbed till morning, others are sternly called away long before the dawn, all the way from the first watch to the last. And most of them are sleeping, dead in sin. And when they are called, they must respond, they must leave their comfortable pillows of worldly ease and their couches of pleasure. It is sad to contemplate.

For us who are tarrying let this counsel suffice: "The night is far spent; the day is at hand: let us therefore cast off the works of darkness and let us put on the garments of light."

A Tribute to the Season.

The greeting, "A merry Christmas to you!" seems to be as old as the traditional hills. No one can object to the Christian's using it in felicitating a fellow Christian on Christmas morning, only so it is kept from dwindling into an empty form by taking care to fill it as full of the highest spiritual meaning as it can possibly bear.

A few years ago we helped to sing the following lines at a Christmas festival:

"O Christmas is a glad, glad time
To those who love the Lord."

Only those who know and love the Lord can really enjoy Christmas as it was intended to be enjoyed. It is not a making merry with the flesh but with the spirit, that constitutes a celebration of the day such as is acceptable to God.

"What!" some one may say; "do you mean that no lower pleasure than spiritual meditation is permissible to a Christian, no joy over a Christmas tree, over Christmas presents, and the like? That would be too narrowly Puritanical!"

Such a question you must answer for yourself. We can not answer by a hard and fast yes or no. Only let us make a comparison or two to gain, if possible, more light.

While your children are in rapture over the Christmas tree and the presents, you are sharing in the joy, and not 'for the whole world would we seek to sober your happy spirits lost in a common joy. But notice that the object of the father's joy is totally different from that of the children. The children rejoice over the tree, the presents, the toys, the gay colors and delicate shapes. You rejoice over the children. They are lost in the toys, you in the children. Their eyes are feasting on the trifles and spangles around them. Your eyes are on themselves. They are making merry over the temporal; you over the eternal. They are studying outward things, you the soul. This is of more interest to you than a whole houseful of trees and presents, and it indicates that your joy is pitched on a higher level than theirs. Your joy is that of a more advanced state of being than is theirs. You wouldn't want it otherwise.

Well, now, all we are doing is to suggest your going a step still higher. Cast your eyes still deeper and further into the eternal joys. While you are already enjoying the immaterial, let your joy be broadened and deepened, made loftier and keener and holier still by contemplating the love of God in Jesus Christ our Lord, the wonder and beauty and significance of the incarnation of our Saviour, the varied circumstances attending the birth, the matchless stories in Luke and Matthew. Is there anything Puritanical about this? No, it is only urging upon you the occupation of your renewed mind with that which after all is most congenial to it. You do not regret abandoning the lower for the higher. Well, then, while not abandoning the higher, pay most attention to the highest. You will find it as far superior in spiritual delights as you believe your own enjoyment of your children is of a higher order than their enjoyment of the toys.

Let the shepherds give you a lesson in the true enjoyment of Christmas. They are an authority on this point, for they were privileged to make merry over the very first Christmas present, and that the very highest too—the gift from heaven, the Christ. Their joy was as keen as any produced in the centuries since. This is what is said of them: "And the shepherds returned, glorifying aud praising God for what they had heard and seen, as it was told unto them."

Would you not like to enjoy your Christmas as the shepherds enjoyed theirs?

A Year Old Baby.

With this number the first volume of the weekly MENNONITE closes its record of a year. Before another number drops from the press, another year will have been ushered into being.

At the beginning of the year we entered upon our work with some degree of trepidation. A weekly MENNONITE was altogether a new, perhaps a bold venture. It was an experiment, and might prove a failure. But its appearance was hailed with enthusiasm by many indulgent friends in our churches, and many kind words have reached us during this time, which we humbly appreciate. That it would not meet with favor in some quarters was to be expected. Others have written that the paper was of no benefit to them—and every one is welcome to his own opinion, of course. But we have reasons to believe that the great bulk of our readers will stick. The paper began with a dollar subscription price, which after Conference was raised to $1.50, both as a matter of principle and a financial necessity. But it is believed that hardly fifty subscribers will have to be dropped from the list for this reason. Those who believe they should keep in touch with Conference work and common Mennonite interests believe in patronizing and supporting the church papers, which are a confessed medium—doubtless the most convenient medium of intercommunication. The future of the MENNONITE will depend upon the preservation and growth of this fraternal spirit. As the Conference spirit grows, the circulation of the MENNONITE will grow.

Many English readers in our churches do not take the paper. This is because they are not acquainted with it, have not seen it. But we expect to see it introduced in many a family this coming year. Measures will be taken to spread its circulation in various districts.

We can therefore safely conclude that the MENNONITE has come to stay. It is past the experimental stage and has become a necessity.

While it has this past year given general satisfaction, the editor is far from satisfied with his own part and work. Often we have halted between two opinions and wondered whether some of the compliments that came in were due more to a charitable heart than to a level head. We shall make no further apologies however. What is written, is written, whether for better or worse. But it goes without saying that our aim and ambition is to make the paper ever more worthy of a kind reception, ever more interesting and helpful, ever more an indispensable sheet in our families and churches.

We also take this opportunity of thanking those brethren and friends who by their voluntary and unsolicited contributions have added to the value of the paper. May they continue in this good work! Special thanks are due to those who have by request given valuable portions of their time to writing for these pages. Among these are Rev. George H. Culley, of Philadelphia, whose thorough and comprehensive outlines of the Sunday-school Lessons, not to speak of his miscellaneous contributions, have surely been valuable helps to many readers. We regret that we could not retain him for the present, though we have not abandoned hopes for the future. Our young brother, Elwood S. Shelly, of Milford Square, Penna., has been prolific with his pen, and scarcely a week passed without his regular essay. The brother is only a beginner in the art of writing and no one knows better than himself how far short he has come of his ideal of finished literary composition. He is therefore open to discreet advice and judicious direction, and is anxious to grow in depth of thought, in perfection of style and in accuracy of Biblical knowledge as he writes. He is open to suggestions, and willing to learn. But in passing we wish to remark that it has often been our desire that fifty young men in our churches—and the same number of older men — might arise in the vigor and strength of their intellectual and spiritual energies and devote as much time to their church paper as does Bro. Shelly.

We want to keep every one of the writers of the past year in our editorial family. With these few words we wish to thank each and all of them for their unselfish labors in behalf of the MENNONITE.

There are several ways in which the body of readers can materially contribute to the betterment of the MENNONITE without the necessity of "contributing" to its columns. Only one needs to be specified now. If anything is presented in the future which on account of its timeliness, helpfulness, originality or strength strikes any reader favorably, let him sit down once in a while and write a line to the editor informing him of its acceptability. This may seem to be courting praise—and even flattery; but in reality it will be a cue to the editor hinting to him of the desirability of continuing in that particular line, and will encourage him to hew closer to that line, thus actually making for a better and more influential paper in course of time. The editor will not be as much a gainer thereby as will the readers. On the other hand if anything disagreeable or detrimental shall appear, a frank yet loving pointing out of the fault to the editor will prevent a repetition of such a feature. To be sure, the editor has the right to test the grounds of the objection, whether it is well taken, and to be the final judge after all. But he will make it a rule to regard two similar objections as strongly presumptive of their resting on good foundations, and if more than two, as disposing of the matter once for all. Here again there are limitations to be observed, but these will be referred to as occasion arises.

We will now cease to look backward and begin to look forward. The New Year's number will contain the formulation of such plans for the future as can now be definitely forecast.

Let us now join hands and hearts and move ahead with "Excelsior!" on our lips.

Speech an Index to Character.

"Thy speech betrayeth thee", said the mocking maid to poor Peter. She detected the Galilean dialect in him and inferred his connections with the Christ, on trial in the palace inside.

"Thy speech betrayeth thee" could be said to thousands of our fellow men as we meet them in social intercourse, in business, in travel. Their speech betrays their character.

Some years ago I had a classmate in college who was not noted for his brilliant scholarship. One day we met on our way to college, and he, until then a stranger to me, began at once to talk about young women and their charms. Although taken by itself, his language was not improper, I had good reason to infer that his social life was not clean. His speech had betrayed him.

In a western town there is a demented old man, who in early life was a rising young lawyer. By some calamitous circumstance his mind became affected. The insanity turned out to be of that mild, harmless sort which spends itself in ceaseless talk. When I first heard him talk away glibly, good-humoredly, I made out that he had been a college professor. He used learned words, spoke about "philosopher", "lecturing", and he seemed to have been at one time a man of considerable culture. His speech was betraying him all the time. Not only is this true of crazy men, but of sane men as well.

Once a boy, fished out of the slums, was coaxed into a Sunday-school. The lady teacher drew a heart on the board, when the "tough" little fellow turned to a companion and asked "What's she going to draw next — a spade?" One could immediately infer that that boy's surroundings, at least, were the haunts of gamblers, and that cards and beer were no strangers to him.

The late Tom Reed's speeches and writings were constantly interspersed with Biblical words and phrases and quotations, showing that he was a reader of the Bible.

It is true a man's speech often disguises his character. A smooth, oily tongue is often a rascal's most effective tool. Many a hypocrite thus deceives a whole audience in a revival meeting. But the veneer will finally scale off. The real character cannot always be hushed up, and studied artificiality and insincerity of speech as well as of action are sometimes off their guard. The strain of some great emergency or crisis in life will compel the man to act naturally. His speech can not help but ring true to his nature at times.

"When the heart is full the mouth speaketh" is a true saying. It is a teaching of mental science that every thought tends to express itself in action of some sort. We are sure that most thoughts, if not all, leak out through the lips, sooner or later, here or there.

We laugh at people who talk to themselves. But why do they do it? Their thoughts are so vividly conceived and have such inherent force that they impress the lips into service before consciousness can come to the rescue and choke back the words. I have heard men say while their consciousness was wholly concentrated upon their work, "Now I must go to the postoffice", "This screw is loose", "No, that wont work", etc. Their thoughts come to the surface constantly. Thought is a mighty force. It cannot be repressed.

We would say to every one: Take care of your life, for it will some day be common property. Secret thoughts, veiled intentions, dark plots and purposes, are dangerous. Some day your lips may play the traitor and make you ashamed before God and man. The secrets of far more hearts than we are aware of are being revealed before the judgment day. Again, cultivate pure, upright, high and ennobling thoughts. They will work out in time—in words and in deeds. Fix your mind continually on Jesus and men will become aware that you have been with Him.

Men.

(Concluded from last week).

Our strong gritty man is one that has the power and the will to help others even more than himself. One that sees something that ought to be done and knows he ought to do it. He never stops to count the cost, but, as we say, he pitches right in and does it then and there. In the Chicago fire a number of years ago a young man was taking a sick lady, with a babe less than a week old, down the crowded avenue in a buggy. A furniture man came along tearing and swearing and told him to get out of the way, but he could not on account of the jam. He told the young man again to get out or else he would "hoist him out and he had come to do it." But the young minister, for such he happened to be, was on the ground at the same time, hit the fellow a blow, where his dinner would go (if he got any) and gave him the best licking he ever had since he was born. I think it was perfectly right.

We can be *men*, great and useful, even if we inherit but a cap, a pair of trousers and even a tendency to rheumatism. A Grecian warrior, son of a shoemaker, said to one who reviled him because of his mean build, "My nobility begins in me, yours ends in you."

III. Sympathetic men. Again as always if we want to draw a picture of sympathy and devotion we must fall back upon those who always have a smiling, sunny face, who never lack in sympathy and affection—our good old mothers and our sisters: It is one of the important things in a man's make-up. Remember, a kind sympathetic word at the right time may save, and often has saved a man from hell or from a drunkard's grave. John B. Gough, who did so much for mankind, was once a drunkard, lying in the public square. We date the turning point in his life to the kind word and touch of a sympathetic lady who passed. And look at the results—what he has done. We can not measure the good from that one touch.

I must in this connection mention the name of Florence Nightingale. We remember the Crimean War, and how hundreds and thousands of English soldiers were dying in the northern bleak swamps of Europe without any attendance and with no facilities for getting any aid; how Florence Nightingale organized a band of nurses, came to this place of desolation and disease, distributed the supplies which the army officers would not distribute because they had not the authority—how she built hospitals and directed them and herself cared for the sick night and day. What was the result? She so completely won the hearts of the soldiers that just one glance from her would lay a poor fellow comfortably on his pillow; that the soldiers would kiss her shadows as she walked the wards of the hospitals. Such sympathy has wonderful power. As a soldier said, "Before she came there was such cursing and swearing and after it, it was as holy as a church."

Such a work will never die. At one time some ministers were discussing as to what religious sect she belonged. One said, "She belongs to a sect which is unfortunately very rare—the sect of the Good Samaritans"; would that we had more of that sect!

Is it worth the while? I tell you the thanks of one poor sincere heart whom you have helped will do your "Ego" more good, will be worth more to you than all the hundred obligations bowed to you by men. Once an old man and woman, of the worst looking specimens of a city, joined a Temperance Club, and after being taken into membership they walked away, and the man said. "Did you hear that, ole 'ooman? Did you hear that?" "Come along", the gentleman said "you are one of us." Is not that worth a sacrifice?

IV. Consecrated Men. We must be wholly consecrated to our work and our God. Not half world and half God. A young dancer who had been taught in Sunday-school that it was wrong to dance was seen dancing with one foot in his hand. When asked what that meant he said one foot belonged to God and the other belonged to the world. So many of us do likewise. Let us remember that we can serve only one master at a time.

Our faith and purpose must be strong but it is too often like a certain old woman's trust. An old woman was in a runaway accident and was in great peril for a time, but came out all right. Being asked, "How did you feel when the horse ran away?" she said, "Well, I hardly know how I felt; you see I trusted in Providence at first, but when the harness broke then I gave up."

Our ideal man sticks to his convictions through thick and thin, amid all the dark clouds. We must have the faith of a negro slave whom I admire very much. He said, "Bredren, dis poor ole body ob mine is Massa Carr's slave. De bones an' blood an' sinews an' muscle belong to my massa. He bought 'em in the market place and paid a price for 'em. Yes, bredren, dis poor ole body ob mine is massa Carr's slave—but glory to God my soul is the free man ob the Lord Jesus."

V. Our man is one of good common sense in all things and a believer in the Lord Jesus Christ as the Saviour of mankind. Listen to a clipping from the public press.

At the Temple of Israel last night, Dr. Emil G. Hirsch declared his absolute disbelief in the first chapter of Genesis, and bade his congregation discard it as an article of faith.

"Religion, biology, and astronomy," he declared, "have each given evidence that make it impossible to believe that the world was created in six days. It is impossible also to give serious consideration to the efforts that have been made to reconcile science and religion.

"All nations," said Dr. Hirsch, "have their own ideas of the creation of the world, and in every case the creation has been ascribed to their favorite Gods. The world has gradually progressed from polytheistic to monotheistic ideas, and there is no doubt that the first chapter of Genesis is simply a relation by some Jewish writer of stories told by the Babylonians which the Jews had carried from their captivity in Babylon 600 years before Christ."

It gives expression to a great deal of modern thought and criticism. Would the man stop to think a little, aided by his common sense, he might reach other and better conclusions. So we believe he errs in his beliefs and about biology, which he claims as an evidence, we believe he knows very little.

VI. Prayerful Men. Since prayer is very frequently discussed it sufficeth to say our complete man is one of prayer—one who daily commnes with his Father and there gets strength and courage and wisdom that he may be able to cope with the battles of life successfully. All our truly great men have been men of prayer—for example Paul, Moody, McKinley and others.

Other equally great factors or forces in a man's life, like truth, sincerity, etc., might be considered here but time does not permit. Wm. G. Moyer.

Philadelphia, Penna.

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The Sunday School Lesson.

Subject for December 21: Samuel the Judge. 1 Sam. 7, 2–13.

Golden Text: Prepare your hearts unto the Lord, and serve him only. 2 Sam. 7: 3.

Lesson Outline.

I. Repentance of Israel.

Repentance, with revival following is the leading fact of this lesson. They had forsaken God and worshipped the gods of the Philistines, and God had forsaken them. The ark, which was the symbol of God's presence, God had allowed to be captured by the Philistines, although it was not a blessing to them, for as long as it remained among them they were smitten with disease. So they kept it only seven months, and then brought it to a little town of Israel called Bethshemesh. From there it was transferred to Kirjath-jearim, and there it stayed over twenty years, until David finally brought it to Jerusalem.

But Israel is not happy away from God. No backslider is happy when he is out of communion with his Lord. Every prodigal at last wants to come home. So we are told in v. 2, "all the house of Israel lamented after the Lord." That was a good sign. Those who are truly God's people always repent. This mere confessors and pretenders never do. That is the difference.

Then Samuel, who had by this time risen to be a most influential and popular prophet, tells them what to do in order that their repentance might become apparent. Two things were required of them: forsaking their idols and public self-judgment. True heart repentance, such as Samuel looked for and the Lord wants, will do these things. And they "did put away Baalim and Ashtaroth and served the Lord only." They put their trust in the Lord and not in false gods. In v. 6 we read of their self-judgment. At Mizpeh they poured water out before the Lord and fasted, and said, "We have sinned against the Lord." The prodigal said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son". "Against thee, thee only have I sinned and done this evil", said David. "An honest confession is good for the soul". There is no one God loves to exalt so much as the one who has humiliated himself into the dust. That is the reason the poor, despised publican went home justified.

II. Victory over the Enemy.

When backsliders have returned to the Lord, struggle follows as the night the day. There is no one the devil loves to molest so much as the revived Christian. He fears he is losing some of his ground and he strives to hold it. The Philistines "heard that the children of Israel were gathered together" — that was enough. In union there is strength, in the Lord we are strong. The five lords of the Philistines went up to battle. Although God's people were afraid, they told Samuel not to cease praying for them. Their faith was no larger than a grain of mustard seed, or they would not have been so afraid; still it was true faith. They expected the Lord to save them. Then they girt up their loins for the conflict. While Samuel prayed they fought. It is even so today. Christ is our Intercessor, our Samuel. His prayers are all-prevailing, and He is thus able to save to the uttermost all that come to God through Him. While He prays, we go armed against unbelief with truth about our loins, righteousness for our breastplate, the gospel shoes on our feet, the shield of faith in our left hand, the helmet of salvation protecting our heads, and the Word of God as the sword in our right hand. And while we are fighting we must be praying. In this way we will be able to stand against the wiles of the devil. And Israel withstood the Philistines. The Lord really did the fighting. It was His thunder that took away all courage and strength from the enemy. To fight them then was easy. So the Lord saved them out of the hands of the Philistines.

There is one lesson that must not escape us. Samuel took a sucking lamb and offered it, all before he prayed. The lamb was a type of Christ. Atonement before intercession. Christ did likewise. "By his own blood he entered into the holy place, having obtained eternal redemption for us". Heb. 9: 12. We must be saved by the blood of the Lamb without spot and without blemish, before we can lay claim to His intercession for us. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life".

What Can You Do?

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last Summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party."

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian from wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—Sel.

Sara Grand's Views on Marriage.

"I think of marriage," writes Sara Grand, "as I think of life; it is pretty much what people choose to make it. It does not fail when husband and wife have good principles, and live up to them; and good manners in private as well as in public— not to mention high ideals. When we are not happy in the intimate relations of life, it is generally for some trivial reason— as often as not because we don't take the trouble to make ourselves agreeable as because we fail in other duties. I consider it a duty to be agreeable. Marriage is the state that developes the noblest qualities, and that is why happily married people are the best worth knowing, the most delightful to live amongst." — Ex.

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Marriages.

Schrock—Stoltzfus.—On December 3, at Trenton, O., by Rev. H. J. Krehbiel, B. F. Stoltzfus and Sarah A. Schrock. The same evening the couple left for their future home at Birmingham, Ala.

Deaths.

Amstutz.—On December 7 at Dalton, O., widow Catharine Amstutz, nee Welty, aged 80 years, 7 months and 21 days. Interment on the 10th in the Sonnenberg cemetery. Services were conducted by Jacob Nussbaum.

Schimmel. — On December 8, at Passer, Bucks Co., Pa., of cancer of the stomach, John D. Schimmel, aged 67 years, 1 month and 23 days. Interment on the 12th at the Springfield church. Services were conducted by A. M. Fretz and J. S. Moyer at the church. The deceased served as deacon of the Springfield church 12 years.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the *noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;*

B.C. c. 600.
a Jsaiah. x. 28.
1 Macca. 13. 2.
b Jer. 2. 1 Kin. 20. 23. 2 or, negligently.
c Ch. 8. 16. Nah. 2. 2.
d Zeph. 1. 12.
2 Heb. stood.

10 "Cursed *be* he that doeth the work of the LORD *deceitfully*, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he *hath* settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

FIFTY-SEVENTH CONGRESS.

TIRED OF WAITING.

WASHINGTON, December 12. — Secretary of State Hay and Dr. Herran, Colombian charge d'affaires, discussed the canal treaty negotiations again today. Dr. Herran was unable to give the Secretary any reply from the Bogota government as to the price which Colombia would accept for the lease. It was explained to Dr. Herran that, in view of the many other weighty diplomatic matters pressing for attention at this time, immediate action by the Bogota government was imperative. Dr. Herran then cabled the Foreign Office at Bogota the wishes of the State Department, calling attention to the serious complications that might arise out of the Venezuelan situation.

POLYGAMY RESOLUTIONS FAIL.

WASHINGTON, December 12. — The House committee on judiciary to-day took up for consideration three joint resolutions introduced in the House, proposing an amendment to the constitution to disqualify persons found guilty of polygamy from holding office, and to prohibit polygamy. By a voice of 7 to 6 it was decided not to report any of the measures to the House.

Europe to Aid America to Shield Young Girls.

WASHINGTON, December 12—The treaty sent by the President to the Senate, intended to aid in the suppression of the international traffic in young women, if ratified, will make the United States a party to an international agreement to prosecute vigorously such evidences of offence against decency as have recently been brought to light in Philadelphia.

The treaty is the result of a conference held in Paris last summer when an agreement was reached by which the nations of Europe hope to put to abduction and practical imprisonment of young women for immoral purposes.

The evil in Europe has grown to such an extent that nothing less than concerted action could be relied upon to correct it. At the conference it was declared that the United States in recent years has engaged in the horrible traffic to as great an extent as any of the European countries.

There is no doubt that the Senate will give the treaty prompt approval, and that the revelation of the existence of a vice syndicate in Philadelphia, controlling the horrible business will accelerate action.

If necessary legislation will be enacted to carry out the provisions of the treaty. There is a law now passed in 1875, which makes it a felony to import into the United States any woman for immoral purposes. The penalty fixed is a fine of $5,000 or imprisonment for five years or both. The pending immigration bill makes similar provision.

The advantages to be gained from the treaty agreement are that the different European nations will act in concert with the United States in suppressing the traffic, and will furnish all obtainable information which may lead to prosecutions and convictions here.

The punishment of offenders will be left to this country, and the provision against the admission of such young women as have been taken to Philadelphia, in the immigration law, will make it the duty of immigration officials to ascertain the purposes for which they are to be used before they will be allowed to land.

Defends Strikers.

NEW YORK, December 12.—Bishop Henry C. Potter frankly avowed his belief in strikes, lauded the value of organization among workingmen and extended a hand of congratulation to the anthracite miners in an address on "The Lessons of the Coal Strike," before the Young Men's Club of Grace Church, at Grace chapel. This is what he had to say of strikes:

"I believe in the matter of the coal strike. I believe in strikes, shocking as they may seem to you. I believe in the conservative value of the organization from which strikes grow. I believe you can not build a great state any more than you can build a great industry without organization at both ends.

"But anything that impairs the freedom of the individual, whether he be a non-union man or a member of the National Guard, is something which the whole country will not stand."

Hellen Gould Short of Coal.

NEW YORK, December 12.—The costly plants in the conservatories of Miss Hellen Gould, at Irvington-on-the-Hudson, had a narrow escape from being ruined for lack of coal to keep the houses warm. These hothouses and their contents are valued at nearly $1,000,000. Some of the orchids are priceless. The late Jay Gould had a passion for rare orchids, and for many years before he died had been collecting them from different parts of the world. Miss Gould had taken the same pride in the conservatories that her father did. She telegraphed to Carter & Blaisdell, coal agents in this city, to send a boatload of coal at once to Tarrytown to save her flowers. The firm could not get a boatload at once, but telegraphed to the owner of a coal yard along the Hudson, in which it as an interest, to send enough coal to heat the hothouses for a day or two, till more coal can be sent.

THE COAL STRIKE COMMISSION.

COAL MINERS CLOSE CASE BEFORE ARBITRATION COMMISSION.

SCRANTON, Pa., Dec. 15.—The mine workers, after occupying nineteen days in presenting about 160 witnesses, closed their case before the anthracite coal strike commission this afternoon with permission to call one witness to-morrow morning. At the afternoon session the question of whether the close relationship of the coal carrying roads with the mining companies shall figure in the commission's effort to adjust the controversy, came squarely before the arbitrators. The decision of the commission if Chairman Gray's remarks can be so-called was briefly this:

"That the commission in a general way, is adverse to widening the scope of the investigation beyond the terms of the submissions of the miners and the operators; that in carrying on the investigation it assumed the coal companies can afford to pay fair wages; that if the coal companies, in presenting their side of the case maintain they cannot afford to give an increase in wages, then the commission will hear what the miners have to say on the ability of the companies to do so and that if a business cannot pay a fair wage, the employer ought to get out of it. These points were brought out during the two hours consumed by the miners' lawyers reading documentary evidence to the whole of which the coal companies entered specific and general objections.

The mine workers presented evidence to show that the coal carrying railroads control the coal companies and that the railroads charge exorbitant and discriminating freight rates, decreasing the revenues of the mining properties.

Foreign.

ANGLO-GERMAN WAR WITH VENEZUELA.

FORT BOMBARDED.

WASHINGTON, Dec. 14—In a despatch received by the state department at 3:22 o'clock Sunday morning, Minister Bowen said that the situation at the Venezuelan capital, Caracas, was much quieter. The great excitement noted at the outset of the affair, he said, was caused by the precipitate flight of the British and German ministers, the arrests of all subjects of those two nations and the seizure of the Venezuelan gunboat without first declaring a blockade, thus causing the people to fear a bombardment would follow at once.

PUERTO CABELLO, Saturday, Dec. 13.—The British cruiser Charybdis and the German cruiser Vineta bombarded the fortress here at 5 o'clock this afternoon and quickly silenced it.

The bombardment lasted for 45 minutes. The fortress is composed of Fort Solano and the Castle Libertador. After the firing ceased the Charbydis sent marines to occupy the castle. The fortress was almost demolished. It is probable that only a few persons were injured by the shelling. The commander of castle Libertador has been taken prisoner. The cruisers are still here.

The bombardment was the outcome of a failure of the timely arrival of satisfaction from the Venezuelan government for the seizure of a British vessel last Wednesday by citizens of Puerto Cabello.

The people of Puerto Cabello cannot account for this precipitate action on the part of the allies, which they consider to be proof that Great Britain and Germany intend forcing war upon Venezuela.

The news of the shelling of the fortress and custom house at Puerto Cabello this afternoon by the British cruiser Charybdis and the German cruiser Vineta reached Caracas at a late hour to-night. It caused considerable excitement and in spite of the preventive measures taken by the police of Puerto Cabello trouble is feared at that port.

The situation in Caracas continues to be critical, and there is intense excitement among the German residents of the city. To-day the Germans sought refuge at the American legation, where they will be sheltered. Mr. Bowen has gotten in quantities of all kinds of provisions, to be prepared for any emergency.

The enlistment of Venezuelan soldiers continues. Two thousand men from the environs of Caracas and Valencia came into the city to-day. Priests are preaching for war. It is reported that ninety Germans living in the country have offered to support the Venezuelan government against Germany.

CASTRO'S MANLY STAND.

CARACAS, Dec. 14.—The news of the bombardment of Puerto Cabello caused most intense excitement here. The population flocked into the streets and patriotic demonstrations continued all night. An immense crowd, whose numbers are estimated at more than 10,000, gathered in front of the presidential palace and called on President Castro to appear. Some of the orators among the concourse having advocated reprisals against the foreigners resident in Venezuela, President Castro, in a rage at the suggestion, refused the demands made in the following speech:

"Citizens: The size of nations, like the size of men, is measured only by their acts. Those born brave prove their valor on the battlefield, not against defenseless citizens who, perhaps, are innocent, who are, in their hearts, with us and who are ashamed of the infamy of their compatriots.

"We will seek prisoners for Venezuelan jails on the battlefield. Our action will be directed only against those who come armed. However great may be our indignation, we must behave as a cultured and civilized people, especially now and when the most powerful nations of Europe are behaving like real savages. I counsel the greatest prudence in order not to abandon our rights, the justice of our cause and our reputation.

"The good name of Venezuela must remain always secure whatever emergencies may arise in the struggle. If we fall it will be gloriously and heroically, but I assure you that our country will be saved because the Supreme Being above, who sees and directs all, cannot abandon us in this fatal emergency, justice and right being on our side.

"I, who never trembled before, swear I will fulfill my duty and joyfully sacrifice my life for the honor and dignity of the nation. I recommend great circumspection, prudence and even cordiality, so that strangers resident in our country — Americans, French, Italians, Spaniards and even the Germans and English—may be the first to proclaim, in the face of the world, that Venezuela is a cultured and civilized nation."

The speech was applauded and a procession of whites and negroes traversed the city without any act of violence being committed.

The Associated Press correspondent saw the president twice to-day. He is calm and is giving all his time to the organization of resistence. Fourteen hundred men enlisted to day from Caracas alone, including boys and fifteen priests.

The conduct of the British and German commander is severely censured by all the European colonies.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Tell Him So.

If you have a word of cheer
That may light the pathway drear
Of a brother pilgrim here,
Let him know.
Show him you appreciate
What he does, and do not wait
Till the heavy hand of fate
Lays him low.
If your heart contains a thought
That will brighter make his lot,
Then, in mercy, hide it not:
Tell him so.

Bide not till the end of all
Carries him beyond recall
When beside his sable pall,
To avow
Your affection, and acclaim
To do honor to his name
And to place the wreath of fame
On his brow.
Rather speak to him to-day,
For the things you have to say
May assist him on his way:
Tell him now.

Life is hard enough, at best,
But the love that is expressed
Makes it seem a pathway blest
To our feet;
And the troubles that we share
Seem the easier to bear,
Smile upon your neighbor's care,
As you greet.
Rough and stony are our ways:
Dark and dreary are our days;
But another's love and praise
Make them sweet.

Wait not till your friend is dead
Ere your compliments are said,
For the spirit that has fled,
If it know,
Does not need, to speed it on,
Our poor praise; where it has gone
Love's eternal golden dawn
Is aglow,
But unto our brother here
That poor praise is very dear,
If you're any word of cheer
Tell him so.

Items of News and Comment.

Menno Zuercher, of Dalton, O., will attend C. M. College the coming term.

A Bible Conference is to be held at C. M. College, Bluffton, O., January 25th.

Three persons were baptized in the Elkhart Mennonite Chicago Home Mission on December 9th.

Dr. R. P. Johnson, pastor of a Fifth Avenue Baptist church, New York, advocates the practice of admitting people to the Baptist churches without baptism.

Bro. D. J. Brand, of Wisner, Neb., a student at Berea college, Ohio, spent his Christmas vacation preaching for the brethren at Bluffton, (O.) Woodburn and Berne.

Bro. N. B. Banman, of Newton, Kan., was informed last month by cablegram of his selection as minister in the Friedelsheim church, South Germany. He will soon leave these shores.

2300 baskets of provisions worth $2 apiece were distributed to the deserving poor in Chicago by the Salvation Army just before Christmas. Many families were supplied with coal and many with clothes.

John G. Paton, the venerable missionary of the New Hebrides, has recovered from a long and severe illness, and at the age of seventy-six has returned to his work on the island of Aniwa. He was enthusiastically received by the natives.

Bro. Edmund Hirschler, son of Rev. J. S. Hirschler, of Hillsboro, Kan., addressed the Berne Sunday-school at the Christmas festival Christmas morning. He is professor of German and librarian at the Polytechnic school in Terre Haute, Ind.

On Christmas day, Mary S., daughter of Moses C. Gottshall, deacon of the Eden Mennonite church at Schwenksville, Penna., was married to George A. Dengler, of Lehigh county, Penna. The ceremony was performed by Rev. Harvey S. Gottshall.

The "Herald of Truth," published at Elkhart, Ind., the organ of fifteen Conferences in the United States and Canada, will be issued as an eight-page weekly with the beginning of this year. It had been a semi-monthly since 1882. The "Herald" is widely read, and this development will doubtless be appreciated.

The Sunday-school at Bally, Pa. used at its Christmas festival the beautiful cantata published by the Biglow & Main Co. entitled "Immanuel". This production is characterized by simplicity and yet great beauty in the setting of music and words and the absence of everything calculated to distract the attention from the spiritual significance of the story.

The little flock at Bowmansville, Pa. has appealed to the Home Mission Committee of the Eastern Conference for assistance to the end of reviving and reorganizing the work of the Gospel in their midst. As a part of the committee's response the brethren A. M. Fretz and A. S. Shelly will hold a series of gospel meetings in the Bowmansville church the first week in February.

At the Christmas service of the Berne Mennonite Sunday-school on Christmas morning, some interesting statistics were read off by the Secretary, C. A. Neuenschwander. The school contains 45 classes, 31 of which are primary classes. These classes contained 739 pupils during the year ending with the third quarter of 1902. One Bible class is English. $376.47 were raised during the year ending December 25th.

Rev. Geo. H. Culley will lead a series of evening services to be held in the church at Bally beginning with Jan. 5. The desire in arranging for these meetings, as expressed by the pastor, is that they may result in deepening the spiritual life of believers and in turning the hearts of many to Christ in saying faith. The Lord will revive his people in answer to their earnest prayers for such quickening, and His hand is not shortened that it can not save.

The following officers for the ensuing year were elected at the Annual election of the Bluffton Mennonite Sunday-school: Superintendent, J. B. Baer; assistant superintendent, D. S. Beeshy; secretary, E. P. Steiner; assistant secretary, Miss Layina Amstutz; chorister, C. D. Amstutz; assistant chorister, D. C. Bixel; organist, Mrs. J. B. Baer; assistant organist, Miss Helen Amstutz; librarian, Miss Emma Klay; assistant librarian, Allen Beeshy.

The Bethel College "Monatsblaetter" for January, 1903, is before us rich in contents, neat in appearance. Prof. C. H. Wedel as associate editor contributes three interesting papers, among which are "The Russian Mennonites in Fiction", and a reminiscence of the late Dr. G. C. Seibert, who was one of the Professor's teachers at the Bloomfield Theological Seminary, New Jersey. Rev. D. Goerz, the editor, contributes recollections of his trip to Russia two years ago, on the way home from India.

The Young People's Society of Christian Workers of Bethany Mennonite church held its semi-annual meeting on Monday evening. During the past six months the society has procured and paid for a supply of English hymnals for the congregation. The mission committee by means of Mission Band contributions and special collections raised funds, $20 of which was appropriated to home and foreign missions. The election resulted as follows: President, Dr. J. K. Hedrick; vice president, Frank Ball; secretary, Miss Carrie Mohr; treasurer, M. R. Strunk; organists, Miss Addie Roth and Carrie Mohr. The executive committee has appointed the usual standing committees and ushers. The society has a membership of thirty-six.

Some Seasonable Statistics.

According to the record of the MENNONITE, during the year 1902, 360 souls were baptized in 26 Mennonite churches in America and 170 in 16 churches abroad. This is short of the actual number, since in some cases reported, the exact number of converts was not given, while from other quarters no report was received at all.

12 ministers were reported ordained in different localities, 2 evangelists and 3 elders. The first-named were as follows: John Goering, Andrew Kaufman, J. J. Kaufman, Jacob H. Langenwalter, H. M. Wiebe, B. W. Harder, J. H. Dick, J. A. Wall, J. H. Donner, A. Balzer, Otto Lichti and H. S. Gottshall. The two evangelists were B. Dirksen and H. Schroeder. The elders were Abram Ratzlaff, John Dick and S. M. Musselman.

Three new or r e n o v a t e d churches were reported to be dedicated during the year: Edenburg, Deer Creek and Beatrice.

Among the ministers to pass away during 1902 were Joseph Stucky, Peter Claasen, D. Gaeddert, and Valentine Krehbiel. Among deacons and prominent members were Irvin H. Bechtel, Wm. B. Bechtel, Aaron Rickert and J. O. Schimmel.

During the year we received

correspondences from 28 churches, a little more than one-third of the whole number of conference churches. The Wadsworth and Donnellson correspondents sent in the largest number of communications—11 apiece. Next ranks Berne with 9, and in the third rank stand Wayland and Beatrice with 7 to the credit of each.

$586.56 were contributed toward the Home Mission Fund. $63.70 flowed into the general fund of the Publication treasury, while $8.50 were given to supply destitute readers with church literature and reading matter. $25 was paid into the MENNONITE fund.

The total amount to come in for heathen missions from December 1901 to December 1902, according to our calculations, was $11904.17. To this is to be added 150 rubles of Russian money. This total does not include $138 given for Armenia and $10 for orphans in America. This sum also includes the interest on the bequests of Rev. I. A. Sommer and Leonard Sudermann, jr. It does not include the dividends returned to the Board of the receiver of the Stock Exchange Bank of El Reno, Okla., nor the portion of his salary returned by Missionary Horsch on his leaving the service of the mission, nor the rent for the Darlington building.

An itemized account of this grand total may be of interest. $1632.87 (plus the 150 rubles) were for missions in India, $887.57 for India mission stations, $334.48 for India Orphans, $348.50 for Missionary Kroeker's home and $97 for his own private use. $110 were given toward future mission work in Montana.

Among special contributions may be mentioned $45 worth of seed for Oklahoma Indians furnished by the Berne church, $13 worth of Christmas gifts for Missionary Kroeker, $11 sent from Philadelphia for Sister Kroeker's Sunday-school, and the price of an ox-team sent to Missionary Penner by the Berne church.

Mistakes in these calculations have doubtless been made, but they can not seriously affect the general result.

The World's Treatment of a Sinner.

FROM A SERMON PREPARED FOR THE PRESS BY DR. J. WILBUR CHAPMAN.

"And early in the morning He came again into the temple and all the people came unto Him, and He sat down and taught them. And the Scribes and Pharisees brought unto Him a woman taken in adultery, and when they had set her in the midst they say into Him, Master, this woman was taken in adultery, in the very act." John 8:2–4. Sin is an awful thing. You do not need to turn to the Bible to understand this; read the daily newspapers, keep your eyes and ears open as you walk the streets of the city; but still you may read it in this account, which is almost 2000 years old. It is a woman the mob has taken and hurried into the presence of the Master. You can understand how a man could sin, but not a woman, yet if our hearts were known how many of us, without respect to sex, would stand condemned in the presence of Him who has said that anger is murder and an evil imagination is sin.

The other day in a place of sinful resort a man suddenly stood up and rapping on the table with a revolver said, "Hear me," and when other men with frightened faces would have left the room he commanded them to stop and said. "I used to have a happy home, a wife and children; now look at me, a horrible wreck, my family gone, my situation taken from me, my friends have forsaken me," and before they could stop him he had sent his soul into the presence of his maker. This story of a man is of common occurrence, but I know almost identically the same wretched story concerning a woman. Satan has no respect for sex, and since women seem to fall from greater heights than men, somehow, alas, they seem to go to greater depths. I suppose that we all of us fall because we come to trifle with sin. You avoid the house that has the mark of a contagious disease upon it, and yet you can scarcely read a newspaper but in it you will see the awful details of some heartbreaking scene, and before you know it you are as familiar with the circumstances as if you had lived in them yourself, and you place yourself in danger of being inoculated with the virus of a worse disease than the world has ever seen. Possibly we fail all of us because we allow some sin to tarry in our hearts, and with deadening influence which may be so imperceptible at first it blinds our eyes to our danger, and causes us to be indifferent to every appeal made to us. When the old elm on the Boston Common was cut down a flattened bullet was found almost at its heart, and men estimated as they could well do that the bullet had been there for 200 years, and many of us have allowed sins to enter our hearts in the days of our youth which have pursued us until old age and caused our wreck. If women are not exempt from sin God pity the men.

But this mob that hurried this poor woman into the presence of Jesus was not an honest company of men. I know it because in the seventh chapter I read they called Him a deceiver, while in the eighth they addressed Him as Master and Teacher. In the sixth verse of this eighth chapter we also read that they brought this woman, tempting Him, for they wanted to catch Him on either one of these two points, first, if He accepted Moses' law then they would turn the Roman citizens against Him and condemn Him because He would put another to death. If He repudiated the law of Moses the Jewish populace would have been His enemies, but nevertheless it is a true picture of the world. Have nothing to do with it, therefore; as you love your own souls, beware of it. It has slain its thousands and tens of thousands. What ruined Lot's wife? the world; what ruined Achan until he defeated the whole camp of Israel? the world; what ruined Judas until he sold his very soul for greed of wealth? the world; what has ruined ten thousand souls that are to-day shut away from God and hope? this same old world. "And what shall it profit a man if he gain the whole world and lose his own soul."

First, the world is critical. It will find every flaw that exists in your nature; imperfections to which your loved ones would be blind, and which you yourself were hardly aware of will be pointed out and vulgarly displayed.

Second, it is merciless. It has positively no excuse for the man that fails, and while never offering to help him over his difficulties when the tide is against him it laughs at his despair and mocks at his hopelessness.

Third, it is heartless. There is no forgiveness in the world. There may be some time a disposition to overlook but not to forgive, and this sort of forgiveness has nothing in it of a helpful nature to poor, lost, sinning humanity. You who belong to the world, may I say to you in all seriousness, don't cast a stone at a man that is a sinner for the reason that you are, or have been, or may be, just what you condemn in others. No one of us except we are linked to the Son of God by faith and walking heartily in fellowship with Him may hope to escape from the awful grip of Satan. Don't be unforgiving. He that cannot forgive others breaks down the bridge over which he must pass himself, and he who is unwilling to forgive others makes it impossible for God to forgive him; but thank God we are not shut up to the world. There is an open door before us to that which is infinitely better than anything the world has ever seen.

The Close of 1902.

EMMA BERGSTRESSER.

The event of stepping over the border, ending the past year and ushering in the coming one, ought to be to every one making this step a season of serious meditation and earnest prayer. In closing up a year, some very important questions turn up.

Have we improved or neglected our opportunities for betterment? Has not God's holy Word been preached to us during this year in all its purity, showing us the way to heaven and to eternal salvation? Have we not had food and raiment and all things that we needed? Have we not great reason to acknowledge the goodness and love of God in the reception of many blessings? Have we moved forward in our spiritual condition as we have been pushed onward another year and have approached a step nearer to the end of life's journey?

Another year of our life is gone, and whatever good we have done remains imprinted upon the history of time and eternity. For sins or misdeeds committed, intense wishes or bitter tears or earnest prayers can in no wise recall the past to undo these deeds. And now, as we are stepping over the dividing line of one year into another, the question comes up, What will the coming year bring us? No doubt, in the future, as in the past, not all events and experiences will bring sunshine; some will have their part of darkening clouds.

It becomes us then, in view of the uncertainty of coming events and the frailness of our being, at the beginning of this year to draw nigh to God in confession of our shortcomings, in prayer for His overshadowing protection, and in thankfulness for bodily and spiritual favors bestowed.

Respected friends, should not this be our prayer that for Christ's sake we may humble ourselves at the foot of the cross, and as we enter a new year, begin in earnest the struggle to be more like Jesus? Let us see and taste how kind the Lord has been, and how much good He has done us! When at times we had great trouble in our hearts, did not His comforts gladden our soul? When danger was near, was not His help nearer?

And if we come to Him prayerfully and ask Him, He will continue His grace and protection through the coming year, will hold His hand over us, and give us access to His love and mercy.

Praise and glory be to the Chief Good, the Father of all goodness.

Souderton, Penna.

"Pressing Toward the Mark."

J. H. DONNER.

We have come to the close of another year, and if we were to look back, over this year, we no doubt could see many mistakes and shortcomings which would cause us to exclaim with Paul that the things we did not want to do we have done, and the things we had a desire to do we have not done. Thus we would see that our whole past life is one of shortcomings and, seemingly, failures. But Paul tells us in his letter to the Philippians: "One thing I do, forgetting the things that are past, and reaching forward to those things that are before." Now let us follow his example, let us forget our past failures, shortcomings and discouragements, and reach forward to those things that are before; for in the verse just preceding, he says that he had not yet attained to that standard of perfectness which it were possible for him to reach through the power of Christ, but he says, "*I press toward the mark.*" He had one aim in life, pressing toward the mark of the high calling in Christ Jesus. In 2 Thess. 1 he says that this high calling is the glorifying of Christ in him. And then again he says for this reason he suffered the loss of all things that Christ might be glorified in him and he might save some. Peter also tells us to make our calling and election sure.

Now if we are going to be sure to land at the mark, we must aim at it, we must make it our desire to reach that destination and the glorifying of Christ in our lives. It may be only in small deeds, little acts of kindness, a word of encouragement spoken or a little sacrifice, to make some one happy and help them on their way. Then others may see our good works (wrought in us through Christ) and glorify our Father in heaven. Thus we would be the light of the world, a city set upon a hill that cannot be hid, even though Satan's host should attempt to hide it from the gaze of the world. Now as we begin another year would it not, dear reader, be a good motto for us to take? Pressing toward the mark. I firmly believe if we were to take this as our motto and have this one thing foremost in our mind we would not fall into the snare of the evil one so often, but would ask ourselves when tempted to stray, would this be pressing toward the mark? would this glorify my Lord and Master? Then our conscience together with God's Word would at once dictate to us the proper steps to take in the matter. And as Christ has laid so great a responsibility on our actions in regard to being the light of the world, should we not be careful that we are not doubleminded? But press toward the mark. For if we have more than one mark in view, we are likely to fare like the sportsman that went hunting and on seeing a flock of birds, instead of aiming at one, shot at the whole flock and consequently missed all, and had to go home empty-handed. Therefore let us, as we begin the new year, aim at the mark and press toward it with renewed energy, depending upon our Captain to lead us to final victory, and at last receive the crown of everlasting life.

Aurora, Neb.

The Conversion of Greenland.

The missionaries labored in Greenland seventeen years before there was a single conversion. The mission there was founded in the year 1721 by Hans Egede, a Danish Lutheran minister.

His brother-in-law, who had been in Greenland many years before, gave such sad accounts of the degradation and wickedness of the inhabitants of that far-away land, who had never heard the gospel of the Cross preached to them that Egede could not rest, and he resolved to open a mission in that bleak northland.

The bishops of his church refused to send him, and for twelve or thirteen years he prayed and planned until finally he took the little money he had saved and bought a ship and sailed for that far-away land with his family, taking with him forty persons, sailors and traders. After laboring fifteen years without any success, his wife died, and, discouraged and utterly disheartened, and with failing health, he returned to his country, feeling that he had failed in the cherished plans of his life.

Count Zinzendorf sent several Moravians to continue the work. When supplies failed to reach them from Europe they lived upon shellfish and seaweeds. They suffered severely from the cold. The smoke froze in the chimney, their thermometers froze also. A white frost covered the floors up to the hottest stoves. The natives destroyed their homes and ruined their boats and stole their property.

When the missionaries preached the Eskimos went to sleep and the loud snoring made it impossible to hear the words of the good men. When the missionaries sang the Eskimos filled the room with howls and savage yells and beating of drums.

John Beck, a Moravian pastor, wrote hymns in the native language, and his wife taught them to her children. It was his little baby girl singing the songs of Zion that first melted the frozen hearts of the stolid Eskimos.

One day, when John Beck was sitting in his room translating the Bible, several natives who were passing the door stopped out of curiosity to see what he was doing. He read to them the account of the sufferings and death of our Lord, and one of the Eskimos exclaimed: "Tell it to me once more, for I fain would be saved." He was the first convert after seventeen years of missionary toils and hardships in that bleak, frozen, cheerless land.

Greenland is now a Christian country. The name of God marks the footprints of the missionaries. They have Thank God Bay, God's Haven, Cape Christian, Christian Sound, etc., and on our maps, in that great unexplored space that seems to stretch on unlimited up toward the infinite, you will see nothing but the words, "Egede's Land."

—LAURA M. LATIMER, in "Gospel in All Lands".

"One of the curses of the modern ministry is too much proneness to preach literature instead of the Word of God".—Bishop Cranston.

Our C. E. Topic.

Topic for January 4th. HOW TO GET A FRESH START. Eph. 4: 22–32.

MEDITATIONS.

Another year has again passed away never to return, and now as we are about to start out anew, what shall we do? Shall we sit and ponder over our past mistakes and moan over the failures that we have made? In one sense of the word we shall. As Christians it behooves us to be so sorry over our past sins that we are willing to repent of them. That is first of all necessary. Paul very distinctly explains this fact when he first of all says that it is necessary to put off the old man. It is first necessary that we are willing to put away sin before we can put on the new man which is Jesus Christ. There are many people that would be willing to renew their lives and get a good fresh start for the new year but they are not willing to leave certain sins to which they have habituated themselves, and consequently they fail to get a fresh start and go on in the old rut of sin year after year. The New-year is a most appropriate time for new resolutions, but if made and not carried out, will indeed not give us a fresh start. Can we sincerely say, "Get thee behind me, Satan?" and be willing to put on the whole armor of God? If we start out in this new year expecting to improve our Christian lives, and are not willing to do away with all that is ungodly and sinful and walk exclusively in the footsteps of our Master we will indeed fail in our pursuits. This is the one strong fact that Paul wishes to express in our lesson text: that we can not get a good fresh start in our Christian life unless we are willing to leave sin and cleave wholly unto God. In other words, he means to say that it is necessary for us to rid our minds of all carnal and self desires and yield wholly unto God's will and be willing to be led by His Divine Spirit.

On another occasion Paul says: "To be carnally minded is death, but to be spiritually minded is life and peace." In order to get a good fresh start in our Christian life it is necessary that we possess the spirit of Him in whose footsteps we walk.

We cannot possess His spirit unless we learn to know Him. There is no better way to learn to know Jesus Christ than to study His holy Word. By studying His Word in the Spirit of prayer, He is speaking to us and we to Him and consequently we learn to know Him better and better and our lives will be quickened and our spirits renewed and we will possess His spirit.

As we start out for another year, let us not expect to accomplish anything or carry out any new resolutions in our own strength. If we do we will utterly fail. We must remember that we in ourselves are weak and are not able to resist the numerous temptations that confront us. There is only one source of success in our pursuit and that is God alone. If we start out in our various pursuits for this new year let us go to the mercy seat of God and ask Him to shield and protect us in our new pursuits and if we are truly willing to put away all carnal and selfish desires and yield wholly to His will, we will truly be successful, and He will not only help us to get a fresh start in this new year, but as He has promised, He will be with us until the end of this and all other years of our lives. Then we shall be able to say with Paul, the writer of our lesson, "I have fought a good fight." But let us not forget that we must first of all, before we start out, be willing to repent. Repentance in plain words is nothing more than to be sorry enough over our sins to leave them. Then alone are we able to thoroughly renew our Christian lives.

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The Mennonite.

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Editorial.

Don't make New Year's resolutions—unless you wish to break them. Do something better—look to God in the morning to guide you during the day, and don't forget Him for one moment. Repeat this every morning. "Take no thought for the morrow" is good policy not only as to your daily bread, but also with reference to your Christian walk and your life's duties. It is just as much a lack of faith to be unduly concerned about tomorrow's moral life as to worry about to-morrow's beefsteak. Don't plan for the year, let God plan for the day. Concentrate your soul's energies on the "Now", your mission this present hour, and the future—the whole of the year 1903, for instance—will take care of itself. Don't resolve—trust!

Features for 1903.

What policy does the MENNONITE intend to pursue this coming year? We believe some of our readers are curious about this, and the curiosity has been justified by an editorial in a previous number.

We are ready to issue a definite prospectus as to some things and to announce some general features. With this end in view we carefully sought advice from different readers, and sought to ascertain their tastes and preferences, regarding these as more or less fairly representative of the whole body of readers. Nothing will be promised, however, but what will be reasonably certain of fulfilment.

During the coming year efforts will be made to elaborate and develop in three main directions: (1) church news, (2) original contributed articles, and (3) editorial individuality.

1. A more instant and constant communication between correspondents and editor will be instituted. An ever-growing stock of news worthy of a church paper will be solicited and gathered from as many as possible of the seventy odd conference churches, as well as from Mennonite churches outside of Conference in the United States and abroad. General church news and items relating to Christian work in general will also receive mention.

2. Original articles. It is easy, perhaps, to overestimate the importance for a church paper of contributed articles, but it is well also not to forget their value and influence in such a paper. To many a reader it often is just as much a question of who writes as of what is written. Many a reader, when he sits down to read a certain friend's or brother's opinion on any matter, is consumed with a desire to know just what that friend or brother has to say on the subject. A Pennsylvania reader may be doubly anxious to know what a contributing Kansas brother thinks of this or that article of faith or point of doctrine. Then, again, the fact that the brethren within the church are sufficiently interested in their church paper to contribute to it, adds just that much to the influence and indispensability of the paper, and gives it a representative character, a dignity and a prestige it might not otherwise possess. Among the topics touched upon this year will be questions of the day, such as almost every one is putting to himself and to others with the hope of obtaining an answer. Due attention will be given to teachings of the Bible, since we believe the Word of God is more sought after for its heart teachings than ever before.

3. Editorial individuality. People like to look at things through other men's spectacles. They no sooner see something new or review something old than they want to know how some one else looks at it. They take this habit and disposition along with them to the reading table, and often the first question is, What does the editor think about this or that? The bulk of our facts we get out of the news columns of our papers and the bulk of our opinions and arguments from the editorial comments. Great newspapers, great religious papers have built up wide-spread fame on this weakness of their readers. The New York "Tribune" was made by its editorials. The "Volksfreund", the German organ of the American Tract Society, attained an enormous popularity among German readers largely on account of the oracular utterances of its strong editorial personality, the late Dr. Seibert. What he said was often too strongly colored and too one-sided to meet with hearty assent, but no matter, it was refreshing to be in the neighborhood of a magnetic presence and a vigorous brain. Better some brains and some mistakes than no brains and no mistakes.

It is the province of a paper to be a teacher, to mould minds, to educate the public. It is the business of a religious editor to guide the thinking of his readers, and thus to supplement the labors of the local ministers. This correspondingly increases his responsibility, but nothing short of such a high calling will suffice. And good editorial writing, approved of God, goeth not out but by fasting and prayer.

Nothing more need be said along this line. Everybody can infer for himself what falls to the lot of a conscientious editor. Pray for us.

The Sunday-school Lessons will be continued on either the fifth or the sixth page, as heretofore.

The C. E. Topic will continue to hold its place. During the first three months of this year Bro. E. S. Shelly will supply us with the meditations.

All mission reports will be printed on the sixth page. We hope after a while to be able to present a regular letter from our missionary in India, P. A. Penner.

With these words of greeting, we wish a happy New Year to all.

The Old Mennonite General Conference.

We have read with much interest the official proceedings of the "Third Mennonite General Conference" held near Elida, O. the beginning of November last. We are so accustomed to our own Conference arrangements and our own style of conducting Conferences that it is interesting to read accounts of other Conferences for the sake of comparison.

Daniel Kauffman, of Versailles, Mo., was moderator, and there were two secretaries. Eleven local Conferences sent their representatives — so it is seen that the General Conference consists of conferences instead of congregations. These Conferences are scattered through nine states, each Conference sending one delegate. Twelve bishops, eighteen ministers and fourteen deacons were present. The delegates reported the spiritual state of the various districts "as to spiritual condition, evils to contend with, encouraging features," etc. We would imagine that district Conferences would be more in position to grapple with congregational difficulties and local spiritual declension than would a General Conference. The trend toward worldliness in its manifold phases was deplored and well summed up in these terse terms: "Modernized, legalized and Americanized idolatry." This elegant "idolatry" has also leavened other churches and conferences.

Four general questions constituted the main program, excepting the committee reports. Three were of a spiritual nature. The fourth addressed itself to the relation between the General and the district Conferences. This matter seemed to have been settled at a Conference four years ago, to which the present Conference was referred. We have no access to the minutes of that Conference, hence remain ignorant of what we would surely like to know. There are still many local opponents to the Conference, though the workers in it seem resolved to continue it and build it up.

A large part of the proceedings consisted of the reports of the six church institutions, the Elkhart Institute, the Mennonite Evangelizing and Benevolent Board, the Old People's Home, the Orphans' Home, the Chicago Home Mission, and the Mennonite Book and Tract Society. Three new Mennonite colonies are settled in Alberta, Canada. 22 children are in the Orphans' Home at West Liberty, O. Besides superintendent and matron at this institution, there are two assistants. The firstnamed receives no salary.

640,000 pages of tracts have been published (since 1892 as we infer from the report) and 222,500 pages bought.

A hymnal is completed and about ready for use.

The session was short, consuming only two days. Evidently there was no slothfulness in business manifested. The time and place of next Conference will be determined by a committee.

Correspondence.

TRENTON, O.—The Mennonite church celebrated Christmas as usual. A good program was given. The children's exercises consisted of songs and recitations. The choir furnished good music. There was a recitation by Elmer Mosiman, and Miss Mosiman sang a beautiful solo, "A Mother's Prayer." Rev. Krehbiel gave an excellent address. The presents were taken from the tree and distributed among the children. Every one was thankful for Christmas day.

Mr. Edward Mosiman, of Wittenberg College, is spending his vacation at Gibson City, Ill.

DONNELLSON, IOWA. On Christmas day, our people gathered at the church as usual and partook of the Lord's Supper. The majority of those from a distance were not present on account of the rough roads and cold weather with high winds. In the evening the church was nearly filled, the audience enjoying the Sunday-school program, consisting of declamations, short addresses and many songs. After this every one in the congregation received a book or box of candy, etc. The program was continued the next morning, the weather having moderated considerably. Next Sunday the school will have the annual election of its officers.

Conscience and Bible.

Since the days of Socrates men have appealed and obeyed an inner monitor or "divinity", regarded in some sense as supernatural. Alaric, the Goth, who with his hordes pillaged and sacked Rome, declared that an inner prompting drove him to it. In the history of the Christian church, conscience has played a very important part, and some of the noblest and most heroic deeds ever recorded were the fruit of an impelling, indwelling moral force. Martin Luther was thus enabled to defy pope and emperor at Worms. Savonarola thus became a reformer and martyr at Florence. John Brown, Whittier, Garrison, Lowell, Giddings, Finney and others were active abolitionists from conviction. It was Abraham Lincoln's self-confessed life-work to secure individual and civil liberty for the black man in America. If ever any man regulated and ordered his whole life by his conscience, it was "Father Abraham". Conscience has been a mighty force in the past. The great things to be done in the future will have their birth in the inner chamber of the soul.

All the more is it necessary to sound a solemn warning against the danger of idolizing the conscience and setting it up as God in the temple of God. Canon Farrar has even called conscience "a Bible". It has become a stock phrase and a common place sentiment to "worship God according to the dictates of one's conscience". It is a phrase eloquently repeated by every Fourth of July orator. If men keep within its original meaning and understand by it that conscience, not the state or the government, should tell them how to worship God, all is well. But this same God has not only shut out the state, but God as well. Men have not, indeed, said, "My conscience, right or wrong", but many have unwittingly and silently reached that stage.

An incident may serve to show what a vicious principle this idea of "worshipping according to the dictates of conscience" may become. Some years ago, a young Indian woman came back to her tribe after having graduated from Carlisle, taken studies after graduation, and passed eleven years of her life in civilized and cultured society. She soon relapsed into her savage mode of life, however, resumed her squaw costume and habits, and joined in the religious dances of the tribe. When some one asked her how she dared to take part in such heathenish rites after learning about Christ and the true God, she answered in substance: "We all worship the same God according to the dictates of our conscience. You pray and sing to Him and we dance to Him".

That was a case of conscience without Bible—or worse, of conscience exalted to a God or a Bible. And it is not a solitary instance. Saul of Tarsus thought he was doing God service by wasting His church. He "did it ignorantly", indeed, but he was none the less in the wrong. It was still done "in unbelief".

And the error is considerably magnified when we inquire into the origin of many a conscience. With many it is at bottom nothing other than time-honored custom, the traditions of the fathers. The Pharisees converted the practices of washing of hands, fasting, cleansing of vessels, street prayers, etc. into binding rules, and they wanted to judge the liberty of Christ in some of these respects. Since then various sects and fanatics have perpetuated this sanctimonious vice. Some have made a particular style and cut of clothes a matter of conscience. What was simply simplicity of taste in the fathers, has become a law of God to the sons. Some have been accustomed to kneeling in prayer, and in their minds no other attitude is scriptural. Thus does custom play the tyrant, calling itself conscience and enslaving men.

Nothing is more absurd, therefore, than taking one's own conscience too seriously. Nothing is more dangerous. It accounts for the Salem witchcraft and the Spanish Inquisition. Many a bloody deed has been done in the name of conscience. How ridiculous to call conscience "a Bible"! How misleading to treat it as a standard of living or a moral authority!

Let us become clear as to the proper place of conscience, for it certainly has a place. No one has expressed the real office of the conscience better than has the late F. W. Grant. "Reason and conscience", he says, "are not other Bibles — are not authoritative standards — but only make us capable of responsibility, and actually responsible, to the authority of God".

God is the authority. Conscience must hear His voice and obey, else it will only bring us into judgment. Our reason must be educated if we would not be at the mercy of fallacies all our life. Conscience must be educated if it is not to be subject to customs, traditions, feelings and superstitions. Both must go to school to God Himself, whose text-book is the Bible, His own Word. Whatever has not the sanction of Scripture, no matter how venerable or hoary with age, has no right to exist. "Search the Scriptures" is still the most wholesome, the most sorely needed advice to all that pride themselves on having a conscience.

The Two Distinct Stages of the Coming of the Lord.

Rev. I. M. Haldeman is pastor of the First Baptist church in New York City. In his book, "Friday Night Papers" appears the following instructive comparison:

"The Coming of Christ, while one grand event, has two distinct stages or parts; a Secret, and an Open or Public part.

"In the first He comes into the air; in the second, to the Mount of Olives. In the first He comes to the Church, in the second to Israel. In the first He comes for His Church, in the second with His Church. In the first He comes to a marriage, in the second to a judgment. In the first as a Bridegroom, in the second as the King. In the first to gather the Church and present it to Himself, a holy and acceptable Church; in the second, to establish His kingdom, and with the Church in righteousness rule the earth.

"The first part is symbolized by the morning star, the second by the rising of the sun; the first by the thief who comes in the night without warning, the second by the lightning that flashes across the sky, with accompanying thunder. In the first part the Church will be caught away into the air secretly, as Enoch was caught away before the flood, as Lot was snatched out of Sodom before the fire, as Elijah was swept up to glory without dying, as Paul was caught up to the third heavens alive, and as the Son of God Himself passed upward into and through the heavens to the throne of God without the knowledge of the world.

"This first part in the Greek is called Parousia, and means His bodily presence; the second, in the same language, is called the Epiphaniea, and means the *manifestation* of His bodily presence. The first is called 'Our Gathering together *unto* Him;' the second, 'Our Appearing *with* Him in Glory;' or, the 'Glorious Appearing'. The first is commonly spoken of in Scripture as the 'Coming of the Lord,' the second is known as 'The Day of the Lord'.

"Between these two parts of the Second Advent there are at least seven prophetic years, and these seven years form the burden of the book of Daniel and the book of Revelation.

"Between us and the Secret Coming of the Lord, the Parousia, there is *not a single predicted event*; between us and the second part of this Second Coming there are many predicted events; the universal European war, the restoration of Israel to their own land, the rise of Antichrist, and the final union of all the Eastern nations under Russia as the Gog and Magog of Ezekiel.

"The attitude of the Church is locally and practically in relation to the first or secret part of our Lord's Coming, while the attitude of Israel is, and must always be, towards the open or glorious Coming. Israel's attitude is that of waiting for a *sign*, 'the Church's attitude is that of waiting for a *sound;*' just as Israel of old were waiting on the hither side of Jordan for the sound of a trump that they might go over and possess the land, so the Church is waiting on the hither side of time for the sound of the trump of God, that she may go over and possess in the glory of her promised immortality all the land that lieth beyond the shadow of death.

"The Coming of Christ is held out as 'The Blessed Hope' of the Church. Nowhere are Christians exhorted to prepare for death or hope for heaven, but always, without a single break in the utterance, to watch, to wait, to hope for the Coming of the Lord."

We know little what will become of our knowledge; we do know what will become of our power. One thing only never faileth; the charity which seeks the good of all to whom it can do good; the charity which detects good wherever it is to be found or to be advanced.—Dean Church.

The Sunday School Lesson.

Subject for January 4: PAUL AND SILAS AT PHILIPPI. Acts 16: 22-34.

GOLDEN TEXT: Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16: 31.

LESSON OUTLINE.

I. PAUL AND SILAS ARRESTED, SCOURGED, IMPRISONED, 22-

24.) It proves nothing against a man that the multitude is against him. (Comp. ch. 17: 5; 18: 12; 19: 28, 29.) But, if the multitude was against them, and the magistrates against them, God was with them, and that more than compensated (Rom. 8: 31). It was not pleasant to be scourged and imprisoned, but their Master had received similar treatments (Matt. 27: 26; Jno. 15: 20), and it was a privilege and an honor to them to receive the same (Acts 5: 41; Matt. 5: 10–12). This sort of treatment did not make Paul any less bold in preaching the gospel (1 Thess. 2: 2, R. V.). The charge laid upon the jailor seemed easy enough, but it proved impossible. They had left God out of their calculations; a fatal omission (v. 26; comp. ch. 5: 23; 12: 1–11.) The devil can never get the children of God into a fix that their Father cannot get them out of without the slightest trouble. Paul and Silas fared hard; clothes torn from their bodies, backs flogged until they were torn and bleeding, and then without any care of their wounds thrust into a dark and filthy dungeon and their feet made fast in the stocks. But the joy of the Lord triumphs.

II. A Midnight Prayer and Praise Service in Jail, 25, 26. This is one of the most inspiring and instructive prayer and praise services on record. (1) The circumstances—in a dark hole, with torn and bleeding and aching backs, and with a very dark outlook for the morrow. A good time to pray (Ps. 50: 15; comp. Jas. 5; 13). But it might seem a strange time to sing praises. Luke 6: 22, 23; ch. 5: 41; Rom. 5: 3; Phil. 2: 17; 1 Pet. 4: 14; Eph. 5: 20). Sorrows and aches taken in that way become sweet friends. (2). The time—midnight. There is no better time for a prayer and praise meeting. It might seem as if Paul and Silas would have been better employed sleeping and getting strength for the next day's trials. But strength can often be better gained by prayer than by sleep. (3) The result — "a great earthquake," "foundations of the prison shaken," "every one's bands loosed," the jailor and his whole household converted and rejoicing. This land needs a moral earthquake. Let us pray for it. There are many prisoners who need to have their bands loosed. Let us pray for that. There is great need of the conversion of whole households. Let us pray for this, also. Paul would never have gotten a hearing from those prisoners had he not himself been cast into prison. They were doubtless a hardened crowd, more used to profanity and blasphemy than to prayer and songs of praise; but oaths and cursings were hushed and the wondering fellow prisoners listened. When there is true prayer and praise from pure, believing and earnest hearts like this of the text, then the world listens. But that is not the best of it, God was listening, also.

III. The Jailor at Philippi Suddenly and Thoroughly Converted, 27–34. In a moment the brutal jailor becomes an anxious inquirer. He asked a great question. A question every man should ask. Note why the jailor asked it, how he asked it, from whom he asked it. (1) Why: Because he was lost and had been brought to see it and feel it. The jailor had not been listening with the prisoners as Paul and Silas prayed and sung. He had been fast asleep. But God woke him up. It is a great thing to have God wake us up. He had been brought face to face with death. He had been brought face to face with two holy men. He had been brought face to face with God, and he saw himself utterly lost, as any sane man sees himself when brought face to face with eternity and God. (2) How: In deep earnestness. None of the trifling and shallowness characteristic of so many modern "inquiry-rooms," here — "trembling for fear, fell down." Men who ask this question, in this spirit, will soon be rejoicing as this jailor was. (3) From whom: From men who knew the answer; from men who know God's word (v. 32); from men who were saved themselves. Listen to Paul's reply. A great answer to the great question. But a very simple answer. What is it to believe on the Lord Jesus? To "receive Him" or take Him (Jno. 1: 12). Take Him as our Saviour who died in our place (Isa. 53: 6; 1 Pet. 2: 24; Gal. 3: 13). Take Him as the One who rose again to be our Lord and King, and to deliver us from sin's power (Acts 2: 36; Heb. 7: 25. Again it is to commit ourselves and all that we have to Him (2 Tim. 1: 12). It is just to believe on Him—cast yourself upon Him, surrender absolutely to Him, leave all with Him. That is the step that saves a man. But Paul and Silas did not stop with merely telling the jailor to believe on the Lord Jesus. They did not tell him to believe and then leave him wondering what that meant. They "Spake the Word" unto him. (Rom. 10: 17; comp. Jno. 20: 31). Here is where many workers make a mistake. They rightly tell people to "believe." but they do not give them the word about Christ crucified and risen to enable them to believe. It does not take long to get a man saved if he is in earnest. This jailor seemed a hard case. He was brutal, he was indifferent, he was utterly ignorant. But in an hour (v. 33) he had passed out of suicidal despair into the rejoicing, gentleness and abounding hospitality of a baptized believer in Christ. Surely there is nothing about the way of salvation that it takes long to tell or long to learn. One hour is sufficient for the whole business. Note the results of genuine conversion: (1) Transformation from brutality to tender compassion. (2) Open and immediate confession of Christ in baptism. (3) Great joy (R. V.). (4) Generous hospitality. (5) A transformed home.—Torrey.

News From India.

The following very interesting lines are extracts from a personal letter from our brother, P. A. Penner, Champa, India, to Rev. N. B. Grubb, Philadelphia, dated Nov. 18, '02:

Our work is progressing slowly, yes so slowly that when looking over the day one can hardly see that any advance has been made and one needs to look back over months or a year to see, yes, thankfully see, that progress has been made. Often when my wife and I are sitting alone after the day's pleasures and work, I think of what our dear Prof. C. H. Wedel used to say in regard to our Christian experiences. I opened my heart to him one night and told him that I thought I was not growing in my Christian life since I could see no daily advancement. Said he: "Dear brother Penner, when you have planted an apple tree in the garden, you do not go out every morning to see how much thicker it has grown — because the growth is imperceptible, and yet you know at the end of months you can see that the tree has grown stouter." This lucident has often comforted me.

We have soon had two years in India. December 9th will complete our two years, and during this time we have received so much from our Heavenly Father that a thanks from lips and heart seems too small. In these two years my wife has not been sick to amount to anything and I have only had one little attack of fever. Our baby is also not of the sickly sort until now. Then we have our mission field, a good part of the difficult language, and some confidence among the people. Are these not blessings for which we need to be thankful? I am sure that in the same way as God has helped us until now in the acquirement of land and language and confidence, he will also grant us his blessing in our effort to reach lost souls.

If there is anything that we are discouraged about, it is the scarcity of workers for this so needy field. Think of the thousands of people in our district alone, aside from Brother Kroeker's.' Here we are in a district with sixty-six villages with an average of 300 people — 19,800 souls. Besides this there are about 200 villages more that do not lie in our district but belong to my charge — 60.000 more, — in all 79,800 souls. For all these people, just my wife and I. How can we ever reach them? It is simply impossible. Oh, for Spirit-filled workers! Pray for them! Give for them! Do you know, dear brother, I believe many young men do not want to come to a mission field because they believe that they must deny themselves too much. Well yes, there are certain sacrifices to make, but from a two years' experience, if that counts for anything, I boldly say, the joys far outweigh the sacrifices. We could locate seventy missionaries at once. At present we are praying for a physician. May one soon be sent — one that is also sent of God.

Before I close I want to tell you of one of our joys. We have a young man in our employ as a servant. At home he would be called a page, perhaps. He gets 5Rs. ($1.66) per month and supports himself and father and mother. He is always an attentive listener when we have our meetings and sees many things regarding the Hindoo religion in a different light from what he saw there before. In fact he seems open to conviction. Last Thursday morning I was called to the leper asylum by two lepers, who told me that a woman, also an inmate of the asylum, had died during the night. I went down and had with me, to help bury the woman, my page and three coolies. These four men were of three castes. When I came there, I made preparation to have the woman buried. But do you suppose that I could get one of these four men to help me? Not much. "The woman is a leper and of an inferior caste, we will not touch even the bamboo in which she is wrapped." I had to put a shoulder to the wheel. When she was buried I gave these men a lecture on caste. The lecture was free and shall be repeated at various intervals. On my way home, my boy said: "It is nice to be like you, Sahib, you need not be afraid of having your caste broken." "Well," said I, "why don't you become a Christian? Then all this caste business ends." "Sahib, as soon as I will plainly see that your religion is better than ours, I will become a Christian." Do you not think such remarks encourage the worker?

Perhaps you did not know that we have been supporting seven lepers for some time. They were sent to us by God and we could not send them away. We depend upon His help.

Contributions.

For the Mennonite Home at Frederick, Pa.

From the members and friends in the Upper Milford congregation:

Two pounds coffee, 1 box oatmeal, 2 lots home made soap, 10½ bu. potatoes, 4 bags potatoes, 6 chickens, 1 bag dried beans, 1 kettle lard, 1 can currants, 1 can pears, 14½ bu. oats, 2 bags oats, 1 bunch celery, 6 bu. corn, 5 bags corn, 2 pots apple butter, 1 can apple butter, 2 lbs. dried peaches, 2 lbs. dried pears, 5 lbs. dried apples, 2 lots dried apples, 5 lbs. rice, 150 lbs. middlings, 50 lbs. flour, 1 basket beets, 1 jar parsley, 2 brooms, 1 bag oyster-shells (cracked), 1 bu. apples, 6 heads cabbage.

From Mrs. I. W. Stetler, carpet for one room; I. N. Stetler, 1½ bu. red beets; D. M. Landis, 1 bbl. sweet potatoes; I. H. Smoyer, 1 bu. sweet potatoes; Emanuel Hoffman, 30 lbs. grapes, 1 pk. apples; I. S. Stetler, 3 rabbits; Frank Leister, 10 gals. vinegar; H. E. Hallman, cabbage, 1 pot apple butter.

Cash.—From Upper Milford congregation $14.80; collected by H. E. Hallman: From Jos. W. Shelly, $5.00; Harvey D. Fellman, $5.00; John G. Klug, $5.00; Chas. F. Meyers, $3.00; Frank H. Bean, $2.00; B. Frank Hobensack, $2.00; Elmer Funk, $1.00; W. F. Kelly, jr., $1.00; anonymous, $4.00.

Gratefully acknowledged,

J. L. Bauer, Financial Sec'y.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
2 As the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. a. cm. 1 Jno. 2. m. 1 K. m. 21. 1 Kin. m. 2. for, negligence. ch. 8. 14. Rom. 1. 5. Deut. 1. 12. Heb. about

10 "Cursed *be* he that doeth the work of the Lord "deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'ab hath been at ease from his youth, and he "hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

REIGN OF UNPARALLELED LUXURY.

SHOPPERS PAY ASTOUNDING PRICES FOR PRESENTS.

NEW YORK, December 23.—If anybody doubts that there is a reign of luxury and extravagance in New York, he should visit what is known as the "shopping district."

For instance, in a big department store, dinner sets of royal porcelain are being sold at $6,000. On last Wednesday two of these sets were sold in the afternoon, and on Thursday, two in the morning and one in the afternoon.

"But," said the merchant, "we sell other articles besides porcelain plates that cost a little money, too. For instance we have babies' bibs at $50 apiece. They are embroidered silk. They are ordered usually by the half dozen, $300 for the set, and are really worn by nursing babies."

Another store was visited where there was an umbrella, the price of which was $500. It had a beautiful chased gold handle that was studded with jewels

Inquiry at some of the big retail jewelry stores sets one's head buzzing with huge figures.

"This tiara, beautiful, as you see, of selected diamonds, carefully sized, was made on order for a Christmas gift, and cost $11,400," said one shopman. He showed brooches, strings of diamonds and pearls and assorted jewels, that ranged almost as high.

It was explained that these were "low priced" and that their "high-priced jewels were not kept in stock, but were made up to suit customers on order.

In a fancy goods store was found a fan for sale at $1,000. It was of satin in embossed ivory, jewel-studded.

In a dry-goods store one set of women's undergarments, consisting of three articles, was on sale at $2,500. The garments were of silk and lace.

In a rug store, rugs costing $15,000 each are on sale. There were many rugs at $1,000.

Cigars at $1 apiece have a brisk sale. In one store near Madison Square it was said several orders for 100 cigars to cost $100 had been received for the Christmas trade.

"We have customers that right along smoke cigars costing $75 a hundred," said the cashier. "Sixty and forty dollars a hundred is an ordinary price nowadays."

A flower store near the Hoffman House was tried next. The proprietor said:

"We have several orders for the delivery on Christmas day of baskets of flowers to cost $ 00 each. I think we'll soon get up to $1,000 for a basket.

Two Modern Saviours!

NEW YORK, December 23.—Henry Frank, leader of the Metropolitan Independent church, in Carnegie Hall, talked of "Two Modern Saviours." The two typical saviours proved to be J. Pierpont Morgan and Dr. Adolph Lorenz.

"I discern two symbols of social progress in our two modern typical saviours—J. Pierpont Morgan and Dr. Adolph Lorenz. Morgan, the man of brains and millions, makes possible the advent of Dr. Lorenz, the man of heart and triumphant surgical skill. The wealth of the one is necessary to the leisure of the other, required in pursuing the fascinations of scientific study and experiment. The modern millionaires are the forerunners of the humanitarian saviours of the future—our Morgans, Rockefellers and Carnegies are the John the Baptists of the gospel of the social redemption—unwittingly ushering in the redeemers of the race—men like Dr. Lorenz, the laces of whose shoes they are unworthy to unloose."

Nebraska Town Suffers.

BEATRICE, Neb., December 23. — Fire here early to-day destroyed three business blocks and the Masonic Temple. The flames were almost extinguished, when they broke out again and threatened to destroy several more large buildings. Many business firms began moving their goods when the second fire started, and there was talk of using dynamite to check the fire.

The fire department was handicapped by the lack of water. The loss will amount to several hundred thousand.

Signor Mascagni will Tour Again.

CHICAGO, Dec. 28.— Pietro Mascagni, the Italian composer, will appear in Chicago as temporary director of the Thomas orchestra. It was also determined to-day that he will resume his tour of the United States, and he is now looking for a manager with sufficient capital to insure a successful journey.

So many Chicagoans requested the composer to give another performance that it was impossible for him to refuse. Requests came from men and women in every walk of life.

The concert will be held at the Auditorium theater.

Foreign.

Terrible Accident on Grand Trunk R. R.

LONDON, Ont., Dec. 27. — During a blinding snow storm last night twenty-eight persons were killed and thirty others were injured in a head-on collision between a west bound through passenger and freight train near Wanstead, on the Grand Trunk railway. The wreck was due to conflicting orders. Some of the injured may die.

The Pacific express was two hours late and running at high speed when it struck the freight as the latter was about to sidetrack, according to its orders.

When the trains met with the disastrous crash the locomotives reared their pilots high in the air and fell into the ditch.

The baggage car telescoped with the smoking car and here the death list was made.

The Pullman sleepers did not leave the rails and their occupants escaped except for bruises.

The responsibility for the accident has not been definitely fixed, but it is believed to have been due to a telegraph operator who gave an order to the freight to pass No. 5, the Pacific express, at Wanstead, and failed to duplicate the order to the conductor and engineer of the express. Instead of this the conductor of the express received a clearance card, telling him to run right through. The freight train stopped at Wanstead to side track, and was telescoped by the express. The blinding snow storm which was raging rendered objects invisible at the instance of a few feet.

The operator at Wanstead is usually on duty at night, but last evening he was in the office but a short time. He was going out at the door when he heard the telegraph instrument click, and immediately call repeatedly the message, "Stop No. 5," "Stop No. 5."

Seizing a lantern, the operator dashed for the door, and as he closed it behind him he heard the crash of the collision up the track.

There was not a house at hand to which the injured could be carried. The two Pullman cars on the train were converted into a temporary hospital. The injured were placed in the berths and in a position to ease their sufferings.

Sixty Lives Lost at Sea.

VICTORIA, B. C., December 28. — News was brought by the steamer Tartar, which arrived to-day, of a disaster in the Malacca straits, as a result of which sixty lives were lost. The Tokio Ashi publishes a telegram from Hongkong stating that the steamer Bunsang was in collision with the steamer Kiang Yan in the Malacca straits, and the Kiang Yan was sunk, sixty sailors and passengers being missing. Dispatches from Hakodate report that an outbreak of fire occurred on board the Iwanai Steamship company's steamer Hokuni Maru, off the coast of Su, on December 3, and the vessel was sunk, eighteen of the crew losing their lives.

ANGLO-GERMAN WAR WITH VENEZUELA.

PRESIDENT CASTRO HAS INTERNAL TROUBLES.

WILLEMSTAD, Curacao, Dec. 28.—The Venezuelan revolutionists have resumed active hostilities against President Castro. There occurred yesterday morning a lively engagement between 1,200 revolutionists under General Riera and government forces at Canyaraco, in the vicinity of Coro. Details of the engagement are lacking, but it is known here that the revolutionists had artillery. The government forces were commanded by General Referno Castillo. General Riera retained his position.

The armistice between the government and the revolutionists has just expired.

THE WASHINGTON VIEW.

WASHINGTON, December 28. — The Venezuelan government is now in possession of the complete notes of Great Britain and Germany containing the various reservations made by those governments before the decision was reached that the issues between Venezuela and the European governments having claims against her, should be referred to The Hague tribunal for arbitration. The United States having acted as an intermediary in the steps leading up to the acceptance of arbitration, now turns over to the Venezuelan government the formal work of completing the basis for a full hearing before The Hague. The notes were transmitted to the Venezuelan government through United States Minister Bowen at Caracas.

There were no new features to the situation here to-day. Officials are hopeful that the governments interested will work harmoniously and conscientiously to reach an early and final solution of the trouble. The administration is anxious that there may be an amelioration of the blockade. It is certain this government will use every effort to have the blockade called off pending consideration of the questions at issue by The Hague tribunal for the double reason that its continuance is always a menace to peace and order and because of the harmful effects on American shipping to Venezuelan ports. Just what the allied governments have determined upon in that regard it is difficult to say, as Secretary Hay uniformly has refused to make public their reservations and demands as a preliminary to arbitration feeling that such information should come from the governments themselves.

Primate of England is Dead of Old Age.

LONDON, December 23. — The Most Rev. Frederick Temple, Archbishop of Canterbury and primate of all England, who had been ill for some time past, is dead. The archbishop passed away peacefully at 8:15 o'clock, in the presence of his wife and two sons. His death had been anticipated for some days. The final collapse occurred about 6 o'clock.

The primate died of old age.

The pathetic scene in Westminster Abbey, at the coronation of King Edward, was one of the earlier indications of his failing strength. Then came the collapse in the House of Lords at the conclusion of a vigorous speech in support of the education bill. He had not left his bed since. He will be buried at Canterbury. The Bishop of Winchester is considered likely to be his successor.

He was born at Santa Maria, Ionian Islands, in 1821, and was graduated at Balliol College, Oxford. In 1858 he became headmaster at Rugby school, and eleven years later was made bishop of Exeter, and in 1885 bishop of London. In 1896 he was appointed archbishop of Canterbury, primate of England. Many of his sermons and lectures have been published and he was the author of innumerable tracts.

Sultan of Morocco a Prisoner.

TANGIER, Morocco, December 30.—Foreigners in the interior of Morocco have been advised to make for the coast as provisions are scarce and communications are almost closed. The pretender himself is reported to be twenty miles from Fez.

It is reported that the Sultan has been foiled in an attempt to break out of Fez. All the Christians at Fez are safe. The missionary women are at the British consulate.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, JANUARY 8, 1903. No. 5.

The Landing of the Pilgrims.

The breaking waves dashed high
On a stern and rock bound coast,
And the woods against the stormy sky
Their giant branches toss'd.

And the heavy night hung, dark,
The hills and waters o'er,
When a band of exiles moor'd their bark
On the wild New England shore.

Not as the conquerer comes,
They, the true hearted, came:
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence and in fear:—
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free!

The ocean eagle soar'd
From his nest by the white wave's foam,
And the rocking pines of the forest roar'd—
This was their welcome home!

There were men with hoary hair
Amidst the pilgrim band;
Why had they come to wither there,
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow, serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Aye, call it holy ground,
The soil where first they trod,
They have left unstained what there they found—
Freedom to worship God.

—Mrs. Hemans.

Items of News and Comment.

Julius Oesh, of Aurora, Neb., is attending Bethel College.

"Give until you feel it, and then give until you don't".—MOODY.

Bro. P. R. Kline was re-elected a deacon of the First church of Philadelphia.

Rev. H. B. Hartzler has been elected Bishop of the United Evangelical church.

$17.05 was collected for missions at the Ebenezer church, Ohio, Christmas morning.

The "Herald of Truth" begins the year 1903 with a greatly improved appearance, though the reading matter is considerably reduced.

12 members were added to the Wadsworth (Ohio) church on Christmas morning.

Bro. Aaron S. Moyer, of Milford Square, who had been on the sick-list, has recovered.

The next Eastern District Conference will be held in the Bally church, beginning May 4th.

During the past year over 65,000 souls joined the Presbyterian church in the United States.

All money intended for foreign missions are to be sent to Rev. Gustav Harder, Whitewater, Kan.

Rev. J. H. Langenwalter preached in the Ebenezer church, near Bluffton, O., on Christmas morning.

The "Weekly Bulletin" of the First Mennonite church, Philadelphia, which began a year ago, will continue for this year.

The winter term of Bluffton College opened yesterday (Wednesday). More students than ever before have registered or propose to register.

The Fortbildungsschule at Henderson, Neb. is now finished, but on account of lack of the desired teaching force, it cannot open its doors to students till a year hence.

Rev. Charles Spurgeon, son of the late C. H. Spurgeon, has resigned his pastorate of the Baptist church in Greenwich, England, which he held nearly twenty-five years.

The "Review" contains the following item: "Among the students at Elkhart (Ind.) Institute, there are at present 6 volunteers for foreign missions, and 11 for home missions."

Two persons were baptized in the Waldohill church Oregon, December 21st. The ceremony was performed by Rev. P. R. Aeschliman, who tarried there a week and preached eight sermons.

Rev. P. R. Aeschliman spent Christmas preaching for the Dallas (Ore.) brethren, assisted for several days by Rev. Peter Gerig. Two persons were baptized and seven otherwise admitted into the congregation.

According to the "Church Bulletin" of the Deep Run Pastoral District, Penna., Rev. A. M. Fretz, pastor, the Deep Run congregation consists of 169, and the Souderton congregation of 131 members.

Missionary John A. Funk was present at the mission festival of the New Alexanderwohl church, Kan., December 27th, and gave an address, principally on the subject of prayer. Over $104 was collected for missions.

At the Mountain Lake (Minn.) Sunday-school Christmas festival, no presents were distributed, a collection for foreign missions being taken up instead. H. P. Goertz was re-elected superintendent of the school.

The Mountain Lake (Minn.) ministers will hereafter hold spiritual meetings in private houses to take the place of the customary pastoral house-to-house visits. 90 students attend the German school there.

Missionary J. A. Ressler, of Dhamtari, India, is coming home to America for a season. He is expected to reach New York about March 12. His time here will be spent in visiting churches in the United States and Canada.

Some of our churches are observing this Week of Prayer by holding special meetings. Rev. E. E. S. Johnson, pastor of the Schwenkfelder church of Philadelphia, preached in the First church there this Thursday night.

$4500.00 were spent the past summer in altering and enlarging the Newton (Kan.) church. Rev. John Penner, of Beatrice, Neb., preached the dedicatory sermon. Addresses were also made by Rev. H. P. Krehbiel in English, and Prof. C. H. Wedel in German.

The first Bible colporteurs in the island of Corsica had to flee for their lives. Protestant missions had a hard time getting a foothold in that island. Yet the village of Aulene has renounced Catholicism for the Reformed faith and has applied to the Minister of the Interior for recognition and support. In four other Corsican villages evangelical worship is conducted.

Special services were held last Sunday in the Zionsville (Penna.) church. Rev. Wm. H. Grubb, of Philadelphia, preached an English sermon in the morning, and in the evening the pastor, Rev. A. S. Shelly, conducted a Bible study.

Prof. J. W. Zeller, a son of Rev. Frederick Zeller, preaching at the Ebenezer and St. John's churches, Ohio, is a candidate for commissioner of common schools in the state of Ohio. He has been superintendent of the city schools of Findlay, Ohio, twenty-five years.

The following officers of the Bethel Sunday-school, Mo., were elected on the last Sunday of the old year: Superintendent, Samuel J. Moser; assistant superintendent, J. B. Welty; secretary, D. W. Baumgartner; treasurer, Simon J. Hoffstetter; chorister, Joe E. Aeschbacher.

In far-away Burma, on the other side of the globe, Rev. and Mrs. Armstrong, of the Canadian Baptist Mission, are laboring. Mrs. Armstrong is doing Kindergarten mission work among little tots three years old. They cannot read but know much of the Bible nevertheless.

John King, a prominent young school teacher, member of St. John's church, Ohio, died last week of consumption, aged 21 years. Elder John Moser had recently baptized him. The funeral services were conducted by Rev. N. C. Hirschy and Rev. Daniel Brand, student at Berea College.

Since the members of the Alexanderwohl church, Kansas, are scattered over a large territory, services are held in five or six different school-houses throughout the settlement. But it has become a question with many of the members whether it would not be better to build more churches.

In his last book, "Recollections of a Long Life," written in his 82nd year, the gifted, spiritual Dr. Theodore Cuyler, says that the first Sunday-school he attended had only one scholar, his mother being the teacher. The only sure cure for intemperance, he says, is to stop before you be-

gin. His experience has been that a half hour spent in prayer gave him more light on a Bible passage than did two or three hours of study. He believed the Bible was its own best defense — that God will take care of His Word if His ministers are careful to preach it. We are as little called to dispute the Bible as to dispute the laws of gravitation.

From August 31st to September 7th, the Christian and Missionary Alliance held a convention in Chicago, devoting Sept. 5th —"Hebrew Day"— to prayer for Israel. Two subjects of special interest were discussed: "God's Social Lesson to the Nations in Israel" and "One Hundred Years of Christian Effort among the Jews of America." Paul could have joined in such a convention with all his heart, for it was he who declared, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Some time ago a careful house-to-house inquiry disclosed the lamentable fact that in Newark, N. J., numbering over 300,000 inhabitants, one family out of seven had no Bible in the house. Counting 5 to a family, this would mean that at least 8000 families were thus sitting in heathen darkness. A family without a Bible in a land teeming with churches, overshadowed by spires — are we able to imagine such a state of affairs? But then such a family may be no worse off than a family that has its Bible but never opens it.

Bunyan's "Pilgrim's Progress" has been translated into the Matabele language of Africa by the missionary, Mr. Carnegie. In order to make it comprehensible to the African mind, some striking changes were made in certain particulars and circumstances, without doing violence, however, to the deeper rectities of the great allegory. "Christian" starts on his journey from a "kraal". The "slough of despond" becomes a mud hole of the "veldt." "Evangelist" is a missionary. "Vanity Fair" is pictured in the form of a war dance festival.

A prominent member of the Mennonite church in Rockingham county, Virginia, passed away recently in the person of Emanuel Suter, who died at his home near New Erection, Va., in his 70th year. He was of Huguenot stock and seemed to enjoy a more than ordinary reputation among his neighbors for Christian character. The Rockingham "Register" said of him: "His love of truth for truth's sake, and the high standard by which his life was gauged is a heritage to his children which cannot be overestimated". Rev. L. J. Heatwole conducted the funeral services.

Writing under date of September 5, 1902, from the New Hebrides, Dr. John G. Paton sent a letter to W. R. Moody, dwelling on his missionary work. He had just baptized twelve adults and two children. At the communion service in connection 153 native converts participated. The island of Malkula is occupied by three mission stations with 223 communicants and 1259 "avowed converts" attending the 33 churches and schools. He writes that the heathens sell their little girls, from eight to fourteen years old, to men who pay from six to ten large hogs for them. If the girl runs away she is driven back at the point of the rifle. After a second attempt, holes are burned in her breast or side with burning sticks. After a third attempt, hot stones are placed behind her knees, which sometimes lame her for life.

Why Did Judas Betray Jesus?

"Through covetousness" says the Scripture.

A writer in the "Christian and Missionary Alliance" for December, 1902, believes that many self-styled followers of Christ in these days betray their Master from the same motive—covetousness. She tells the following story by way of illustration:

"A woman who was baptized with the Holy Ghost was employed as deaconess in a fashionable city church. So far as the writer was ever able to ascertain, she was the only winner of souls in that entire congregation. The pastor fought the truths of the fourfold gospel, and preached brilliant sermons as devoid of spiritual power as one of Emerson's essays.

"This woman won a large class of boys from the streets into the Sabbath-school. She gained hearts among them for Christ. She also held cottage prayer-meetings in the slums and in neglected by-ways, and God gave her souls. Her fame as a soul-winner spread abroad.

"She received no salary, but her board was paid and her clothing furnished. After a few years of blessed service for Christ, under the care of that lifeless church, she received a call elsewhere and accepted it.

"Let us suppose that she sorely felt the need of a salary. It is often extremely awkward to have no money, albeit food, clothing and shelter may be amply supplied. She may have reasoned thus:

"'Some one else can fill the place I now occupy. My field of labor will doubtless be larger in the church that now asks for me, and the remuneration offered is a great inducement. I really feel it is right for me to accept it.'

"Blinded by her desire to make the change, she doubtless, and almost inevitably, fails to wait on God with an eye single to His will and glory, and He allows her to have her wish.

"Her class of boys, having no one in vital touch with God to help them, drift back into the streets, and many of them into the saloons. The cottage services in the slums are abandoned, and the souls that have tasted the Bread of Life for the first time are left to starve.

"Has not that woman, in leaving those precious souls God gave her to the care of a church she knew was practically dead, betrayed her Master into the hands of His enemies?

"And how far above the motive that swayed Judas was the one that moved her?"

Thoughts of Heaven.

GLEANED FROM A PAPER BY FLORA L. FELLMAN,

Heaven is a city made to perfection, in which all is real, nothing artificial.

We read that the sun, moon and stars are not needed to give light. We know what a powerful light the Sun gives all over the world. But in heaven the glory of God lightens it, and the Lamb is the Light thereof. We have studied in certain Sunday-school lessons about the light, the glory of God, which appeared to some when Christ was transfigured on the Mount, and how suddenly there shone around Saul, when he was near Damascus, a light from heaven which blinded him. So brilliant and powerful is this light that we cannot comprehend it.

We also learn that everything is so beautiful, so lovely, so nourishing that we shall not want—that all our needs are supplied—that there shall be neither sorrow nor death nor anything to make us sigh, but all perfect bliss.

And why? Because it is God's home. He is the Father, the only One that can make an ideal home.

Heaven is the only city which hath foundations. Its builder and maker is God. Christ is the chief corner stone.

In the new heaven and the new earth, "there shall be no more sea." This means that our life shall be restful, loving, happy, peaceable, and not as the wicked, who are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. But the righteous will give out love, light and blessing.

God's great love for His people was manifested by sending His only Son Jesus from heaven to dwell among men and give light to the world. Through Him we can enter heaven, since He is the Way and the Door. Through Him if any man enter in, he shall be saved.

Christ was the first fruits of them that slept. He was the first that arose and ascended into heaven. He went to prepare a place for us, with the promise that He would come again and receive us unto Himself, that where He is there we may be also.

"Not by might nor by power, but by my Spirit saith the Lord." We cannot buy ourselves into heaven, we cannot wish ourselves into heaven, we cannot force ourselves into heaven, we cannot run ahead of others by promotion, but we can follow in Christ's steps.

Our position in heaven is largely determined by what we now fit ourselves for. Each will go to his own place. "One star differeth from another star in glory."

None but those who are thoroughly cleansed shall enter the New Jerusalem, the Holy City.

Possessed by Satan.

E. M. Gordon writes from Mungeli to the "Missionary Intelligencer": "Recently I had a sensational experience in the leper asylum. At midnight one of the lepers was 'possessed by Satan,' as the natives term it. I had heard of and seen such possessions before, but this case came nearer the Biblical description of such demoniacal possession than any I have seen.

"The man was in a paroxysm, speechless, unconscious, violent. There was no pretense. He rushed away from us into the inky darkness of a rainy night. He ran past the Christian burial-ground and into the heathen burial-ground. Three of us followed him and found him beyond the graveyard, where he had fallen into a ditch of water and was half submerged. From there we led him back to the chapel in the asylum. He was in a great tremor. His eyes were glaring and meaningless, and his teeth were grinding loudly. Strong whiffs of ammonia had no effect on him at first, but gradually we brought him back to his senses. It is all very well to sneer at such cases, and say 'epilepsy', 'insanity', 'delirium tremens', but these strange phenomena among heathen people have perplexed many intelligent persons.

"Bishop Caldwell, of the Church of England (missionary in India), wrote in the "Contemporary Review" as follows: 'I have examined severally the phases of modern devil-worship and must confess I am in a state of perplexity. I should like to be fully and finally convinced of the unreality of several of the manifestations and phenomena which have come before my notice.'

"Dr. Nevius, of China, in his exhaustive work on 'Demon Possession', says: 'It was my hope, when I began to investigate the subject of so-called demon possession, that the Scriptures and modern science would furnish the means of showing to the Chinese that these phenomena need not be referred to demons. The result has been quite the contrary.'

"My experience with the frantic leper on the night of August 27, was certainly the most sensational I have yet passed through. It has been sensational to have a snake fall on my desk from the roof. It was sensational crossing a flooded stream on a float one dark dreary night. It was sensational to see the hundreds die in the famine, but to lay hold of a leprous demoniac at the hour of midnight in a heathen graveyard, and to lead him back through the graves to the abode of man—this experience was certainly sensational in the extreme.

"On first coming amongst the people, I used to laugh to scorn their belief in possessions. Gradually I have come to the belief that they have every excuse in their ignorance for attributing such phenomena to the devil. I am not yet prepared to say that I have seen demon possessions, but this last experience has perplexed me considerably."

"Oh! T'was Love."

An old friend of mine, blind from his birth, told me that he had never seen the sun rise and had never looked upon his son's face, and then he said to me, "Have you ever thanked God for your eye sight?", and I never had up to that time. In the city of Hartford, going through an insane hospital with the attending physician, I stopped with him at the door of a room where a young girl frantically said, "Doctor, I must have a breath of fresh air, for I am being consumed with an inward fire." The doctor gently closed the door and said, "This has been her mania for a year," and then we entered a room where in close confinement was kept a man who was reckoned one of the most brilliant journalists in the city, who said, "These walls are coming nearer together, and the floor and ceiling are every day approaching each other, and my enemies have kept me here until my life is to be crushed out." I doubt not but that he suffered as much as if it were an honest fact. I turned away from the hospital with a heavy heart, but condemned, too, because up to that time I had never thanked God for my reason. There are so many things for which we ought to be grateful, but most of all to my mind there is cause for gratitude in the way God has sought for the lost world ever since men have begun to wander from Him. Adam no sooner sins than God seeks him in the garden and cries out, "Where art thou?" God will not unlock the fountains of the deep and bring the flood until he sends Noah for 120 years as the preacher of righteousness to warn the people, nor will He let Sodom be destroyed until the angel visitors take hold of Lot and drag him forth from the city, and also strive in every way to bring the inhabitants forth to a place of safety. Every representative of a father in the Old Testament is a picture of God. Jacob's concern for his children: David, who stops and cries: "Oh, Absalom", are but hints as to God's concern for His own lost children, and He is in every way seeking them and calling upon them to return. In the Old Testament He gives the law that they may behold His precepts written upon tables of stone, and when men will not heed His written word He opens the windows of heaven and with an angel choir sends His only Son and locates the place of His birth by the star of Bethlehem, and leads the shepherds to adore Him with sounds of angels' music, and this Son of God, Jesus of Nazareth, went up and down the land teaching and preaching, but most of all living in order that men might one day through Him come back to the Father. When the world became so skilled in wickedness that they would not have Him live in their presence because their lives were a condemnation in themselves He made His way to Calvary and died upon the cross, the just for the unjust, that He might bring us to God, and when He had been crucified, placed in the tomb and had risen He dwelt with them at Jerusalem until they should be endowed with power from on high. They kept His commands, and when the fulness of time had come with a rushing sound as of a mighty wind the Holy Ghost came upon them. They were immediately changed men; they began to speak with other tongues as the Spirit gave them utterance. From that day to this the Holy Ghost has been in the world, and so that half the trinity of God has been all but repelled in the interests of sinful man. The God of law, the God of grace, the God of power. This threefold vision we have had of the Divine One and in every disposition He is seeking. This is a most solemn subject, because we are living in the dispensation of the Holy Ghost, the last cord as it were of the trinity. — From a sermon by Dr. J. Wilbur Chapman.

Christ and the Common People.

MARK 12: 37.

Our great commentators do not agree on the interpretation of this text. Some claim that by "the common people" the Evangelist simply means the multitude, but I would rather think that he means the poor and lowly. The word in the original Greek properly translated would read, "the great multitude"—which of course was composed of people without wealth, or honor, or exalted rank. This was a class of people who had been very much neglected. The state of society in Palestine when the Saviour appeared in one respect resembles that of our own country. The habit of going to the synagogue was restricted to the upper and middle classes, who were led by the Pharisees, while "the common people" were "scattered abroad as sheep having no shepherd." Christ associated with the lowly while the scribes and Pharisees would hardly look upon them. This is one reason why they heard Him so gladly. The reason why some ministers do not gain any converts is because they elevate themselves too high above "the common people", and associate only with the best paying members of their churches, and so they do not succeed in doing much for the Lord. The most effective work is always done among the poor. Christ furnishes a good example. While the rich and learned men rejected Him, and sought only to entangle Him in His talk "the common people heard Him gladly," welcomed His discourses and recognized His Divine mission.— "The Manna."

Our C. E. Topic.

Topic for Jan. 11th: BRINGING OTHERS TO CHRIST. John 1: 40–45; 4: 6–10; Mark 5: 19, 20.

MEDITATIONS.

We are very distinctly taught in our Scripture lesson on which our topic is based, as well as in many other Bible references, that Christ used his disciples to gain other disciples for Him; therefore if we are disciples of Christ we are naturally inclined to win others to Christ also.

We must remember, however, that before we are eyer able to bring souls to Christ, our souls must be won first. We can never give anything to others which we ourselves do not possess. We cannot teach others about some one of whom we know nothing ourselves. First of all, therefore, let us see to it that our own souls are won to Christ. After we have become Christ's true followers, we are no longer satisfied with the consolation that we ourselves are saved but we are constrained by the love of Christ to win others to Him also. Some people are inclined to think that it is only the duty or work of the minister to gain souls for Christ, but such is not the thought of the true Christian. The true disciple of Christ is ever on the lookout for souls.

Souls can be won to Christ in various ways and on various occasions. It is not only in God's house that souls may be saved; but at our business or at our work, anywhere and everywhere. A kind word or a kind deed kindled within a Christian heart, spoken or done at the proper time and place, has already won many souls to Christ. Through the mediation of prayer many souls have already been won to Christ. If only every Christian could fully realize what great things Christ is willing and able to do for His children if we were only willing to ask Him in faith. All things are possible with God, and all things are possible to him that believeth. Therefore if it is our earnest desire to gain souls for the Master's kingdom, and to do all that we can with God's help, accompanied by true and earnest prayer, God will indeed let His richest grace and blessing rest upon us; and we will not be obliged to greet our Saviour empty-handed; but with us we shall bring others also into the fold, whom God has also loved. As there are many people entirely unsuccessful in life simply because they are striving for greater things than God ever expected them to do; so I believe that there are many Christians who think it is not worth while to save one soul if they cannot save more. But this is a wrong idea altogether. We must remember that there is joy in the presence of the angels of God over one sinner that repenteth. Therefore if God does not give us the opportunity to win many souls, let us labor faithfully in winning a few. Let us at all times be willing to do all that we can. God asks no more of us and no less.

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Editorial.

The Wayland correspondent has made a good New-year's resolution, and we will help him to keep it. We refer some others of our correspondents to the resolution contained in this week's letter, and urge them to go and do likewise.

The paper on "Higher Criticism" by Missionary Peter, read before the late conference, is now appearing in print, and whatever the leaning of the reader, he cannot but enjoy the keen and delicate satire, which is that of a master like Hans Sachs.

The more I read my Bible and digest what I read, the more I become convinced that it was written, not for scholars and wiseacres and speculative philosophers, but for the simple matter-of-fact, unsophisticated soul. The message of Jesus is still being hid from the wise and prudent and revealed unto babes. The would-be-wise critics and doctors and theorists are, after all mercly scrapping over the bones, while the Samaritan woman of to-day, the guileless fishermen and publicans, are by simple though sublime faith enjoying the real spiritual feast. And this is as it should be. The Word of God was written for the many, not for the few, and hence the Spirit of God will enable the many to understand it and not be beholden to the few. To intend the Word for the multitude and after all to withhold the bread from them is not God's way.

Mennonite Inconsistency.

In the December "Review", Bro. John H. Von Steen attempts to answer the question raised in a previous number of the "Review" by Bro. A. Augsburger, as to whether we Mennonites are consistent in our practice of the doctrine of non-resistence. And he answers the question by a conditional affirmative.

Before we examine his argument to see whether it will justify his answer, let us inquire just what Bro. Augsburger meant by his question. Three sentences from the latter's article in the "Review" will put the whole matter before us in black and white. They are as follows: "Now as a rule we Mennonites believe war is all wrong and that one cannot be an officer of the law and yet be a conscientious Christian." "We vote to uphold the constitution of the United States, all the time knowing that Congress has power to declare war at its discretion." "Who is the worst man, the one that holds the sack or the one that steals?"

Now the point Bro. Augsburger wishes to drive home is this: If we vote for our Congressmen, and they vote to declare war, are we in any degree responsible for the war? and if so, are we strictly non-resistent?

Bro. Von Steen's answer to this in the last analysis is in substance as follows: "No, if you vote for any party except the Prohibition party." He says, the Prohibition party is "the party that stands up for civic righteousness, Christian citizenship in politics, etc." But let us suppose that the late President McKinley had been a Prohibitionist president, and that Bro. Von Steen had voted for him, and the Congressman from Bro. Von Steen's district in Nebraska a Prohibitionist likewise, for when the Bro. cast his ballot. Now we know that McKinley, though somewhat reluctantly, it is true, gave his consent to the Spanish war declared by a decisive vote of Congress. Would Bro. Von Steen share in the responsibility of President McKinley's step? Supposing his Congressman had voted for the war (and perhaps he did), would Bro. Von Steen assume any small fraction of the responsibility?

Now, in our judgment, the Brother did not really answer the question uppermost in Bro. Augsburger's mind. He believes he can be a non-resistent Mennonite and still be highly consistent in his practice. He "can go to the polls and vote with the party standing up for honesty;" but should they ever call on him to fight, he would answer, "Nay, we ought to obey God rather than men". Very good, brother; but this is not the issue. We know you would be inconsistent if you fought yourself — but what we do not know is whether you would be inconsistent in indirectly voting for war, as above indicated. Surely, even the Prohibition party if at any time swung into national power, would have to profess and maintain a policy as to war. It would have to face international problems and complications no less than the Democratic and Republican parties are constantly forced to do. Perhaps the brother silently assumes that the Prohibition party would stand on a non-resistent as well as on a temperance platform. If so, well and good. But we have our doubts.

Neither are we quite sure that when Christ argued for the necessity of government and Paul urged the subjection of Christians to the higher powers, that they ever thought of separating the military from the civil functions of the government. In the rude governments that existed in Christ's day, the military arm was by far the stronger. The most effective worldly power—Rome—was such precisely because of its military superiority. This was necessary in order to keep order. Christ in no way meant to imply in his remarks that the Roman government, or any government, could get along without a military. It would seem to us a far more legitimate conclusion that when Christ warned his followers from using the sword, he meant to warn them from participating in government in any shape. Likewise, when Paul urges the Romans to be subject to the higher powers, we can just as well understand him to mean that a Christian should *not rebel* against the arm of the law (and thus be subject), this injunction by no means implying, however, that because he should not rebel, therefore he should participate.

Nor is it easy to draw the line between the civil and military functions. Police duty, though generally civil, sometimes becomes military, as, for example, when an insurrection is to be quelled or a strike put down. Abraham Lincoln's determination to uphold the integrity of the union at all hazards (a civil duty) cost four years of one of the bloodiest wars ever chronicled.

Brother Augsburger's question would still seem to be a standing one.

Life-Habits.

The everyday life of an ordinary man is simply an orderly succession of habits. If there is any system at all about his home and business life, as there should be, the various details of this system become fixed and stereotyped in a routine of habits. The aim of a strictly practical education is but the permanent acquisition of a connected series of habits, by virtue of which time will be economized and money saved. Business colleges aim at ingraining the arts of reckoning and calculating and penmanship so deeply into the mental habit of their students as to virtually convert their minds into automatons; and an experienced banker or bookkeeper can carry on a conversation, or even read a newspaper, and keep on counting a column of figures or a pile of silver dollars. A practised musician can strum a tune on the piano and be entirely unconscious of it, while he is joking with a friend. Every tradesman or artist or professional man can carry on the greater part of his work and be thinking of something else. This is an immense advantage to the individual, and is the very condition of progress. Imagine a child always being compelled to go through the very same evolution and succession of movements involved in learning to walk, every time it wishes to take a step. It would never learn to walk a square. But just as far short would the laborer come of ever getting anything done if every first step had to be laboriously thought out and taken at each attempt to do a day's work!

The very highest object of a mental education is to train the mind into the habit of thinking. We do not send our sons to college primarily to get facts, to store the memory with volumes of dates and events, or to stock the mind with ready-made thoughts. Useful as these may be, they do not constitute an education in the fundamental sense of the term. The power to think —and to think clearly, logically, vigorously, correctly — is the highest attainment of the mind. O that there were a Socrates in every town who might hold daily dialogues with the young men (and women), and teach them to reason!

But a complete education does not stop with the mind. It includes the feelings and the will. To love the good and to dare to do the right are just as needful as to think correctly; and one and the same method of education by incessantly exercising mental and moral faculties until they automatically act of their own accord, is to be employed for all together.

Moral and spiritual habits can early be fixed in the character of the child during its tender years. The spiritual education of a child may begin in the cradle. The earlier the better. It can learn manners while it is taking its first lessons in toddling. It can learn to restrain its passions and control its temper while it is learning how to put on its clothes. While teaching it to talk, kind, courteous, loving expressions of various kinds can be bodily introduced into its vocabulary and idioms. It can learn to know who God is at the same time as it learns what goodness is. It can learn to trust Him just as easily as to trust its parents. It can learn to pray hand in hand with its learning to trust. Like Timothy it can as a child become acquainted with the Holy Scripture, which will be able to make it wise unto salvation. Every time the child is disobedient or untruthful or dishonest or cruel or selfish or self-willed, the sinfulness of such conduct can be pointed out as well as the gospel of Christ crucified who atoned for all sin.

Spiritual habits for life can thus be inbred into children from an early age—habits which will be of untold value in later life. "Train up a child in the way he should go, and when he is old he will not depart from it." Good habits are as hard to break as bad ones. It is safe to say a man's life consists in either following old habits or forming new ones. A man's spiritual life consists of his individual spiritual habits summed up. And the more automatically a man's renewed self can attend to certain Christian duties, the more attention he can give to advanced thoughts and steps and the more likely he is to make progress. If a man has, from the time he was five years old, made it a habit to stave off all care and worriment as to his daily bread and simply do the Father's will and trust meanwhile to the Father's providence, by the time he attains his majority he ought to be so settled in this habit of trusting as to have become the happiest and most contented and tranquil-minded in the neighborhood. And having mastered this supreme art of trusting, he is ready for further conquests and victories.

It is true the formation of settled habits is attended with danger—that of the habits becoming stiff, formal, mechanical and lifeless. But this can be obviated by judicious and correct teaching. If the habits are made an end in themselves, there is danger. If they are utilized as constant stepping-stones to something higher, just as the musician masters the fingering and technique of his art in order that he may arrive at the true spirit and interpretation of the music, there can be no danger.

Correspondence.

BEATRICE, Neb.— Our Sunday-school in town had a very pleasant Christmas entertainment on Friday evening, the 26th ult. A program had been prepared, consisting of recitations, short addresses, songs and choruses.

Professor Peter Claassen, of Kalamazoo, Mich., who is spending his Christmas vacation here with his parents, gave a very neat address to the children, which was also greatly appreciated by the older people. Elder Penner admonished the young people to come together and organize a Christian Endeavor Society, and thus prepare in time to fill up the ranks of the older ones as these approach their three-score years and ten and drop out.

The children received little tokens of remembrance, mementos of the greatest and most precious Gift of all, the Saviour of mankind.

WISNER, Neb.— Christmas is past with all the good tidings which it brought us. Although its message is old and repeated every year, it is still the most joyful and peace-bringing festival of all that we have. It reminds us of the time when our Saviour lay in the manger in Bethlehem. But it not only reminds us of His being born for us. We also have to think of the Word of Truth which He preached to us, and that He finally died on the cross for us all. And this ought to kindle new love toward our Saviour in every earnest Christian heart, for we know now that we have a friend in heaven that will not leave us, not even in the darkest hours of life.

We celebrated our Sunday-school festival on Christmas Day in the afternoon, and in spite of the cold weather the occasion was attended by all the members. I must say to the praise of the children that it was rather encouraging to hear them render their pieces and addresses, especially so this year because of the very little time we devoted to practising on account of the very disagreeable weather we had before Christmas.

At the end of the program Bro. Christian Hege made some very appropriate remarks. Bro. Hege will probably make a stay here during the month of January. May the Lord bless his enthusiastic work amongst us! I wish the editor and all the readers of the MENNONITE a very happy and blessed New Year.

J. P. BOEHR.

STERLING, O. — The meetings which were opened Sunday, Dec. 28th, and conducted throughout the week, by Rev. J. H. Langenwalter, of Berea, O., were well attended.

It was a time of refreshing indeed. We were all strengthened and greatly benefited by his heart-to-heart addresses. May the Lord bless the work that has been done here. It was a season which we trust and hope will bear rich fruit for eternity. The following are the texts used by Bro. Langenwalter during the week: Sunday evening, John 3: 16; Monday evening, Heb. 11: 1; Tuesday evening, Mark 13: 33–37; Wednesday evening, Matt. 28: 20; Thursday evening, John 5: 39; Friday evening, Matt. 11: 28–30; Saturday evening, Acts 4: 11, 12; Sunday morning, 1 Peter 4: 7–10; Sunday evening, John 4: 10.

The meeting closed on Sunday evening. On Monday afternoon following, the church held its annual business meeting.

We were all delighted to have Rev. and Mrs. J. W. Kliewer with us from Wadsworth, O. They came out on Friday and remained in our midst until Monday, when they again returned to their home.

WAYLAND, IA.—The old year is now closed and we have begun a new year. We closed our Sunday-school with good success and have started up in the new year with bright promise. The writer feels that the success of the Sunday-school for 1903 will be just as the members make it, and according to the interest they actually take in it.

We are very much pleased to state that Bro. Musselman, from Pennsylvania, arrived here Saturday evening, January 3. He preached in the Noble church last Sunday morning and in the Wayland church the same evening. Although the weather was a little disagreeable, we had a nice audience. The sermon was highly appreciated by the hearers. May God bless the new pastor in his work! We hope we may have a good attendance the whole year round. We hope also that we may be able to write many letters to the MENNONITE.

WADSWORTH, O.—On Christmas Eve the Sunday-school gave its annual Christmas entertainment. The children, assisted by the choir, succeeded in producing a very good program.

On the last Sunday of the old year the membership of the church was increased by twelve. At the close of the morning sermon the choir sang that beautiful hymn: "All to Jesus I surrender." The baptismal service followed this song. Seven were admitted into the church by baptism, two on confession of faith and three by letter.

A series of Union meetings have been arranged for the week between the twenty-eighth of December and the fourth of January. Mr. Gordon, of Cleveland, is conducting these meetings. His theme for all is "Power". In the afternoon the meetings are held in our place of worship, in the evening in the Reformed church. Mr. Gordon is an excellent speaker, very quiet and not at all sensational, but his words have a way of holding the attention of the hearer and reaching the heart. May much good come from these quiet talks.

BERNE, IND.—For the first time in the new year of 1903 the Berne correspondent takes the pen and thus sends kind New-year's greetings to all the dear readers, far and near.

The days to which we all looked forward with great joy and expectation, the days which we call the happiest of the year, are numbered with the past, but we are still feasting on the blessings of the happy and abundantly blessed days.

We were privileged to have the following brethren spend their holiday vacation, or part of it, with us: Edmund Hirschler from Hillsboro, Kan., who teaches German at the Polytechnic Institute at Terre Haute, Ind.; Daniel Brandt from Wisner, Nebraska, student in the Berea, Ohio, school; and James E. Sprunger, from Oberlin, Ohio, who spent his holiday vacation at the parental home.

Bro. Hirschler was one of the speakers at our Christmas celebration on Christmas forenoon. He spoke on the subject of the great and unspeakable Gift of God which He gave us in His Son; and what it cost our Saviour to come on this earth and lay down His life for us. Then he referred the gift which we can give Him, viz. our heart, which He so much desires to have. The exercises, consisting of three addresses and a number of hymns, were joyful and encouraging, as well as instructive. Everybody seemed happy and cheerful, especially the children, in spite of the cold and piercing morning. In the afternoon the Young People's Society held its annual business meeting, connected with a short prayer meeting. The reports of the different committees showed that some work has been done in the past year, but a great deal is waiting to be done in the coming year.

On Sunday morning, Dec. 28, Bro. D. Brand preached for us. In the afternoon the three brethren, Sprunger, Hirschler and Brand, spoke to the Sunday-school and the latter two addressed the Young People's Society in the evening.

On the following Tuesday forenoon, Bro. Brand preached again for us. As he had an appointment at Bluffton, Ohio, for New-years day, he left on Wednesday morning.

On New-year's morning we had services again, also a wedding at the church. In the afternoon the Ladies' Sewing Society met for the monthly meet-

ing. A number of visitors were present, amongst them Bro. Hirschler, who gave a short address; also a number of our brethren were present, and several made brief remarks.

Last Sunday, Jan. 4, 1903, Bro. James Sprunger preached for us the opening sermon for the week of prayer, on Isa. 64: 1,2, as text. Both Bro. Sprunger and Hirschler gave short addresses in the evening at our Young People's Society. Monday morning both left for their respective places of work. Also on that day, our church held its annual business meeting.

As this is the week of prayer, we have meetings every day. For the benefit of the old people some of the meetings are held in the daytime, the rest in the evening.

We hope and pray that these meetings and those during the holidays will be one continuous blessing for us, and prove a true preparation for the communion to be held on Sunday, Jan. 11.

The privilege of having the young brethren with us and hearing them repeatedly speak to us, assured us anew that our conference is not devoid of force and power on the field of battle against sin. We continue to wish them with these lines God-speed in their work and preparation.

Keep Your Shadow Off Your Work.

It is said of Michael Angelo that he always worked with a little lamp fastened to his hat, lest his shadow should fall upon the canvas.

There is a suggestive thought in this incident. It is this, that we should not let the shadow of self fall upon our Christian work. It is not how much work we do, but the purpose or spirit which prompts us to do it that the Master considers. How essential then that we watch the heart and keep a close censorship of the motive; for if we do right things in wrong ways, we may do wrong things. We should be zealous and aggressive, and ready for every task that comes to hand, but we should be all these for Jesus Christ. Selfish ambition must be held in contempt if we hope to reach the sphere of real usefulness and devoted service. We should not forget that there is no joy like the joy of self-forgetting effort; and there is no influence like the influence of the Christian worker who keeps his own shadow off his own work.

In Westminster Abbey is a marble tablet with medallion portraits of the two Wesleys combined, and underneath the inscription, "God buries the workers, but carries on the work."—Selected.

A Child's Christianity.

Little Mabel's mother had long been dead, and while her papa was away from home, she had no companions but her governess and the servants.

Her father had often told her not to admit to the house any person with whom she was not acquainted.

One cold, wintry day, a poor, ill-dressed woman stopped at the door and asked permission to warm herself by the kitchen fire.

"But," said Mabel, "my papa doesn't know you."

The woman was shivering with cold, and the rain and sleet dropped from her wraps.

A bright idea soon entered the child's head.

"Say," said she, "do you know Jesus?"

Tears started to the poor woman's eyes and she began to tell how kind the Saviour had been to her.

"Well," said the child, "if you know Jesus, you may come in, for papa knows him, and I'm sure he won't care." SELECTED.

The Simplicity of Greatness.

Many years ago the licentiates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated Christian slave called Uncle Sam, who on his return home would try to tell his mistress what he could remember of the sermon, but he would always complain that the students were too deep and learned for him.

One day, however, he came home in great good humor, saying that a poor "unlarnt" old man, just like himself, had preached that day, who he supposed, was hardly fit to preach to the white people; but he was glad he came for his sake, for he could remember what he had said. On inquiry it was found that Uncle Sam's "unlarnt" old preacher was Dr. Archibald Alexander, who when he heard the criticism, said it was the highest compliment ever paid to his preaching.—Sel.

For His Mother's Sake.

The florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered p e r c e p t i b l y. "What's the matter with you, anyway?" the florist's boy asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothin', an' I thought if she'd a flower to smell, it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful, half-opened rose. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew that he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most."—Unidentified.

An Old Shepherd's Prayer.

O God, our souls are just as dry as the heather; oor herts are as hard as the granite stane; but Thou that gi'est the draps o'dew to the heather, gi'e us the drappin's o' Thy grace this day, and let Thy ain love licht upon oor hard herts like the birdie sittin' on the rock yonner; an' fill the souls o' Thy fowk this day wi' peace and joy till they're rinnin' o'er like the water-spout on the brae. Lord, it'll be nae loss to Thee, an' it 'll be a gran' bargain for us, an' we'll mind Thee on't a' eternity. Amen.—Selected.

The Sunday School Lesson.

Subject for January 11: CHRISTIAN LIVING. Phil. 4: 1–13.

GOLDEN TEXT: Rejoice in the Lord alway. Phil. 4:4.

I. INTRODUCTION

Read Acts 16 in connection with the book of Philippians. Paul wrote this Epistle about ten years after his first visit to Philippi. He wrote it in a Roman prison (Phil. 1:12–14) and sent it with Epaphroditus, a Philippian Christian who had come to Rome with charitable gifts from the Philippian church. Paul had visited Philippi probably twice after the church was founded. See Acts 20:1 and 20: 3, 6. In 2 Cor. 8:12 we can see how liberal the church was, even in its poverty. Also in v. 10 of lesson. The church was suffering persecution at the time Paul wrote. See Phil. 1: 28–30.

II. ANALYSIS.

Three great Christian graces are urged in the lesson—unity, joy and contentment. "It is a message of great affection—a salutation of 'grace and peace,' a lasting argument for joy in the Lord at all times." Philippians is an epistle of joy. It might easily have been written that night when Paul and Silas sang together in prison. What does it mean to rejoice in the Lord? The converted jailor knew what it meant. According to v. 4, when should we rejoice?

How was the unity of the Spirit to be shown, according to vs. 2, 3? What figures or pictures does Paul use elsewhere to illustrate theunity of the church? See 1 Cor. 12:12, 27. Eph. 4: 13; 1: 22, 23.

To whom should "moderation" (v. 5)—yieldingness— be shown? Can you show from any incident in Paul's life that he practised this grace? Read 1 Cor. 8 as a lesson for us.

Does the unity of the church depend in any way upon yieldingness of its members? Does Paul give any reason in v. 5 for practising it?

V. 6 teaches us not to be anxious about anything, and gives us an excellent specific against it. If we take everything to God in prayer, what will be the result, according to v. 7? Which would you rather have, peace or anxiety.

With what things are a Christian's mind to be occupied, according to v. 8?

"Honest" should be "honorable," "venerable". Vv. 4–8 are truths only to be realized as fruits of the Spirit. Joy, peace, faith, meekness are all fruits of the Spirit.

What great lesson had Paul learned according to vv. 11 and 12. He had learned it by suffering. What was the secret of Paul's contentment? See v. 13. Could he commend himself to the Philippians as an example worthy of emulation? See v. 9. Can you as teacher commend your own example to your pupils? What would be the reward if they followed his example? The God of peace would be with them. Peace and contentment would likewise be their lot.

III. ILLUSTRATIONS.

The character of Uncle Tom in "Uncle Tom's Cabin" stands forth pre-eminent as a powerful illustration of the victory of joy over tribulation. True, "Uncle Tom" is fiction, but his proltotypes were living men. Though he almost fainted at times from the intense pain of Legree's lash, and finally died from physical exhaustion, he could sing hymns all the while.

A convalescent man, just recovering from a lingering illness, said it did him good merely to look out of the window. No doubt he could thank God for it—which he had probably never felt like doing before. He had learned contentment through suffering. After that health was the greatest boon to him.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 2 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
a Jer. 8. 16.
b Num. 21. 3 Kin. 20. 26.
c or, magnificently.
d ch. 8. 16.
e Zech. 7. 14.
f Zeph. 1. 12. g Rich. stood.

10 * Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

Dr. H M. Wharton at Fort Wayne.

FT. WAYNE, Jan 5.—If the attendance, earnestness and enthusiasm displayed at the two opening services are a forerunner of things to come, it may be taken as a foregone conclusion that the Wharton meetings will create a tremendous stir in the religious life of Fort Wayne. Seldom has such tremendous interest been displayed in a religious gathering. Two great audiences listened to the famous evangelist, and hundreds who wished to hear him were turned away with their desires ungratified. The first fruits of the meeting were apparent already last evening, when a score of people who had listened to the discourse stood up and expressed a wish to become church members.

The Rev. Henry M. Wharton, D. D., the evangelist, arrived in the city yesterday from Philadelphia, where he had spent the holidays with his family, after having closed a series of meetings in St. Louis. He was late in arriving at the Temple, but an interesting song and prayer service was in progress and continued until he came. He was greeted as he walked on the stage by the pastors of the churches.

A mixed chorus composed of the choirs of all the churches interested in the meeting, furnished the music, under the direction of Prof. Horace Geiger, Dr. Wharton's assistant in all his meetings. Prof. Geiger is an ideal man in his place. He possesses a powerful, well trained voice, but more than that he has the faculty of imparting his own nerve and enthusiasm to the choir and the audience, and when he gave the signal for the entire assembly to join the choruses, the response was universal, and the auditorium resounded with the inspiring strains of the grand old hymns.

Part of Town Drops into an Abandoned Coal Mine.

SCRANTON, Pa., Jan. 2.—Abandoned workings of the Eddy Creek colliery of the Delaware & Hudson company beneath the very heart of the town of Olyphant caved in this afternoon and engulfed four frame buildings covering an aggregate ground space of 6,000 square feet.

Money Has Sealed Lips of Instructors.

CHICAGO, January 2. — "John D. Rockefeller's dollars have sealed the lips of every instructor at the University of Chicago, and that institution will never become a truly great place of learning," said Dr. John Bascom last night. Prof. Bascom was formerly the president of the University of Wisconsin, but he is now a professor at Williams College. The noted educator began his attack upon Mr. Rockefeller several days ago, but he reserved his heavy fire until he reached Chicago.

"I wish to repeat that the lips of every professor are sealed," he continued. "In the East it is considered necessary to teach political economy and sociology in every large institution of learning. How are professors at the Chicago University to do this? They have accepted this man's money and in fairness to him and themselves they must not tell the young men and women who come in their school how their benefactor gained his dollars.

"Understand, I am not attacking Rockefeller's personality. I do not even know him, but I do know what his reputation is in the business world and I also know that he has done more to foster commercial immorality than any man that now lives. What is the history of the great corporation that he rules?" The educator stopped for a moment.

"Has it dealt liberally with its weaker opponents?" he asked. "Has it dealt even fairly with them? You know that it has not. First Rockefeller gained much of his money by discriminating in freight rates. Then he squeezed the smaller fellows out of business. He ruined them when necessary. Deliberately ruined them.

"Now what are we to think of money that is gained in that manner. Rockefeller daily causes more misery and more trouble than the ordinary thief. Yet I do not say that he is a thief. Such is my impression of Rockefeller, the business man.

"Now that he has gained his dollars he looks about him for a way to get rid of some of them. He decides that he will endow a university. Is there a motive other than his liberality? Is there? We see his money in the coffers of that institution. What is the result? The command is silence.

"In the classroom at Williams College we attempt to teach the young men how the great fortunes of to-day are made. We attempt to tell of the methods employed by Rockefeller. Can they do that at the University of Chicago? Did Mr. Rockefeller think of that when he made his last donation?

"Remember there are men at this university who are being prepared to fill pulpits and teach the law of God. They should know of the business immorality which exists. Can they be taught that at the University of Chicago? Dr. Harper can say nothing uncomplimentary about the manner in which Rockefeller gained his dollars. He would cease to be a gentleman if he did. Is it not wrong to accept a man's gifts and then reproach the donor? If Dr. Harper can say nothing can any of his instructors?"

Floods in Washington.

TACOMA, Wash., January 5.—Western Washington is absolutely shut off from the rest of the United States as if marooned on an island of the sea. The floods in every direction are unparalleled. The chinook winds, which were the cause of all the trouble, continue, and the melted snow is pouring down the mountain sides in torrents. On Green river, in the Cascade mountains, 4,000 feet of Northern Pacific track were washed away.

The large rivers have not yet reached their maximum, the first effects of the chinook being apparent first on the Cascade mountains. Water poured in torrents over all banks of cuts, carrying earth and rubbish onto the tracks at innumerable points.

The Northern Pacific has two passenger trains tied up in the mountains, and is taking the best care possible of the passengers. There are slides ahead and washouts behind, and arrangements are being made to get more supplies to the trains needed. There is no way to get the passengers out at present, owing to the washing out of all road bridges in that section.

The Great Northern is in a like predicament.

White and Green rivers join forces in a large stretch of farming country near Tacoma, which is all under water, all the farmers having been forced to flee to Auburn for safety. No time was left by the flood for bringing any household goods or to drive the stock to higher ground, and large numbers of animals were drowned.

The town of Sultan is inundated by the Sultan river, and the inhabitants are making their way about the streets in boats.

Evils in Trusts.

WASHINGTON, Jan. 6. — Senator Hoar to day took up the qustion of the trusts as they now exist, pointing out what he conceived to be their evils, as follows:

1. Destruction of competition.
2. The management of local industries by absentees in the interest of absentee capital.
3. Destruction of local public spirit.
4. Fraudulent capitalization.
5. Secrecy.
6. Management for the private benefit of the officials.
7. The power to corrupt elections, and in some cases to corrupt the courts.
8. The want of personal responsibility to public sentiment.
9. The absence of personal liability for contracts or wrongdoing.
10. The holding of vast properties in the "dead hand." But it had life enough for all purposes of power to serve the will that wielded it. It was only dead to the influence of any nerve which came from the brain or heart of the people.

Senator Hoar Completes His Anti-Trust Bill.

WASHINGTON, Jan. 2. — Senator Hoar has completed and to day made public the anti-trust bill which he asked leave, before the senate adjourned for the holidays, to introduce.

The bill retains the former "anti-trust" bills of 1887 and 1890 in full force and empowers the attorney general to employ any help to prosecute wrong doing corporations, for which purpose a sum not exceeding $500,000 is to be appropriated.

Section three of the bill describes the limitations and duties of corporations or "trusts", who shall make an annual statement of their invested capital, its market-value, how much paid in cash or in lieu of some collateral, the names of officers, agents etc. of the corporation, amounts paid in dividends, stock owned by corporation in other corporations or vice versa, signed promise by managers etc. to comply with the "trust" laws. Any other investigation into and reports by such corporations as the attorney general may see fit may be made or required to be made by him.

Any "underselling" by a corporation for the purpose of killing competition, or any special "understandings" with purchasers in restraint of trade are forbidden under a fine of $5000 and imprisonment.

All the books of any corporation sball be subject to inspection at any time by the Attorney General or any of bis appointed agents.

Any officer, from the president down, of such corporation, violating or aiding in any way in violating any prohibitions of this act shall be liable to above penalties, and such corporation violating such act is prohibited to continue in its business after a second violation.

Foreign.

ANGLO-GERMAN WAR WITH VENEZUELA.

VENEZUELAN REBELS MOVING ON CARACAS.

WILLEMSTAD, Island of Curacoa, January 5.—The revolutionists, it is reported here, are advancing in three columns on General Castro's army. A desperate fight occurred Saturday night within eight miles of the city of Caracas, resulting favorably to the revolutionists. They are cutting all the telegraph lines, tearing up the railroad tracks, and are hourly expected in the immediate neighborhood of the city. A condition of extreme panic prevails among those who have heretofore believed that Castro was invincible.

A committee of the most prominent citizens has gone to President Castro and made representations of how hopelessly untenable is his position. But he insists on holding on until his forces are defeated in a decisive battle.

President Castro is already planning what he shall do when the inevitable comes, but he will make a desperate fight before quitting, as he has no chance of escape. The only alternative is imprisonment.

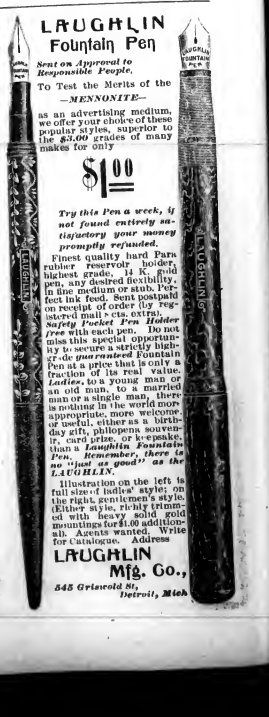
ENFORCING THE BLOCKADE.

BERLIN, January 5.— Great Britain and Germany came to an understanding four days ago to enforce the blockade of the Venezuelan coast precisely as though the negotiations for arbitration were not going on. It was doubtless in consequence of this understanding that the vessels at Puerto Cabello were taken out of the inner harbor.

REPLY TO CASTRO.

WASHINGTON, January 6.—Secretary Hay has received the British answer to President Castro's last proposal relative to arbitration. It is assumed that the British note reflects the views of the German government. The note states that if Venezuela wishes a conference with a view to submitting the differences to arbitration, Great Britain will accede. There is warrant for the expectation that the case will now surely go to The Hague. The next step will be a reply from President Castro.

The question of raising the blockade will only be opened after President Castro's acceptance of the power reservations. The state of war is not modified by to-day's note.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, JANUARY 15, 1903. No. 6.

Hymn.

Glory and power belong
To Christ who shed his blood;
To him we raise our songs of praise,
Who ransomed us to God.

Tell ye His matchless grace,
Extol his wondrous fame,
Sing ye his praise to endless days,
And magnify his name.

Sing ye, with gladness sing,
Your conquering Lord adore;
In God rejoice with cheerful voice,
And praise him evermore.

Thou who our sin and shame
Didst bear upon the tree,
Come thou again, triumphant reign
To all eternity.

—H. L. Hastings.

Items of News and Comment.

Until 1850 the only printed book in Greenland was the Bible, and the number was very small.

The British Bible Society sold 570,179 Bibles in China the past year—211,000 more than 1901.

Henry Goertz, jr., of Mountain Lake, Minn., entered Bethel College. Another student from the same community is Cornelius Janzen.

Rev. G. Campell Morgan conducted a ten days' series of meetings in Grand Rapids, Mich., of which we expect to publish a few echoes.

21 new students enrolled at the Central Mennonite College, Bluffton, O. at the opening of the winter term. The total enrollment is 49.

Rev. A. Liebig, a preacher in the Mennonite Brethren church, will conduct a Bible study on Colossians in Mountain Lake beginning February 4.

Sister Frieda Kauffman, who took a deaconess' course in Cincinnati, was admitted to the sisterhood of deaconesses in that city in November.

Daniel Bixler, an esteemed resident of Wayne county, Ohio, died December 30th, aged 64 years. Rev. C. N. Amstutz conducted the services.

Vesper services will be held every second Sunday at the C. M. College, Bluffton, O. during the winter term. Last Sunday, at 3:30 p. m., Supt. E. C. Ackerman, of the Bluffton high school, delivered the address.

The Sewing Society of the Hillsboro church, Kan., on the 5th inst. called in a body on Bro. J. W. Ewert, who has been an invalid for years.

The man who baptized the first Christian convert in India, Dr. Humphreys—is still living, and since then 208,000 communicants have been gathered in that field.

Rev. N. B. Grubb will begin giving catechetical lectures this week, these lectures to be continued weekly throughout the winter. Quite a number have enrolled.

A mother, who had omitted family prayers for twenty years, one day asked her nineteen-year-old daughter to stay for prayers, and received the answer, "Mother, you began too late."

Dr. James Stalker, author of an excellent life of Christ, has written a book on "The Seven Cardinal Virtues". These are Wisdom, Courage, Temperance, Justice, Faith, Hope and Love.

Rev. J. S. Hirschler, of Hillsboro, Kan., has so far recovered from his recent severe illness that he was able on Sunday a week ago to venture out to church. But the exertion wearied him considerably.

Of the 77,000,000 people in the United States, 20,500,000, or little more than a third, are church members. Of these 6,500,000 are Catholics, and 14,000,000 Protestants. Opportunity for home mission work here!

The East Swamp Church, Pa., elected the following officers for the year: Trustee, Jesse Hallman; chorister, Henry M. Landis; organist, Mrs. I. T. Clymer. Frank H. Bean is superintendent of the Sunday-school.

Next summer a National Interdenominational Summer Bible Study University will be conducted at Winona Lake, Indiana. The courses will run five or six weeks, at the end of which the Bible Conference will begin.

A Sunday-school and a congregation have been organized among the brethren at Ioamosa, Cal., under the guidance of Bro. Michael Horsch. The oranges and lemons are at present in full bloom in that balmy country.

The English poet, S. Taylor Collridge, in his youth wrote skeptically about prayer. In later life, having grown wiser by experience, he confessed, "That was folly; the very noblest possible exercise of the human mind is prayer."

Envelopes with suitable inscriptions and mottoes are out in which to inclose free-will offerings for the support of the Eastern District Mennonite Home. All contributions are sent to Rev. N. B. Grubb, 2110 Marshall St., Philadelphia.

Mary J. Wenger, wife of Lewis Wenger, of Prairie Valley, Mo., died on New-year's day of Bright's disease, leaving a family of five children behind her. The funeral services were conducted by Rev. P. P. Lehman and Rev. Daniel Kauffman.

Dr. J. Wilbur Chapman, having resigned from the pastorate of the Fourth church, New York City, will hereafter devote his time to the General Assembly work. He will be assisted by such men as Dr. John F. Carson, John Balcolm Shaw, Ford C. Ottman and others.

One of the most captivating of all books on missions is John G. Paton's "Autobiography". He was offered $70,000 for the sale of his royalty-right. But he refused to accept it, saying "It is the Lord's," and requesting the Bread of Life to be further distributed among his brethren.

A Bible Conference will be held at the C. M. College during the week beginning January 25. Among the speakers will be Rev. S. D. Gordon, of Cleveland, Rev. J. W. Kliewer, of Wadsworth, and Rev. H. J. Krehbiel, of Trenton, O. On Thursday, the 29th, the day of prayer for Colleges will be observed.

Dr. L. W. Munhall visited W. H. Newell's great Bible Class in Toronto some time ago. Fully 4000 persons, he says, were present in Massey Hall, and many were turned away. He says, "It is very wonderful to see such multitudes assembling to hear a plain man expound the Word of God". Mr. Newell has classes in Toronto, Detroit, St. Louis and Chicago, and meets them once a week.

A missionary among the "Black Fellows" in Australia says that he has been able to baptize about 325 of them, and has the assurance that many of them have departed to be with Christ. They have given up their warpaint and weapons, their wailings and self-torments when death occurs, and their inhuman treatment of ther women.

An exchange pays the following compliment to one who is well known to many readers: "When H. P. Goertz feels blue he goes out to cheer others up whom he expects to have good reasons for feeling blue. And he always experiences a pleasant reaction upon himself from this effort. Suppose others try this plan and report what result they have found."

According to the annual summary of Protestant missions compiled by Rev. E. E. Strong, of Boston, the editorial secretary of the American Board, $18,396,103 was expended the past year. There are in all continents 29,081 mission stations, 6,535 male missionaries, 7,335 female and 78,812 natives in the work. Nearly 91,000 communicants were added to the various stations.

Rev. Wm. H. Grubb, of Philadelphia, preached in the Bethany Mennonite church last Sunday evening. Nearly all the old officers of the church were re-elected. Nearly all the cellar windows of the church were broken recently by some unruly boys. Some of the members presented the teacher of the Primary department of the Sunday-school with an Estey organ.

The Y. P. S. of C. E. of the Wayland (Ia.) Mennonite church held its semi-annual business meeting December 28, 1902. The following officers were elected:—President, Mrs. P. W. Graber; vice president, Miss Nora Boshart; secretary, Miss Della Salzman; treasurer, John Boshart; organist, Miss Jessie Wenger; ass't. organist, Miss Carrie Schantz; librarian, Mr. Leroy Schantz. The society has a membership of 43.

Over 400 dinners were served on New-year's day by the Chicago Mennonite Mission, and at least 330 children fed. The feast

lasted from 3 to 7 o'clock p. m. A number of brethren and sisters from surrounding congregations in Indiana and Illinois assisted. It was well said, "For chronic cases of blues or hardness of heart we would recommend a visit to the Mennonite Home Mission, of Chicago, on the day that the children receive their annual holiday dinner".

The following officers for the coming year were elected at the annual election of the Wayland (Ia.) Mennonite Sunday-school: Superintendent, D. J. Boller; Ass't. Supt., C. C. Schantz; secretary, Miss Della Salzman; treasurer, Dan Wenger; chorister, S. B. Wyse; organist, Miss Nora Boshart; Ass't. organist, Miss Jessie Wenger; librarian, Edwin Martin. The school contains 12 classes. At the beginning of the last year the membership was 104, at the close of the year we had 119, showing an increase of fifteen pupils. The members feel that they have been greatly blessed in the past year and that their Sunday-school work has been well kept up, considering that they have been without a minister during the entire year.

A large, roomy church was dedicated November 2, at Eigenheim, Saskatchewan, six miles west of Rosthern. The contractor, John Schroeder, made the opening address, on the basis of Psalm 103, saying he had built many churches, and this was likely his last. At the conclusion of his address, he handed the keys to the elder of the church, Peter Regier, who formally dedicated the building. Bro. Regier built up the widely scattered congregation. Services are held in eight different localities in the settlement, by five ministers. One of the services is held in the town of Rosthern. Some time in February or March a meeting will be called to consider the school question which seems to need more attention there.

In India cholera and small-pox are nearly always raging. The mortality rate among the women and children is especially high because the sick are dependent on the care of the ignorant native nurses. Male doctors are generally not allowed to visit female patients until too late. In the smaller towns he can look at the tongue of a woman and feel her pulse only through a hole in a curtain. After the birth of a child, the mother is forced to stay in a dark, narrow room, where a fire burns, but no fresh air is admitted. On the second day she receives a cold bath. For three days her only fare is water, with a piece of sodden bread occasionally added.

A woman with a broken limb is not attended to at all. Mostly her bed is too short for her. Under the bed are the chickens and children; dogs and goats occupy the rest of the spare room. Surely missionaries in India have a great many brutal and superstitious customs to correct. Christianity is a crying need of that afflicted country.

A Great Library.

In 1895, D. L. Moody planned the Colportage Library. Like everything else he ever undertook, he was bound that this enterprise should succeed, and he entered into the work with his characteristic energy and tact. His success has been far above his expectations. 4,000,000 volumes have been issued in 7 years. Copies have gone into every state, territory and province on this continent. The books are bound in red paper, 16 mo, of 128 pages, and thus are cheap, while they deal with Biblical truths, and their prime object is to do gospel work. They can be had in Swedish, Danish-Norwegian, German and Spanish. Many of them contain sermons of Moody. A missionary from Upper Burma wrote that the one entitled "The Good Shepherd", a life of Christ for children, was admirably adapted for his school in which the Burmese children were learning English. A Mexican read "The Way to God" in Spanish translation, and called it a treasure, saying, "Its teachings are so clear and consoling, it ought to have another title, 'The Destroyer of Doubt' ". Another Mexican woman said to a missionary, who had given her one of these books, "Next to my Bible the book you gave me the other day is the most beautiful I ever read".

Surely God can use good books as missionaries of Christ. But the promulgation and multiplication of this literature depends on the free charity of Christian people. Contributions are welcome at any time and should be sent to A. F. Gaylord, Treasurer, 250 La Salle Ave., Chicago.

Our Thoughts.

The end of a thought is an action of some sort. Sooner or later, all thoughts end in deeds. We do not mean by thoughts those transient fancies that casually flit through the mind as the shadows of the clouds float over the bosom of a stream—and which are mere momentary reflections of everyday happenings. To elevate anything to the rank and dignity of a thought, it must be held for a while seriously before the mind's eye. It must be entertained and harbored. It must have some bearing on life. Such thoughts end in deeds. If they are evil, the deeds are evil.

Many boys have thus been ruined for life by reading the life of Jesse James. Dime novels are slaying their thousands by filling the minds of giddy young girls and light-headed young boys with vain, corrupt ideas, which bear fruit later on in the shape of rotten deeds and profligate lives. In our courts of law sorry confessions of this sort are constantly made.

We live in our thoughts, and our thoughts determine us. Mean surroundings make mean men because they shape the minds and affections of those who spend their lives amid such environments.

There is a stage in the development of boys and girls when the ideas that gain an entrance into their minds are more than usually powerful, dominant and fruitful. This is when they are just about beginning to put away childish things and are consciously growing into man's estate. They have made the discovery that they have a mind of their own, that they are just as competent to pass judgment on the deep things of life, the moral aspects of existence, as are their elders. They have a burning desire to get at the heart and core of things and investigate everything to its foundations. They take nothing for granted, but deem it their high prerogative to stand on independent ground and determine the truth or falsity of things for themselves. It is a critical stage. Many boys at this juncture have switched off into atheism and skepticism. Many run away from home, driven by the thirst for adventure. Many go to sea or to war. At such a time, nothing is to the youthful mind moral or immoral in itself—not until it is pronounced the one or the other by the young autocrat. And how does he judge something to be moral or immoral? Not so much by reason as by the affections or the tastes. Though the young man pretends to stand stoutly on a purely mental basis and is often loud-mouthed in what he calls arguments, he is drawn to his conclusions far more by the attractiveness and fascination of things than by their reasonableness. All he cares to know is that anything is plausible; he wastes no time in seeing whether it has a right to be plausible.

The foremost duty of the parent, when this formative period is reached, is apparent. He must then make the good and the true and the right just as attractive as possible. Beauty must then be truth, and truth beauty. The home must be made a pleasant and inviting place, the books he is given to read must be of the most persuasive quality, the company he keeps must shine with the beauty of holiness, and the spiritual atmosphere of his home must be such as to suggest to him a second heaven. He must find the true, the beautiful and the good which his soul really longs for, in that which not only seems so, but is so. At present he is a dreamer, an idealist. See to it that his highest ideal of right and truth is found in the Bible, and exemplified by those around him.

Because they could not understand their children at this period and could not tactfully minister to their suddenly-awakened needs, many parents have ceased to be in touch with them, never again to regain their former influence if they had any. Their children outgrew them.

The solution of the whole problem lies in the skilful direction of the thoughts. And the first principle in the solution is the rigid exclusion, as far as possible, of whatever is evil, impure and immoral. If the child is compelled, by force of circumstances, to come in contact with such things, let them be seen in as hideous a light as possible. If you take him into a theater or a ball room at such a time, you run a most dangerous risk. Don't let him read about the murders, suicides, burglaries, elopements, divorces and social scandals in the newspapers. Don't let him read the proceedings of the meetings of anarchists, Christian scientists, ethical culturists or freethinkers. Don't let him see anything that is not perfectly genuine, lofty and strong.

This is a specially opportune time to follow Paul's counsel: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be praise, think on these things." Or the outburst of the Psalmist, "I hate vain thoughts; but thy law do I love."

"Thy Word Is a Lamp Unto My Feet."

A ragged errand boy was carefully printing with chalk on a gate, this Bible text:

So interested was he with his work that he did not notice a kind-looking old gentleman who, after walking slowly past twice, returned and stood beside him.

"M—y" said the boy, repeating the letters aloud as he formed them with care. F—double e—t, feet."

"Well done, my boy, well done!" said the old gentleman. "Where did you hear that?"

"At the Mission Sunday-school, sir," replied the boy half frightened, thinking that the old gentleman was going to deliver him up to the police for writing on the gate.

"Don't run away; I'm not going to hurt you. What is your name?"

"Nicholas."

"So you learned that text at the Sunday-school. Do you know what it means?"

"No, sir," said Nicholas.

"What is a lamp?"

"A lamp? why, a lamp! a thing that gives light!"

"And what is the *word* that the text speaks of?"

"The Bible, sir."

"That's right. Now how can the Bible be a lamp and give light?"

"I don't know, less you set it afire," said Nicholas.

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lantern in your hand and a box of matches in your pocket, what would you do?"

"Why, light the lantern, sir," replied Nicholas, evidently surprised that anyone should ask such a foolish question.

"What would you light it for?"

"To show me the road, sir."

"Very well. Now, suppose you were walking behind me some day, and saw me drop a shilling, what would you do?"

"Pick it up, and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and with an answering one on his own, he said, "I should want to, sir, but I shouldn't do it."

"Why not?"

"Because it would be stealing."

"How do you know?"

"It would be taking what wasn't my own, and the Bible says we are not to steal."

"Ah!" said the old gentleman, "so it is the Bible that makes you honest, is it?"

"Yes, sir."

"If you had not heard of the Bible you would steal, I suppose?"

"Lots of the boys do," said Nicholas, hanging his head.

"And the Bible shows you the right and safe path, the path of honesty?"

"Like the lamp!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes; there is always light in the Bible to show us where to go. Now, my boy, do you think it worth while to take this good old lamp and let it light you right through life?"

"Yes, sir."

"Do you think you will be safer with it?"

"Yes, sir."

"Why?"

"Because if I'm honest I shan't stand no chance of going to prison."

"And what else?"

Nicholas thought for a few minutes. "If I mind the Bible I shall go to Heaven," he said at last.

"Yes, that's the best reason for taking the lamp. It will light you right into Heaven. Good-bye, my lad. Here's a shilling for you, and mind you don't keep the Bible light covered up by not reading it."

"Yes, sir," said Nicholas, grasping the shilling, and touching his ragged cap; "I'll mind."—"The Beautiful Tree of Life."

Why Do We Need to Pray!*

J. H. KELLOGG, M. D.

When the young ravens cry for food, God hears them. (Psalms 147: 9.) If God hears the ravens, will he not hear you and me when we are in distress? The animals cry for food and God feeds them. Will he not feed you? Some say, What is the use of praying? If there are any people in the world who need to pray, they are those who are working to uplift humanity.

Once I was lost in the woods and almost gave up in despair. When I found I was going around in a circle, I became alarmed. I soon reached a place I had passed ten minutes before, and I supposed I had been going right away from it all the time. I did not *need* to be told that I was lost and that I did not know the way. When I finally saw a light in a distant window, no one needed to tell me to go there and inquire for the right road, as that was what I already *wanted* to do. That is the way one should feel when they pray. We are lost and the Lord is the light in the window, and prayer the going to it to inquire the right way.

One day I was visiting at a man's house, and suddenly he said, "Let us pray." He did not seem to be in any particular trouble, and it appeared strange to me that he should want to pray just then, but he had no time for any further talk or gossip. He wanted to pray for some of the large boys in his Sabbath-school class. He prayed very fervently for one particular boy, and as I listened to his prayer, it occurred to me that I had better pray for him also. His prayer put me in the right state of mind, and I am certain the following story would have never been told, had I not prayed at that time. This boy seemed doomed to be a life-long cripple. While I was praying, the thought flashed into my mind that the boy needed a peculiar sort of surgical operation, so I went to see him and found it so, and in a few months, that boy was perfectly well. This is an illustration of one way that prayer helps us and others, too.

True prayer is an expression of our needs, and is an appeal that the soul makes to have that need satisfied. You cannot get down on your knees and persuade God to do something that He knows is not best. Our attitude toward God in prayer puts us in a position where we can be helped. When a man is lost and asks you for the right road, you can see the happiness in his eyes as you point it out to him. He knows that he does not know the way and so he is ready to be told. He does not think that you are trying to deceive him, but he starts off immediately in the direction you have indicated and asks no more questions. That is the way we must come to God. This is the true way to pray: "We are lost, help us—show us the way." When a man comes to God in this way, he is as sure to be helped as God lives.

The great difficulty with us is, that we do not know when we are lost. We struggle on not thinking that we are lost. We flounder around in some quagmire of circumstance until we feel the slime beginning to go over our heads, and then we begin to call on the Lord. "Then they cried unto the Lord in their troubles and he saved them out of their distresses." Ps. 107: 13.

"Fools because of their transgressions are afflicted." Ps. 107:-17. Man is afflicted because he does *foolish* things. He is attacked with disease and then he turns to God in his trouble, but how much better it would be to daily look to God for guidance so that we could be preserved from all these troubles, which are sure to befall all those who wander out of the right road. —"The Life Boat."

*Extract from a talk to our Chicago workers, Dec. 3, 1902.

Most people would succeed in small things if they were not troubled with great ambitions.—Longfellow.

Our C. E. Topic.

Topic for January 18: ENDEAVORERS IN TRAINING FOR CHURCH WORK. Acts 2: 17, 18. Prov. 2: 1-8. Mark 1: 16-20.

MEDITATIONS.

In all the various vocations of life, however simple or great it may be, an apprenticeship or training is required before we can carry out our work successfully. This is the case in all secular affairs; and if thus necessary in secular affairs, it is indeed more essential in our spiritual work. All must indeed acknowledge that the Christian church of to-day, in order to carry out its great mission successfully, must certainly have a training school of some sort. The fact is certainly evident to all that are in contact with the work of the well-equipped C. E. society, that there is no better place for a young Christian to prepare and cultivate his talents for efficient church work than our C. E. society.

In order to carry out efficient church work, one of the greatest requisites is that we learn to work together in perfect harmony. This essential element can not be better fostered anywhere than in our C. E. societies.

In order to carry on any Christian work successfully we must at once rid our hearts of all selfishness. The different office holders of the society will be efficiently trained for similar situations in the church. The members of the various committees in our society will train themselves for successful committee work in the church. Our model C. E. society of to-day is indeed a great missionary enterprise, and through it many young men and women learn to become noble and active mission workers in the church, of which our church is to-day so much in need.

Here also is the place where our men and women are trained to enjoy Christian principles in their youth. Their hearts will be inclined toward such principles not only for a time, but they will be very likely to carry it out throughout life. In this manner they will simply grow into the church, and no special efforts need be taken to get young people to love the house of God.

The prime and vital object of the church however is to gain souls for the Master, and this likewise is the vital object of the model C. E. society. Many souls have already been brought to the feet of Jesus through the influence of the C. E. society, which otherwise might have perished. Young people are in constant contact with young people and consequently have better access to their souls than have older people. Through the training of the C. E. society many a young man has already received the divine call to preach the gospel, and many more have become great and noble missionaries. A well equipped C. E. society is indeed a model training school for efficient church work, and all Christians should support this great and noble work to the best of their ability by and with the divine help of God.

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Editorial.

"Don't be consistent, but be simply true."

God can not answer our prayers as long as there is any unconfessed and unforgiven sin in our lives.

The great Bible teacher, W. H. Newell, says that every time we depend on commentaries and outside helps when the Word itself would give us light, we dishonor the Holy Spirit, whose office it is to lead us into all truth.

The blizzard last week "smashed the windows in the Capitol and destroyed the decorations for the inaugural ball" in Bismarck, N. D. When the Governor of Nebraska hears of this, he will evidently laugh up his sleeve, for he recently declined to attend a ball. The governor of North Dakota had better come around to the same position.

Our brother, the editor of the "Herald of Truth", preaches a neat little sermon, in last week's issue, on courtesy. His illustrations are taken from passengers on a railroad train. His text is the Golden Rule. We have made up our mind since reading it to improve our Christian bearing toward others while in a passenger coach.

As is well known, dire famine now rages in Finland, mouldy bread and bark bread being the chief food of the inhabitants. We take this opportunity of reminding our readers that any relief money, to aid these poor people, if sent to the Emergency Relief Commission, Bro. Harrison Landis, Oak Lane, Philadelphia, treasurer, will without doubt be promptly attended to.

The art of health is to be taught at the Columbia University, New York. It seems to us that this is a department of practical education which has been sadly neglected in the past, and we are glad it is taken up in dead earnest. Beyond a doubt, many young people simply do not know how to take care of their health, and they need to be taught, just as they need to be taught how to work. We believe it is a religious duty to know how to take proper care of one's health.

It takes grace in these days of zero weather to keep sweet and resigned when we consider that, with coal in abundance, some individuals or combinations are selfishly responsible for the restriction in the supply. Well, we have a chance now to learn with Paul, "how to be abased" and with him also to learn "in whatever state we are, therein (not therewith) to be content." But let us remember that Paul also knew "how to abound"; and consequently this may have helped to teach him "how to be abased". It is more than likely that he who knows how to glorify God with much will know how to glorify Him with little, and that he who does not know the one is ignorant of the other.

There is a difference between God's judgments on the heathen and the rejecters of the gospel respectively. Both are sinners against light, the former against the light of nature, the latter against the light of grace. The heathen "know God but do not glorify Him as God." And because they "do not like to retain God in their knowledge", God shall "give them over to a reprobate mind, to do those things which are not convenient". They shall be the suffering victims of their own destructive immoralities. The rejecters of the gospel, on the other hand, are they who "believe not the truth and have pleasure in unrighteousness". They have "received not the love of the truth, that they might be saved". God "shall send them strong delusions that they should believe a lie", and this shall be their punishment. Compare Rom. 1: 21, 28 with 2 Thess. 2: 10-12 and note the differences. Observe, though, that the judgments take place here. The reprobate mind and the believing of a lie prevail in this life. But this is not denying the continuation of their punishment in eternity. Let those who live in a land of Bibles, evangelists and gospel ministers and among saved people take heed lest they should be doomed to believe a lie in time and for all eternity. Ignorance is no excuse.

Lodges

AS VIEWED BY A GREAT NEWSPAPER.

Most men join the lodges for the pecuniary benefits they expect to derive from them. They do not inquire too narrowly into their methods and secrets beforehand. Many men not in the lodges, who for various reasons do not care to join them, nevertheless defend them because they are ignorant of the evils and detrimental workings that actually exist, and being ignorant, they are unsuspicious and optimistic. After having joined them, such evils as do become manifest are mostly minimised or excused. Soporifics and drugs are administered to the conscience, or it becomes seared as with a hot iron.

But that there are serious evils involved in organized secrecy is no longer doubted. It is no longer the chronic wail of calamity-howling fanatics. It is no longer only certain religious sects that decry lodges. Thinking men, earnest, religious men of every persuasion have been calmly investigating the subject from an absolutely impartial standpoint, and have raised a cry of warning. The counter charge can no longer be made that the opponents of secret orders are narrow and provincial or prejudiced or ignorant.

Some thirteen years ago, or longer, the "Public Ledger," of Philadelphia, one of the substantial conservative sheets of our country, among other things contained the following warning:

"Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men, and nearly or quite all the so-called secret beneficiary societies. The danger arising from such conspiracies is not imaginary, but real. If the truth were known, we are suffering from nothing so much as from this evil. And the worst of all is good men who have gone into the varions secret lodges are being used for ends of which they little dream."

According to such representations, lodges are as bad as trusts—both can be classified under the one rubric of illicit and dangerous combinations. We have whiskey rings, trust rings and lodge rings. Rings are monarchical, not democratic. May we look forward to a time when anti-lodge legislation will be as eagerly desired as anti-trust legislation is now?

The Good of Experience.

"Experience", says the old adage, "is the best teacher". Not only so, but it is in the end the only teacher. If no one had ever been burnt by coming in contact with fire, it is doubtful whether we could authoritatively tell our children that fire burns. If no man or animal had ever stepped on a live wire, most of us would still be asking for proofs that some wires were actually alive. If Doctor Franklin had never known lightning to consume a barn or shatter a tree or kill a man, he might conceivably have forgotten to tie a silk handkerchief to the brass key, thereby insulating the electric current and protecting his life, and might have shared the fate of more thoughtless scientists before and since. A large number of the great inventions which have changed the face of civilization, revolutionized thought and history, closed up the chapter of the past and compelled the present to begin a new chapter, were simply lucky accidents, stumbled upon blindly; and though Reason had been groping about for years, trying to see, Nature herself had to touch the eye and give it sight. Hunting for truth is very much like hunting for four-leaved clovers—you know where they are to be found, yet you must actually see them to find them. And often they are all around you, yet you never find a single one. Seeing is believing. No matter how well you have reasoned out that something must be, so long as you have not really seen it, you have your doubts about it.

But though experience is as essential to knowledge as the atmosphere to life, it is not nearly so evenly or impartially distributed—and that is the perplexing thing about it. We need it as notoriously as we need money, yet it is not in everybody's pockets. Men's wisdom varies like their fortunes. Some are rich in it, some comfortably supplied, some dubiously rated and some manifestly poor. No one ever owned all the money in the world; no one ever had all the obtainable experience in the world. Many of us have perhaps felt like the man who, looking over the statistics of his county, read that it was worth so many millions of dollars. "If that is true", he thought, "why don't I have a little more?"

This comparison may help us to realize a much-needed truth. There are two grades of experience, that of the individual and that of the race. The latter is very great and valuable, the former may have no value at all. The race is very wise, the individual may be a blockhead. The wisest man that ever lived owned but a tiny corner-lot of the world's wisdom.

How unreasonable and useless then to build on nothing but our own limited experience, and refuse to accept the accumulated

wisdom the generations gone before have handed down to us, or that which the contemporary world offers us! What is the use of studying history or following our social instincts if other men's experiences are not intended to supplement and correct our own? Those who take nothing for granted but what they have seen and tasted and handled and lived through themselves, remain narrow and one-sided all their life. They are as foolish as the child that will not believe that fire is hot until it has burnt its own fingers at the stove.

Some years ago we were reading an essay of "Timothy Titcomb" on "Little Things". The writer was a prominent literary man at the time, of high character and reputation, and he knew what he was talking about. Among examples of little things, he numbered the Swiss watch that was so small it could be carried in the setting of a finger-ring. We believed this—why not? But one of our companions thought it was manly to be incredulous and skeptical, and he declared he would not believe this tale. Though ten thousand eye-witnesses would record their testimony to its truth, it would all be thrown away on him.

There are myriads of matters which we must know, if we care to know them at all, because other men have had experience of them. We must have faith in man, and our faith is our knowledge. If we act on this faith, we get just as much good out of other men as we get by acting on our own experiences of other things.

Then there are many wonderful things of which man has had no experience at all, nor could have, but which have been revealed to us. Christ came to earth and brought life and immortality to light through His gospel. He told Nicodemus of heavenly things and added, "We speak that we do know and testify to that we have seen". He spoke of heavenly things constantly "with authority", and every sentence, utterance and parable was instinct with heavenly wisdom, giving expression to things hidden from the foundation of the world. He spoke about Himself, His life-work, origin, destiny, character. All of these communications we must accept on faith. We must "believe his own witness", for how is it possible for us to fall back on our own experiences for these things? Yet there are men today calling themselves Christians (God save the mark!) who are capable of such glib-tongued levity as this: "if the miracles should one of these days have to go", and "whether his flesh and blood and bones rose from the sepulcher or not"; forgetting that by even entertaining an "if", they are impeaching the character of their own Ideal of Character, who said more than once that He would be crucified and the third day rise again. If they doubt His word in this instance, what reason have they for believing in the Sermon on the Mount or Christ's teaching concerning the New Birth? If they reject His testimony, can they fall back on their own knowledge? Yet it seems some of them think so. They are beginning to judge more and more of the probability and credibility of Biblical statements by applying their own consciousness of how things ought to be, and are attempting to decide which of Christ's sayings are credible. Not long and we shall find them denying immortality and heaven and hell, just as they are now denying miracles. They will not accept Moses and the prophets, preferring their own experience to that of others. Or possibly they could believe if only some traveler like Stoddard or Arctic explorer like Peary would bring back the latest news from the eternal regions. What does Christ say? "If they will not believe Moses and the prophets, neither will they believe though one rose from the dead". It is faith or nothing. When we can at last have our own experience, it will be too late to profit by it, as was the case with those who in Noah's day did not believe in the coming flood till they were drowning in it.

If experience is to mean anything at all to us, it must be so large as to include the testimony of all men who have had the means of knowing and have spoken. It must comprise the world's experience. In heavenly things it must be limited to Christ's and the Spirit's.

Correspondence.

WAYLAND, IA.—The thermometer registered zero, or a little lower, Sunday morning, January 4th, yet we are thankful to God, our ever-present Helper, that the attendance at services was good. Though the wind blew hard all day and the weather grew cold by evening, our Endeavor meeting was unusually well attended, and the time well occupied. The regular evening church services opened at 7: 30. Bro. Musselman took for his text Luke 10: 38-42, and he beautifully illustrated to us what it meant to Mary to be sitting at the feet of Jesus. He also explained very clearly what it means to us. Every one of us should be, like Mary, sitting at the feet of Jesus, listening to the wonderful words of love and the rich treasures of grace that God has in store for us. We believe many hungry souls were fed. May God bless the dear brother and his congregations.

On Tuesday evening, the 6th inst., the members of the church here, and a few friends gave a reception in honor of Bro. Musselman at the home of Levi Miller. Though the weather was stormy, there was a good turnout, 101 being present. Peaches and cake, coffee and doughnuts were served.

BALLY, PA. — Christmas was celebrated on the morning of the 25th. The Sunday-school rendered a sacred cantata treating of the loss of Eden and the coming of Christ. After the cantata Rev. Wm. Grubb, of Philadelphia, made a short address in English. Our pastor spoke in German.

On Monday evening, the 29th, the Christian Endeavor Society held a social and business gathering at the house of J. B. Funk. Officers for the Society were elected, reports read and games enjoyed. The following officers were elected: President, Dr. O. W. Berky; Vice Pres., D. W. Berky; Secretary, Margaret Hibschman; Treasurer, Lizzie Bechtel; Junior Sup'ts., Florence Shelly and Laura Bauer.

The congregation held its annual business meeting on New-year's afternoon. On account of the scarcity of coal it was decided to hold the services during the remainder of the cold weather in the Sunday-school room. A series of meetings which were to have been held during the week of prayer were also given up for the same reason. It was also decided that forenoon services should extend to 11 o'clock.

The Sunday-school held its annual business meeting Sunday afternoon, Jan. 4. Reports of committees were read and officers elected for the coming year.

SALEM CHURCH, DALTON, O. We have entered upon the many duties of another year and only through the grace of God and our continual striving shall we be able to fight life's battle successfully.

The week of prayer was again observed and services were held every day.

On Wednesday, the 7th inst., the yearly business meeting was held and it was decided to put in a new library desk, the old one being too small.

Prof. A. J. Gerber, of C. M. college, spent his vacation at home during the holidays.

The Story of a New Testament.

A little girl expressed to her parents, one day, a wish that they would give her two New Testaments. To the question of her parents why it must be two, the child replied that one was for herself and the other for the heathen. She was given the two volumes, and in one of them she wrote, "A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on Him."

The New Testament went to India and found its way to a station in the interior. A Hindu lady obtained it. She could read, but was unable to write; and as she longed to be able to write, her attention was immediately drawn to the inscription on the fly-leaf. The large and distinct characters of the child's handwriting attracted her so much that she tried to imitate them again and again. Gradually the sense of the words made an impression upon her, and the question arose, "May not those words have been written just for me?" She began then earnestly to read the New Testament; her eyes were opened, and she learned to know and love her Saviour.

Years passed. The little girl had meanwhile grown up, and thought no more of the New Testament which she had sent once upon a time to the heathen. But her love for missions had grown with her, and it was her deepest desire to serve the Lord among the heathen. She was accepted as a missionary, and sent to a rather out-of-the-way station in India. There she entered, one day, the house of a Hindu Christian lady. In the course of conversation, the Hindu lady showed her visitor a book, a New Testament, and told how she, a Hindu heathen, had been by its means brought to Jesus her Savior. You may imagine the joyful astonishment of the lady missionary when she recognized in the book the same New Testament on whose fly-leaf she had, many years ago, as a little girl, written these words, which had served to show the poor Hindu lady the way to Jesus. Together they knelt down, praised God's wonderful ways, and thanked Him who had drawn them both to Himself. "Cast thy bread upon the waters, and thou shalt find it after many days."—Words of Cheer.

The Reward.

A little girl whose mother was a sick widow, stopped a young man on the street and begged him to buy her chestnuts. He was poor, but could not withstand her pitiful look. He handed her a coin and said: "I cannot use your chestnuts, but you are welcome to this." She thanked him and then hurried away.

Twenty years passed. The little girl grew to womanhood and became the wife of a banker.

Passing the library one day, she saw with her husband a man whom she recognized as the man who years before had been so kind to her mother. When he had gone, she inquired his errand.

Her husband replied: "He came to see if I would give him a vacant position in the bank."

"Will you?" she asked.

"I do not know," he answered.

"I wish you would," she said; and then she told him the story of her poverty and the man's generosity.

The man sat that night beside his sick wife's bed, and presently a liveried servant brought him a note. "We shall not starve!" he exclaimed. "I have the position!" He opened the note and found inclosed a check for two hundred and fifty dollars, with the words: "In grateful remembrance of the little silver piece which a kind stranger gave the little chestnut girl twenty years ago."— Exchange.

The Living Word.

I can approach a telegraph wire and critically study it. What is the result of my investigation? This wire is just like another wire. No man on earth can prove to me — nor can scientific theology — that human words and voices pass through this wire. It is motionless, and when touched or tapped, makes no response. Where in the wire do the living words — the voices — reside? Within the wire or around it? Yet just as soon as the electric current begins to throb, there flows through this wire in a second of time, over a thousand miles of space, a message of death or life, of sorrow or joy. And is it impossible for the Spirit of God to accomplish more amazing results by the Word of God — and He the creator of all power? Or will we trust the eternal, all-wise God, Creator of all, less than an ordinary telegraph operator? — PETTER.

The Sunday School Lesson.

Subject for January 18: PAUL AT THESSALONICA AND BEREA. Acts 17:1–12.

GOLDEN TEXT: Thy word is a lamp unto my feet. Psa. 119: 105.

I. INTRODUCTION.

Paul and Silas preach in two cities this time. Thessalonica was about 100 miles west of Philippi, situated on the Thermaic Gulf. It is still a large city, next to Constantinople, and is called Saloniki. Berea was about 60 miles west of Thessalonica.

Luke and Timothy probably stayed behind in Philippi to take care of the converts. See Acts 17:14. The Philippian Christians already began to support Paul. Phil. 4:15, 16.

II. ANALYSIS.

Paul found Jews in Thessalonica and gave them a Bible reading. He went into their synagague three Sabbath days in succession and talked Scripture to them. The Christians always met on the Lord's day and broke bread (Acts 20: 7) but Paul accommodated himself to the Jews' customs, for his mission was to preach to them and convert them. See in v. 3 the three things he reasoned about—(1) Christ crucified, (2) Christ risen and (3) Jesus of Nazareth is Christ. Is this not what he taught at other places? 1 Cor. 15: 3–4. What Scriptures may he have reasoned from? Isa. 53. Psa. 16:8–11. Psa. 2:7. Why did Christ have to suffer? Matt. 26: 28. Heb. 9: 22. What was the fruit of Paul's teaching? v. 4. If we teach the Word of God, we will always have fruit. See 1. Thess. 1:5 The Thessalonians were unusually good Christians. See 1 Thess. 1:6–10. But no matter how good the work was, Paul had to be persecuted (v. 5). The Jews did it because they were full of envy. Great men are nearly always envied. What had Paul and Silas done in v. 6? Was such an accomplishment deserving of persecution? See how the enemies of the gospel bear evidence to its power. See how God makes the wrath of man to praise Him. Was it Paul's way to make men disloyal to the government? Acts 25: 8. Rom. 13: 1–7. But he probably said a good deal about King Jesus, who would come again, and he taught them to wait for God's Son from heaven. Jason was probably a relative of Paul and shielded him and bailed him out of the city. What reward does such conduct merit? Matt. 25:40. Was it right for Paul to leave as he did? Matt. 10:23. Paul did not forget his converts, for he sent them two epistles.

In Berea he preached to the same class of people and the same things. Always the gospel. But notice how different the Bereans were. God's Word calls them "noble"—because of their open, receptive minds and the capital way in which they tested the truth. They were hungry for the truth, and hungry people are always filled. They received not only the truth, but the love of the truth also, 2 Thess. 2: 10. If the latter is not present, the former is impossible. They read their Bible daily and definitely to prove what Paul preached. Always test your pastor's sermon by the Word of God, and you can never be led astray. The fruit of all this careful searching was faith. See John 5:39.

If the devil should appear visible to any of us—if he should enter undisguised, with visible horns and tail, and offer you millions for your soul, you would refuse and say, "Get thee behind me, Satan." But when he comes in the form of business, and says, "Do as other people do. It may not be quite right, but everyone else does it. Do not be too puritanical. Be not righteous overmuch; why destroy yourself?" Then, perhaps, we sell our soul to him for a very paltry sum, and perhaps he cheats us out of that small sum, after all.—James Freeman Clarke.

Marriages.

KULP—GANZHORN.—On December 10, 1902, by Rev. N. B. Grubb, Irwin D. Kulp, to Miss Laura E. Ganzborn, all of Philadelphia.

WIDMANN—HAUCK.—On December 31, 1902, by Rev. N. B. Grubb, August H. Widmann to Miss Hilda Hauck, all of Philadelphia.

Deaths.

BIXLER.—Near Dalton, O., on December 30, 1902, Daniel Bixler, aged 64 years, 4 mos. and 19 days. Interment at Sonnenberg cemetery, funeral services conducted by Rev. C. N. Amstutz.

SHAW.—In Philadelphia, on Jan. 6, 1903, of pneumonia, Minnie M. (nee Sollenberger) wife of William R. Shaw. aged 30 years. Funeral services were conducted by Rev. N. B. Grubb, assisted by Rev. D. Eley, of Chambersburg, Pa. Interment was made in Monument cemetery. The deceased was a faithful Christian woman leaving two small children and a deeply bereaved husband to mourn her early death.

LEBER.—In Philadelpbia on January 3, 1903, at the home of bis sister, of typhoid pneumonia, Christian J., son of George A. and Catharine D. Leber, aged 21 years, 1 month and 22 days. Bro. Leber was a member of the First church of Philadelphia and had a promising future before him, but in the providence of God was early cut down. He passed out of tbis life conscious of his going with assuring evidence that it was his homegoing to Father's bouse. Funeral services by his pastor Rev. N. B. Grubb.

He has passed away like a gentle breath;
His eyes are closed with tbe sleep of death;
The leaves of trees will flutter and fall
And the drifting snow will cover all,
But he will peacefully, calmly rest,
Forever bappy, by angels blessed.

Better to smile when such a life
Gives up the battle of earthly strife;
Better to know that his tasks are done,
Trials ended and glory won.
Tears are vain when a soul so bright
Wings its way to the gates of light.
—THE BEREAVED FAMILY.

Contributions.

For Foreign Missions.

The following gifts were received during the month of December:

GENERAL FUND: — Thanksgiving collection of Bruderthal church, Kan., $92.50; Girls' Sewing Society of West Zion church, Kan., $5; bequest of Rev. Abr. Sudermann, $100; S. S. mission festival collection, Henderson, Neb., $39.85; Hoffnungsfeld - Eden church, $24; Alexanderwohl church, Kan., $43.24; Halstead, Kan., $75; thankoffering of Christian church, Kan., on occasion of ordination of the brethren to tbe ministry, $19.20; Hillsboro church, Kan., $8.10; J. J. Voth, Pasadena, Cal., $3; Thanksgiving collection, Berne, Ind., $373.52; ditto, S. S. Berne, Ind., $97.52; birthday gifts, Berne S. S., $4.65; mission-box collection, Berne, Ind., $22.18; tithe of F., Berne, Ind., $5; Hillsboro church, Kan., $22.36; Salem church, Dalton, O., $8.25; a sister in Ness Co., Kan., $3.50; West Swamp church, Pa., $37.-25; West Swamp S. S., $3.40; East Swamp church, Pa., $9 22; Flatland church, Pa., $7.08; Bethany church, Quakertown, Penna., $5.50; Bethel church, Mo., $7.90; Medford church, Oklahoma, $7.55; Hoffnungsau church, Kan., $40.50; Jacob and Margaretha Bergdolt, $2; Bruderthal S. S., Kan., $52.18; mission festival collection, Newton, Kan., $120.38; ditto, Salem-Zion church, S. D., $100; S. S. convention collection, Salem-Zion church, $20; Aid Society, Wadsworth, O., $10; Bethel College church, Kan., $15.50; Molotschna church, S. D., $9.86; Herald church, Okla., $11.90; Alexanderwohl church, Kan., $125.27; collected from children, ditto, $101.71; Hoffnungsfeld church, Kan., $20; Springfield S. S., Okla., Christmas festival, $8; mission collection Christmas evening, Newton church and S. S., $25.20; Ladies' Sewing Society, Summerfield, Ill., $50; First Mennonite church, Phila., contributions last quarter 1902, $30; Zion S. S., Dallas, Ore., $10.-50; Wadsworth, O. church, $13.33; unknown brother of Alexanderwohl church, Kan., $40.

FOR MONTANA MISSIONS. — From Salem church, Butterfield, Minn., $15; Mrs. C. J. Rohrer, Berne, Ind., proceeds of needle work, $8.75; Loretta church, S. D., $15.

FOR INDIA MISSIONS.—From Salem church, Butterfield, Minn., $30; anonymous, Plum Coule, Man., $10; a friend of missions, per M. B. C., $10; Christmas gift of Fred Rohrer, Berne, Ind., $10; Margaret Schaddinger, Doylestown, Pa., $1.

FOR MISSIONARY KROEKER'S HOME. — Later receipts from Emmaus church, Kan., $12; West Zion S. S. Moundridge, Kan,, $48.19; John C. Eberly, Moundridge, Kan., $5; Thanksgiving collection, Berne, Ind., $100; A. Zurflueh, Bluffton, O., $5; Daniel Diller, Pandora, $5; Bergthal church, Okla., $19.30; Sewing Society, Mennoville, Okla., $10; Garden Township Sewing Society, Kan., $10.

Gratefully Acknowledged,
GUSTAV HARDER, Treas.

For Home Missions.

During the month of December, 1902, tbe following gifts were received:

From Berne, Ind., Thanksgiving collection, $75.

Gratefully acknowledged,
W. S. GOTTSHALL, Treas.

For the Evangelical Work of Middle Conference.

From S. C. Sprunger, Berne, Ind., $15.00; J. C. Mehl, Goshen, Ind., $5.00; A. Auernheimer, Summerfield, Ill., $33.50.

Gratefully acknowledged,
W. W. MILLER.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
2 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. con. a Josh. c. 23. 1 Sam. 15. 2 K. 1 Kin. 20. ch. 2 or, supplantation. 3 ch. 8. ie. Neb. 5. 2. 4 Zeph. 3. 12. 5 Heb. stood.

10 "Cursed *be* he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.
11 ¶ Mo-ab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

Woman Cremated in Her Home.

NEW YORK, Jan. 11. — Mrs. Florinne Henry, the wife of Philip S. Henry, a wealthy coffee merchant and daughter of the late banker, Leonard Lewisohn, was burned to death to-day in a fire that almost entirely destroyed the residence of the family at 54 East Fifty-Sixth street. Alberta Ericsson, a domestic, jumped from the fourth-story window and received injuries from which she died soon afterward. The fire, which originated from an unknown cause, had gained considerable headway before it was discovered, for when the first alarm was sent out the house was in flames from cellar to roof. Mrs. Henry's two infant children were saved by their nurse, who ran with them to the street immediately after the discovery of the fire. Mr. Henry, who was slightly burned, was rescued by a policeman who entered the house before the arrival of the firemen. It was supposed that his wife had already made her escape.

After the fire had been extinguished Mrs. Henry's charred body was found in her bedroom on the second floor. Apparently she had succumbed to the smoke while attempting to reach a window.

Mrs. Henry, who was 25 years old, was married six years ago in London, where her husband was engaged in business.

Sickness Due to the Lack of Fuel.

INDIANAPOLIS, Jan. 10.—According to the Charity Organization Society, the City Dispensary, the Salvation Army and other charity organizations and charity workers, much of the sickness and suffering in the city among the very poor is caused by lack of fuel, and this lack of fuel is largely due to its high cost. Pneumonia, bronchial troubles and severe and dangerous colds are prevalent on account of lack of fuel, and conditions are already serious, with prospects of becoming more so before the winter is ended.

The condition of poor people in regard to the fuel problem is made worse by the fact that they are forced by high prices to buy in small quantities and on this account are forced to pay much higher than the man who buys his coal by the ton. Secretary Grout, of the Charity Organization Society, says that in a case that recently came under his notice, and that was relieved by the association, a destitute woman had been paying 25 cents a day for fuel, and had been eating scarcely enough food to keep her alive, that she might keep from freezing to death. It was literally a case of freeze or starve.

For Poor Consumptives.

PHILADELPHIA, January 10.—Dr. L. F. Flick, president of the Free Hospital for Poor Consumptives, announces that Henry Phipps, of New York, formerly a partner of Andrew Carnegie, had contributed $300,000 for the establishment of an institution in this city for the treatment and study of consumption. The institution is to be known as the Henry Phipps Institute for the Study, Treatment and Prevention of Tuberculosis. It will be so endowed as to derive an income of about $30,000 to $40,000 annually. While Mr. Phipps' original contribution amounts to $300,000, the endowment plan will increase the fund to about $1,500,000.

High Speed Brake on all Pennsylvania Trains.

Saturday morning the high speed airbrake went into operation on all Pennsylvania passenger trains. Heretofore it had been in use only on the four accommodation trains and the Pennsylvania "specials". Now it will be used on all the trains. Captain Diehl has moved his instruction car from Allegheny to Crestline so as to be centrally located until all the enginemen and trainmen are fully instructed. The former will be instructed on Mondays, Wednesdays and Fridays, and trainmen on Tuesdays and Thursdays. The men from the eastern and western divisions will receive instructions at Crestline. In the placing of the high speed airbrake on all the trains the engineers will have a greater chance to avert accidents than heretofore. They will, in cases of emergency, be able to stop trains within one-third the distance, which was formerly necessary. This will enable them to make stops at crossings and depots with greater ease than formerly.

Tampa and Calgary Tie in Temperature.

INDIANAPOLIS, Jan. 13.—Indianapolis continues to hold the record for frigidity. Only one other weather station in the United States reported as low temperatures as Indianapolis this morning. That was Duluth, Minn. Indianapolis and Duluth had temperatures of 2 degrees below zero. Indianapolis reported her low at 6 o'clock this morning. Duluth came in with hers at 7 o'clock.

A peculiar condition marks the weather reports received at the local weather bureau to-day. Calgary, in the British Canadian possessions, and Tampa, Fla., hundreds of miles to the southward, report the same temperature—32 degrees above zero. The temperature at Tampa is unseasonably low and marks the destruction of the Florida orange crop. This winter has been a severe one to the orange groves of Florida, but to-day's freezing temperature in sunny Tampa—the center of the orange belt,—undoubtedly puts oranges on the list of high-tide luxuries. At Jacksonville, Fla., the temperature is 28 degrees, the same as Havre, Mont., reputed to be the coldest town in the United States.

Twins Frozen to Death.

SISSETON, S. D., January 10.—Twin daughters of Ole Thorson, a farmer, twelve miles west of here, were frozen to death in the recent blizzard. They set out from here for home with their father late in the evening. They lost their way and wandered all night, perishing just before dawn. The father was not badly frozen. The girls were fourteen years old.

Prayer Against the Trust.

INDIANAPOLIS, January 12, 1903.—During the course of a meeting yesterday afternoon at the Christian Missionary Alliance, in North East street, a prayer by the Rev. George N. Eldridge, asking the Lord to break up the coal trust and all other trusts, brought forth a vigorous chorus of "amens."

Rebate on All Coal Imported for One Year.

WASHINGTON, January 13. — The ways and means committee of the House to-day decided to report a bill providing for a rebate, equal to the duty now imposed, on all kinds of coal, and coming from all countries for a period of one year. This bill is a substitute for the one introduced by Representative Hill, of Connecticut, which provided for a rebate until June 30 next.

The bill adopted provides:

That the Secretary of the Treasury be and he is hereby authorized and required to make full rebates of duties imposed by law on all coal in every form and description imported into the United States from foreign countries for the period of one year from and after the passage of this act.

Representative Richardson, of Tennessee, proposed an amendment striking out the words "for a period of one year," which was voted down. He then proposed an amendment placing all coals on the free list, which was likewise voted down. Final vote on the adoption of the bill was unanimous.

The committee reported the bill, and it will be called up in the House for consideration to-morrow.

Coal Confiscated.

Bellevue, Ohio, confiscated eight cars of anthracite coal in the railroad yards, by order of the city council at $8 a ton, and a few cars of soft coal were disposed of in like manner. A number of cities are preparing for like measures.

Foreign.

Lunatic Fires at Royal Procession.

MADRID, Jan. 10.— As King Alfonso, Dowager Queen Christina and the court were returning from church this afternoon, a man who afterward gave his name as Feito, fired a pistol at one of the carriages in the royal procession. The bullet went wild and no one was injured. The king heard the shot and put his head out of the carriage window, but he was immediately dragged back into the seat by the queen, his mother. The escort of civil guards threw themselves upon the miscreant and overpowered him.

Feito was taken to the police station where he said he did not desire to kill the king, but the grand chamberlain, the Duke of Sotomayor, at whose carriage he had aimed.

Feito later was put under examination by a magistrate to whom he repeated his statement as to the object of the shooting. He insisted that he was not an anarchist, and said that his wife, a French woman, had had him confined in a lunatic asylum. The prisoner, in making this statement, did not appear excited but there are indications that he is insane.

Durbar Cost $5,000,000.

LONDON, January 12. — Cable dispatches from Delhi announce the departure from there of the Lord and Lady Curzon, the Duke and Duchess of Connaught, and other notables, and the end of the durbar display.

According to one estimate cabled from Delhi, the cost of the durbar to the Indian government was more than $3,750,000, for Lord Curzon himself spent many thousands of pounds sterling in entertaining his personal guests. The governors of various provinces had to pay about $75,000 each for their camps. Judging from these estimates, the unparalleled show cost considerably over $5,000,000.

Holleben's Retirement.

BERLIN, January 10.—Baron Speck von Sternberg, the newly appointed charge at Washington, conferred with Chancellor von Buelow for two hours to-day. He was in conference with the chancellor for an hour yesterday evening. The baron will be received by the Emperor Tuesday or Wednesday. He has engaged transportation on the Hamburg-American liner Augusta Victoria, which is to sail from Hamburg, January 20, for New York.

The Cologne Gazette to-day, in an apparently inspired statement, denies that Ambassador von Holleben's retirement from Washington is connected with President Roosevelt's refusal to arbitrate the Venezuelan dispute or to the alleged ill-feeling in the United States toward Germany.

"In spite of the unfriendly comments in the American press," the paper says, "the attitude of the United States toward Germany has always continued very correct; in fact, even friendly."

The statement also says that Dr. von Holleben's leave of absence is "not connected with the Pauncefote affair."

City of Suicides.

VIENNA, January 9.—Statistics for 1902 demonstrate that Vienna continues in the front rank of the European capitals in the number of suicides. Last year's records show that there were 458 suicides and 467 attempted cases.

The number of women suicides increased in ten years from 57 to 174. Most of the deaths are attributed to love and hunger.

Billionaire Dying at Johannesburg.

CAPE TOWN, January 9.—Alfred Belt, the well known South African financier, has had an apoplectic stroke at Johannesburg and is reported to be dying. Dr. Jameson passed through Queenstown to-day on a special train bound for Johannesburg.

Belt was for many years the partner of the late Cecil Rhodes in all the latter's South African enterprises. He is a middle-aged bachelor, and has spent the greater part of his life in the Transvaal country. He is worth many millions and it has even been said of him that he was probably the richest man in the world. He is classed as a billionaire.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, JANUARY 22, 1903. No. 7.

Uplifting.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late:
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will": the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as I will."

—HELEN HUNT JACKSON.

Items of News and Comment.

47 persons were taken into the church at Willo Springs church, Illinois.

A Mennonite colony has been planted in the valley of the Arkansas, Colorado.

Some 60 to 70 Moquis were present recently when the gospel was preached at the Second Mesa Mission in Arizona.

Rev. Harvey S. Gottshall, of Schwenksville, Pa., will serve as assistant pastor of the Swamp Pastoral District this current year.

Bro. J. H. Tschantz was elected superintendent of the Salem Sunday-school, Wayne Co., O., and John Badertscher, assistant superintendent.

A Mennonite Orphans' Home in West Prussia began the year with 58 orphan inmates. More than two-thirds of these children are from three to seven years old.

The "Christian Endeavor World" says we Protestants give our congregations too little part in the vocal exercises of the house of God. We have made one idol of the sermon and another idol of the choir.

Dr. R. A. Torrey's evangelistic work in India was accompanied with rich blessing. Open confession, unceasing prayerfulness and the power of the Holy Spirit were his chief topics, and he presented them with his usual force.

The Geary (Okla.) Sunday-school had an average of 62 scholars every Sunday during the past year. The congregation was organized in the summer of 1897. Its pastor is Rev. J. S. Krehbiel. Every Thursday afternoon the Sewing Society of the church holds a meeting.

"The American Catholic Church" is the new name many Protestant Episcopals desire for their church. They think the old name, "Protestant Episcopal", is a hindrance to Christian unity. Different local conventions of the church favor the new name.

Prof. Hermann V. Hilprecht, the noted Assyriologist, who has done such good work of late in excavating and deciphering the Babylonian writings found in the ruins of Nippur, throwing much light on Bible history, gave a lecture on his discovery of the Temple of Bel at Nippur, before the Anthropological Society of Berlin. The lecture was thought to be very timely in view of Prof. Delitzsch's recent "Babel and Bible" lecture before the emperor.

A missionary in Nigeria, Africa, records the following victory over idolatry: "A very strange thing happened while I was speaking. I was just telling them how powerless evil spirits were to harm them, and how the idol was utterly unable to do anything at all, when a small boy touched the wooden pedestal on which the idol stood, and it came to the ground, and, of course, lay there. The force of the whole thing stood out before them and raised a very hearty laugh among them; the king remarking, 'your words are true, for our idol has no power; teach us to trust in that God who you tell us made all things.'"

Dr. Theodore L. Cuyler, the venerable and well-beloved preacher and author, is often asked to write some sentiment in albums. When those who make the request are children, this is his favorite sentence, and is one well worth remembering: "No one was ever lost on a straight road."

Two aged, venerable Swiss Mennonite pioneers died in Berne, Ind., last week — Jacob Sprunger and Abraham J. Sprunger. The former came to this country in 1853, when Adams county, Ind. was still next to a wilderness, and reached the age of 70 years. The latter came over one year earlier, and was one of those who celebrated the semi-centennial of the Swiss settlement in Adams Co. last spring. He had been a school-teacher for a number of years in the Sonnenberg settlement in Ohio, and was carried to the grave by former scholars. He was 80 years old.

Missionary H. R. Voth tells in the last number of the "Bethesda Herald" how the Hopis of Arizona prepare their dead for burial. One of the nearest relatives ties an eagle feather with a cotton fibre to the hair on top of the corpse's head. Four other feathers are fastened to another fibre of cotton, which, bound around the forehead, is used to hold a layer of cotton securely over the face. Before the face is thus covered, black marks are made on eyes, breast, hands and feet. These are signs whereby the dead relatives may know one another. The corpse is then wrapt up in a sitting posture and after a piece of certain kind of bread and a vessel of water are laid against the breast, is carried on the shoulder of one of the relatives to the grave. The funeral oration that follows the wrapping is somewhat like the following: "Thus clothed, take your departure into the unknown, somewhere in search of another life. Reach that destination; we also will some time follow you." The next day, after the corpse is buried, the relatives prepare some prayer rods and feathers and serve the departed with a final meal. The one who lays this on the grave repeats words like these "Provided with this food, take your leave. And on this (a black prayer-rod named a "seat") you are to sit. This way I have prepared for you (meaning a feather with two woolen threads); let this be your course."

Shall the Non-resistant Citizen Vote?

This subject has been discussed in the "Review" and to some extent copied and discussed by the MENNONITE. It was asked in the first place whether a person professing non-resistance can go to the polls and vote without being inconsistent. The editor of the MENNONITE thinks the question is still open. This must mean: Not yet fully answered. In consequence of this the writer of this decided to write a few words in addition to what has already been written on this subject.

Non-resistance forms no difference between our political parties. None of them, not even the Prohibition party, has declared in favor of non-resistance. The Democratic party was in power long and led in two wars; the war of 1812 against England and the war with Mexico. The Republican party put down the most gigantic rebellion by a long and bloody war. This rebellion was caused by some of the slave states trying to secede for the purpose of perpetuating slavery. The Republican party was also in power during the war with Spain and the subsequent war on the Philippines. But the Democratic party was fully as willing to declare war against Spain as the Republican. Had it been in power we would have had the war with Spain all the same, and, as likely as not, also the war on the Philippine islands. It is true many Democrats and Republicans were against this war; not because they were opposed to war from principle, but because they did not think it justifiable in this particular case.

That the Prohibition party has not led in any war is not because it is a non-resistance party, but because, as far as our national politics are concerned, it has always been a *minority* party. Should it ever get control of our general government, it would stand on a war basis like the other parties. It would resort to

war when the civil powers would prove too weak. In its effort to enforce prohibition, it might have to put down insurrections with weapons of war. A person may vote the Prohibition ticket, thinking that he merely expresses a principle. But does he thereby not say that the manufacture and sale of intoxicating drink should be stopped by the strong arm of the government?

Our government does not only engage in *war*. There are things which it is expected to do that have nothing to do with war and which no non-resistant person would hesitate to do; but which would not be done unless directed by a state or national government. Our Congress can declare war; but it is not said that every member must vote *for* war. He has just as good a right to vote no as yes when the question of declaring war is to be decided by Congress. Perhaps nine-tenths of all cases coming before Congress have nothing to do with war. The non-resistant citizen can not be indifferent as to how these nine-tenths are decided; he would like to see them decided as he thinks best, and is he inconsistent, if he votes for the man or the party that he thinks will do it? He does not vote for any one that he should encourage warfare, but that he should do those of his duties well that have nothing to do with war. If others have enjoined work on a certain office antagonistic to non-resistance, the non-resistant citizen can not help it. Nothing would be made better for the non-resistant citizens not voting, and since they can not expect all to think alike on all subjects, they have no right to condemn each other for voting or not voting a certain party ticket.

M. S. Moyer.

To Mend Family Manners.

Family manners are apt to suffer from too much candor. We speak with great plainness in the circle of our own kindred; we comment too freely on foibles; we express the contrary opinion too readily and with too little courtesy. A slight infusion of formality never harms social intercourse, either in the family or elsewhere.

Beyond this too common mistake of an overbluntness and brusque freedom in the manners of a household, in some of our homes there is a greater fault, even a lack of demonstration. There is the deepest, sincerest love in the home— the brothers and sisters would cheerfully die for one another if so great a sacrifice were demanded — but the love is locked behind a barrier of reserve. Caresses are infrequent, words of affection are seldom spoken. It may be urged with truth and some show of reason that in the very homes where this absence of demonstration is most marked there is complete mutual understanding and no possibility of doubt or misgiving, and, so far as it goes, this is well. But often young hearts long unspeakably for some gentle sign of love's presence, the lingering touch of a tender hand on the head, the good-night kiss, the word of praise, the recognition of affection. Older hearts, too, are sometimes empty, and many of us, younger and older, are kept on short rations all our lives, when our right is to be fed with the finest wheat, and enough of it, too.

Another suggestion which should not be oyerlooked is the importance of politeness to the little ones. To snub a small laddie needlessly, to order about a child on errands here and there, instead of civilly presenting a request as one does to an older person, in each case is an invasion of the rights of childhood. The child on whom everybody practices politeness will in turn be himself ready to oblige and agreeable in manner, for the stamp of the family is so plainly to be seen in every one as the stamp of the mint on the coin, and it is as indelible for time, and why not also for eternity? — Margaret E. Sangster.

Old Bedford Jail.

One dismal day in November, 1660, a man not middle-aged was brought to the old Bedford jail, thrust into a dungeon, and left. He had no idea whether he must stay for life, be banished, or have his "neck stretched." He was brought several times to trial, threatened, reviled, and then offered full freedom on certain terms which he could not accept. Who was this now famous prisoner of old Bedford jail? He had been a very wicked young fellow, yet no one had complained of him when as he says, he "took delight in all manner of vice," but as soon as he was converted, changed his whole course of conduct, and woke up to find the Bible a new and wonderful Book, he began to be noticed.

In those days of intolerance no one but a regularly ordained clergyman or priest might publicly teach from the Scriptures, or preach. It made no difference that this man's hearers left off drinking, swearing and rioting; or that he himself was a kind neighbor, a good husband, and the father of little children. The day he was flung into prison he knew that poverty and distress must come on them.

Bedford people that day thought that John Bunyan was now to be as useless a man as any in England. But it came to him to write a little book which children and humble working people could understand. He was allowed a cell with a little light, paper, ink and quills.

The story of "The Pilgrim's Progress" was finished, and stole quietly out into the world. Better days then came for Bunyan, and he was free again, restored to his family and allowed to teach as he pleased.

To his surprise, edition after edition of his book was sold, and before he died it was read all over England and Scotland and translated into French and Dutch.

If you were to go to Bedford to-day you would not see the old jail—it has perished with time; but the great oaken door of John Bunyan's cell would be shown you. When men shut him to silence and uselessness two hundred and thirty years ago, God shut him up to grow in holiness, to get ready a help for millions of people all over the world. His written book has been more widely read than any other book except the Bible, and translated into almost every known language.

Saint Patrick.

The story of Saint Patrick is one of the sweetest and most wonderful of all church history has to tell us. He was a Scotch boy and he lived nearly 1500 years ago. His original name was Succat. He was the son of a deacon. When he was sixteen years old he was kidnapped, carried across the Irish Sea to Ireland, and sold to an Irish chief. The Irish, or Scots as they were called, were heathens of the kind called Druids, and worshipped the same gods as the ancient Germans, among which was Thor, the thunder-god, the Sun-god and others. They often offered human sacrifices to their gods. They were in thick spiritual darkness.

After six years, Succat managed to escape from his master and to find his father's home in safety. But soon after he had a vision. He believed God sent him a letter with the superscription, "The voice of the Irish," urging him to preach the gospel to the very people who had stolen and enslaved him. He then becomes Saint Patrick, the Apostle of Ireland. He enjoyed almost miraculous success, and there is no doubt that he was divinely called to his work. One Irish chief after another was converted, and whole tribes were baptized. When he died in the year 493, there were several hundred churches in the "Island of Saints". The "Emerald Isle" was filled with schools and monasteries. They sent out missionaries in return to Succat's fatherland, among them Columba, the Apostle of Scotland.

Saint Patrick was nobly avenged on his enemies. For slavery he gave them the freedom of the sons of God.

Born of the Spirit.

The first years of our existence are simply animal; then the life of a young man is not that of mere instinct, it is a life of passion, with mighty indignations, strong aversions. And then passing on through life we sometimes see a person in whom these things are merged; the instincts are there only for the support of existence; the passions are so ruled that they have become gentleness and meekness and love. Between these two extremes there must have been a middle point, when the life of sense, appetite, and passion, which had ruled, ceased to rule, and was ruled over by the life of the spirit; that moment, whether it be long or short, whether it be done suddenly or gradually, whether it come like the rushing mighty wind or as the slow, gentle zephyr of the spring—whenever that moment was, then was the moment of spiritual regeneration. There are cases in which this never takes place at all; there are grown men and old men merely children still, still having the animal appetites, and living in the base and conscious and vicious indulgences of those appetites which in the child were harmless. These are they who have not been born again. Born of water they may have been; born of God's eternal Spirit they have not been. Before such men can enter into the kingdom of their Father that word is as true to them as to Nicodemus of old, "Marvel not that I say unto you, Ye must be born again." O, it is an awful thing to see a spectacle such as that; an awful thing to see the blossom still upon the tree when the autumn is passed and the winter is at hand; an awful thing to see a man, who ought to be clothed in Christ, still living the life of the flesh and of passions! The summer is past, the harvest is ended, and he is not saved.—Selection.

Conversions in Old Age.

An intelligent woman, about eighty years of age, came to Chamberi with her daughter and son-in-law. Through the drunkenness of the latter they had become poor. In the house of the parents of one of our scholars the woman picked up a Bible she saw on the table, and began reading it. Her interest was so aroused that she asked the loan of it. From her own lips we got the following interesting statement:

In Malaga, when she was about twelve years of age, her parents purchased a house next to their own, and she, with child-like curiosity, peered into every corner. In the large bell-like chimney of the kitchen she saw a loose brick, and pulled it out. Behind it was a book, which, taking out, she soon saw was the prohibited book—the New Testament. She must not name this to her mother, for she could not do so without exposing her, as well as herself, to the persecutions of the "Holy Office." So the child crept in day by day, read a portion, and restored the book to its place, until she had read it through, and was led to Christ by the Word preached.

We had among us for many years a woman, who also had seen "better days," for she, too, could read and write, which is rarely the case among the poor. Of her it could be said that for years "she did what she could." She was reduced to gathering refuse from houses, and picking out the rags and bones for sale. She often made use of her opportunities by speaking a word for Christ, or leaving a Gospel or tract in the houses she visited. She often, too, on Sunday afternoon, sat outside her little hut and read a Gospel book to men, women, or children that gathered round her. But her eyes grew dim, her strength failed, and she was no longer able to walk to the public meetings.

Miss Gieser opened a cottage meeting near where she lived. This she attended, and, being desirous of doing what she could, she invited a neighbor of ninety years to attend with her. The Holy Spirit accompanied the Word spoken, and that very old woman was truly converted. Soon afterwards she was taken ill, and sent for Mr. Fenn, confessed her faith in Christ alone for salvation, and asked if he would bury her as a Protestand. She refused the officer of a priest, and yet her Roman Catholic friends would bury her as such. Had she died before the existence of a non-(Roman) Catholic cemetery she would have been buried in a field or by a roadside.—Mrs. Fenn, in Reminiscences of Albert R. Fenn.

We have some difficulty in accepting the belief in a certain Providence. We have no difficulty in believing that God can work over a nation or a continent, but we are not easily to believe that God can come down to us and work individually. That would be an immense work, but that he does. He has come down to the heart of every believer in God. — Bishop S. C. Breyfogel.

Don't Get Too Full.

"Don't stir up a beehive unless you know it is a rich one," said an apiarist to a visitor at his bee farm.

"I think that I would leave them alone altogether," was the reply. "They have too angry a buzz about them to win my confidence."

"You are not used to them, that's all," said the beeman. "For example, these hives are full of honey, and if I puff a little smoke into the doors so as to sort of suffocate the sentries I can topple a hive over, handle the bees like so many beans, clean the honeycombs and carry them off. The bees won't harm me." And, to prove his words, the speaker performed his experiment and came back to his friend with a smile and several heavy combs of honey.

"If those hives had been nearly empty," said the apiarist, "I would have been lucky to have escaped with my life. The tenants of a poor hive sting to kill."

"That's strange," said the visitor. "I should think that they would defend their hoards with especial jealousy, and the more they have the hotter they would fight."

"The reason is," said the beeman, "that when alarmed the bees fly to their storehouse and gorge themselves. When full of honey, a bee can't bend its body and sting."

"Which should be a lesson to us?" said the other. "Don't get too full."—"New York Tribune."

Now, what man shall we reverence? The perfect man. I admire the theology of Paul, the logic of Aristotle, the precepts of Moses, the code of Napoleon, the wisdom of Plato: I thrill to the eloquence of Pericles, the courage of John, the devotion of Stephen; I marvel at the brilliancy of Newton, the erudition of Darwin; I love the music of Beethoven, the poetry of Shakespeare; I stand and awe before the sphinx and the pyramids, "Transfiguration," the Dome of St. Peter's; I revere but one man, and that is the Man so endowed with all the virtues we love to see in men and women that it is no empty title to call Him Master, Saviour, Lord; aye through nature to me, through men to the Man Jesus Christ, through Him to God.–Rev. Cyrus Townsend Brady.

Let this and every dawn of morning be to you as the beginning of life, and let every setting sun be to you as its close; let every one of these short lives leave its record of some kindly thing done for others — some goodly strength or knowledge gained for yourselves. — John Ruskin.

A Transformation.

An English preacher used the following illustration: "Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old, worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose-trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'"

That is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours His love upon them, lifts them out of the dust, puts something of His own life into them, and by and by they begin to be like Him, little branches of His own beautiful life.—"Forward."

If the lost are to be reached by the gospel of the Son of God, Christianity must be more aggressive than it has been in the past. We have been on the defensive long enough; the time has come for us to enter on a war of aggression. When we as children of God wake up and go to work in the vineyard, then those who are living in wickedness all about us will be reached; but not in any other way. You may go to meetings and discuss the question, "How to reach the masses," but when you have done with discussion you have to go back to personal effect. Every man and woman who loves the Lord Jesus Christ must wake up to the fact that he or she has a mission in the world, in this work of reaching the lost.—D. L. Moody.

Our C. E. Topic.

Topic for Jan. 25th: An Evening with Chinese Missions. Acts 17: 24–31.

MEDITATIONS.

In speaking of Chinese missions there are many, even among professing Christians, who would say in public at any time that we should not be concerned about the distant Chinese, since there are enough unconverted souls in our immediate district. This fact can certainly not be truthfully denied by any one; but we must remember that the light of the gospel is constantly before them; whereas the poor, distant Chinese have not yet for the most part had an opportunity to hear the name of their blessed Redeemer.

At the same time we must not forget that it is our duty to extend the gospel of Jesus Christ unto the uttermost parts of the globe, and this indeed includes China. If we come to realize that China has a population of four hundred million people, of whom only a very small proportion have ever heard the name of Jesus, it must indeed awaken the heart of every true follower of Christ to give some aid, if possible, to further the cause of missions in China. I am afraid we are often too much inclined to care for our own ease and happiness and to think that by living an upright life ourselves we will escape all responsibility. In our lesson text, however, we are reminded of the fact that if that day of judgment when Christ shall reward us according to our deeds here is to be a happy day for us, we must also care for our distant friends whom we may never see until we shall join hands with them in that happy land beyond.

Chinese missionaries tell us that the Chinese are very thankful when the truth of the gospel is presented to them. It is said of a certain Chinese woman who was most eager to observe every seventh day as the Lord's day, but found it very difficult amid the degraded civilization around her to do so, counted six sticks, which she laid on a shelf, and every morning she would take one stick down. When she had them all down she would readily know that now was the seventh, or Lord's day, which she would then observe as such.

Now then, being fully aware of the fact that it is the divine command of God that His gospel should be extended to the distant Chinese, and likewise knowing also that they are ever ready and anxious to receive it, can any one who professes to be a follower of Christ, fail to extend to them heartfelt sympathy by aiding some way or other the cause of missions even in that distant land? At this meeting every C. E. society should take a special mission collection and devote it to Chinese missions. Let every endeavorer, — every Christian — most prayerfully ask of God, "What may I do in advancing the cause of missions in China?" I am sure that God will open a way for all of us to do something in this great mission field. May we surrender all to Jesus and be willing, if need be, to sacrifice all for His blessed cause.

The Mennonite.

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Editorial.

One reason why so many heresies and false teachings abound nowadays and gain adherents is because the Word of God is so little known among church people.

Rev. D. Goerz, treasurer of the General Conference, notifies the churches that the Conference treasury is empty, and that he cannot pay the bills presented to him until contributions again begin to flow in. Collections should be promptly lifted in all the churches.

Three sets of dominoes were recently sent down to Oraibi among other gifts for that mission station. It seems to us that the mission workers should respectfully decline to accept such an ill-chosen donation. The missionaries have no time to play dominoes, while the Indians do not want to know how civilized men gamble. Even as playthings for Indian children they are of doubtful propriety. The first game is often as dangerous as the first drink. Missions and dominoes—the two clearly don't belong together.

As far back as 1901, Rev. Tennis S. Hamlin. D. D., Pastor of the Church of the Covenant, Washington D. C., preached five sermons against denominationalism, which were later published in book form, mainly at the instigation of the Christian Endeavor Society of his church, which thought the sermons worthy of a larger audience. The book by this time is old, but none the less worth reading. It tells some stern and unwelcome truths concerning the evils of denominationalism, and cannot find a single argument in its favor. It looks forward to the collapse of denominations and the consequent unity of the body of Christ, and throws out some valuable practical hints for present utilization.

The only hope for this world is in the personal coming of Christ. Eighteen hundred years and over have elapsed since the gospel was first preached, and still missionaries tell us that there are immense areas and stretches that have never been evangelized. This looks like slow work. Over eighteen hundred years since peace was announced by heavenly voices to take the place of war on earth, yet international and internal and domestic peace seem far from assured. No matter how great the number of sincere and earnest believers, no matter how bright certain localities may be with millennial conditions, the enemies of the gospel, the forces of evil are constantly working destruction. When Christ comes, every vestige of unrighteousness will be removed. Every dark spot on the world will be erased. "Righteousness shall cover the earth."

Lofty principles are usually easy to hold to as long as there are no nagging temptations. Not the man who professes them, but the man who stakes his goods and his life on them, is, after all, the only one who should be identified with them. Some time ago a "Dunkard" preacher, of Middleburg, Penna., shot a robber who entered his store, of the effects of which the robber afterward died. Quite likely this preacher professed non-resistance, for after having been excommunicated by his church, he confessed his wrong and was restored to communion. But he seems to have forgotten his principles when hard pressed by temptation. Most professing Christians—perhaps half of our Mennonite people—would not interpret non-resistance as forbidding you to protect your house, property, family and life against any hoodlum that might invade them. But even the one who believes he dare not defend himself even in such extreme cases should watch himself lest his faith in his high principles fail him when his mettle is put to the severest test. But "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also provide a way of escape." Rely upon this promise.

In this number, Bro. M. S. Moyer contributes a clearly written opinion on the agitated question of Mennonite non-resistance as related to the voting privilege. He believes that the best thing the non-resistant citizen can do is to register his vote for the man who, in his judgment, is likely to perform the civil duties of his office most ably, and if certain duties antagonistic to his non-resistance convictions are laid upon the officer, the non-resistant citizen "can not help it." In other words, it is the duty of a non-resistant citizen to express himself on the civil questions of the Government — which Bro. Moyer believes constitute nine-tenths of all that come up—and to do this entirely apart from any considerations of possible war or bloodshed. A Mennonite is therefore not inconsistent if he votes for any man who will do his public civil duties well, even if such a man should vote for war. This opinion of Bro. Moyer may be viewed as an answer to the question proposed by Bro. Augsburger, which, however, may or may not satisfy the scruples of his conscience. We know of some consciences so delicate as not to take well to Bro. Moyer's conclusion. It will be acceptable to those who regard it a sacred duty to exercise their right of suffrage.

Why $1.50 for the Mennonite.

An anonymous note from some well-meaning and well-wishing brother was lately received protesting against the recent raising of the price of the MENNONITE from $1.00 to $1.50. We have reasons for believing that this particular brother spoke not only for himself, but for his brethren and community, and there are doubtless others who have had the same feeling, though they have not written.

It is true, the MENNONITE seems high at $1.50. Many who for years had been accustomed to paying only fifty cents for the monthly MENNONITE think the jump from this low figure to three times its amount (though this jump was delayed for a year) quite unnecessary and more than they can afford. Most subscribers probably did not object to paying $1.00 this past year. They appreciated the fact that a weekly paper necessarily costs more and is in every way more valuable than a monthly, but they do not believe this difference is as great as the high-water mark of $1.50 would seem to indicate.

Under these circumstances it is only fair that some proper explanation be made. First of all, the price of the MENNONITE was raised to $1.50 at the last General Conference in order to prevent too great a deficit from accumulating in the course of the year. *It costs money to run a paper.* It costs probably between four and five times as much to publish the MENNONITE now as it cost when it came out as a monthly published in Pennsylvania; and yet even then, when the expense of printing, without editor's salary and many other items of expense, amounted to only about $300 a year,—even then a constant deficit stared the Eastern Conference brethren in the face, which was often paid out of the Conference treasury. Now there are two ways of making up a deficit like this: either by taking up a collection in each congregation every year, or by raising the price of the paper. But no matter what the method; the deficit must be covered.

An English church paper, as well as a German, is an absolute necessity for our Conference. They are Conference organs and they are perhaps the most powerful instruments to keep the churches in touch with one another. Imagine what would happen if our two church papers were to suspend publication for a year. What would become of your interest in missions? You would not know who our missionaries were, where they were stationed, what they were doing, how much was being contributed by the churches, with what success the work was being carried on, etc. Not unless you made an arrangement with your pastor to announce these particulars to you every once in a while from the pulpit, or during pastoral visits. And where would he find it out, unless by correspondence? But our Board would be worked almost to death if it were compelled to keep up a correspondence with seventy odd churches in our conference. It can be confidently asserted that if our church papers were to be discontinued, our foreign missions would suffer untold harm, if not actually compelled to be closed. Your support of your church papers is therefore indirect foreign mission work. If you are interested in foreign missions, the church papers offer you a means of manifesting that interest.

The same argument can be used in support of our home mission work. Our church papers help to keep our congregations together in a conference union. They keep us posted as to the whereabouts of our brethren and their needs. They often attract congregations to our conference, and through them independent churches often learn of our doctrines, our principles and our work, resulting often in their ultimate union with us. Some years ago the MENNONITE was the prime agency in the creation and organization of a church, which now belongs to the Eastern Conference.

Set it down as a cardinal fact that our church papers are as essential to the existence and growth of our Conference as is the church in any community to maintain and foster the spiritual life of the individual Christians in that community.

And since these papers are necessary, they must be supported, no matter at what cost. We hope some time in the future our subscription list will be increased, and this may possibly modify the rates; yet we cannot make any promises. It may seem like hard, cold comfort, but the best we can all do at present is to bravely shoulder the responsibility we have ourselves created and cheerfully do our best, in the supreme interests of mission work. You send your delegates to Conference, you empower them to act in your stead, to build up here, extend there, open this field and start that enterprise, and you are supposed to be willing to help foot the bills and pay the price of the spiritual ventures you have made by proxy.

A great part of the $1.50 you pay for the MENNONITE is mission money. This idea may be helpful to you.

The MENNONITE is not simply a religious paper, it is likewise a Conference organ. As a religious paper it is worth so much; as a Conference organ it is worth so much more.

We must have a MENNONITE. We must have the wherewithal to pay it. These two "musts" account for the rise in the subscription price.

As to returning to a monthly —that is out of the question. It would kill the MENNONITE at once.

Hard work, good business management, ceaseless aggressiveness and a little more patience and prayer—these are the greatest requisites at this present time. And if we take care of the present, the future will take care of itself.

Encyclopedia Diabolica.

This is not the name of any religious or irreligious, moral or immoral compendium of knowledge, so far as we know, but the name would very well suit a certain pretentious publication lately issued to the world. A short time ago the "Encyclopedia Biblica" appeared and has been hailed in some quarters as a great achievement of Biblical research and scholarship. It is edited by T. K. Cheyne, and without knowing a syllable of its contents, the mere name of this extremely negative critic on the title-page of any book would be presumptive evidence against it. We wisely resolved to refrain from expressing an opinion, favorable or adverse, until we had examined the work for ourselves, presumptions to the contrary notwithstanding. But now we have seen it, dipped into it, meditated upon it and deem ourselves competent to express some sort of opinion. We read the articles on "Abraham," "Adam," "The Acts," "The Gospels," "Jesus," "Nazareth," etc. These articles comprise but a very small fraction of the entire contents, but they suffice to indicate the position, tone, tenor and tendency of the whole. It is not necessary to drink a whole glassful of sour wine to the dregs to know what it is—one good swallow will serve to sample it. For purposes of confirmation or future research, we may read more; but our present impressions are not likely to be materially modified thereby.

And what have we found? A few specimen views and conclusions will be reported here, serving to show the destructive negative dogmatism of the writers, which is quite as offensive and one-sided, and if possible far more dangerous, than the old-fashioned positive dogmatism which these critics delight in demolishing.

And first as to what Cheyne says about Abraham. Now that Abraham was a historical individual, clothed with flesh and blood, is the modest and sincere belief of many competent scholars, and we doubt not that further archeological work along the line pursued by Hommel and Hilprecht will show, almost to demonstration, that Abraham lived and thrived at about the time indicated in Genesis. But what says Cheyne? Abraham was a "southern hero" a sort of Hebrew Achilles or Romulus, and Israel's worship of this hero dates from Ezekiel 33: 24, which, of course, was written after the Babylonian exile. Sara is a feminine Hebrew noun. The marriage of Abraham and Sara means "political fusion of a southern Israelitish tribe with a non-Israelitish clan south of Hebron." The union of Abraham and Hagar "denotes intercourse and political union between Egypt and Palestine." Genesis 14: 1—17 is an "enigmatical war-chronicle," a fragment of a commentary on Abraham written after the exile. That the name of "Amraphel" in Genesis 14 corresponds to Hammurabi, a real Babylonian king living about 2250 B. C., according to the evidence of the monuments, does not count with Cheyne. "In the days of Amraphel" merely means to him that the writer of that chapter "was acquainted with documents referring to it, and his view is not strictly historical." The writer of the chapter simply repeated a tradition, which cannot be verified. Cheyne believes the character of Abraham far too ideal to have been the product of the age in which he was alleged to live. And why too ideal? Because his theory of evolutionary development of the religious sense will not allow it. "How inconsistent," he says, "is the spiritual theism ascribed to Abraham with sound (?) views of historical development." The critic in these words assumes to know just what degree of spiritual refinement men of that age were capable of reaching. He speaks about the "antedating of religious conditions." "The insight of Isaiah," he says, "was first ascribed to Moses, then to Abraham." But all this is begging the question. It is far from being proof.

The most Cheyne will concede is that "Abraham may be a genuine personal name." "The existence in early Semitic antiquity of personal names expresses the lofty ideals of divine nature." But is it inconceivable that such lofty ideals could exist in Abraham's day?

We pass from Cheyne's "Abraham" to Ridgeway's "Adam". Of course, this critic's acceptation of the story of Paradise and its inmates as highly figurative and symbolical is to-day shared by nearly all shades and grades of critics. It was nothing new to hear of the mythical Adam. What was new was this writer's flippant treatment of Christ's testimony to Old Testament history. He starts out on the promising principle that "what Christ thought has its bearing on the correct interpretation" of the Adam myth. He says that Christ's statement in Mark 10: 6–8 is a blended quotation of Genesis 1: 27 and 2: 24. Then his inference is: "Jesus passes over the facts." Though not altogether satisfactory, we will let this pass. What next? "Jesus appears to many to accept the historical deluge"; but we must observe this caution: "the reference to the deluge story presupposes the typical character of the early narrative, and this is inconsistent with a strictly historical point of view." How does he know that Christ's reference to the deluge deprives that event of any historical value and makes of it merely a pretty tale with a moral pinned on to it, like the story of Little Red Riding Hood or Esop's fox and grapes fable? Is Professor Wright merely dreaming when he believes on good geological grounds that there was a deluge in Bible lands in the gray dawn of the life of the race in Central Asia?

It is amusing to follow this critic's interpretation of New Testament allusions to Paradise and the flood. Revelation 2: 7 and 22: 2, 14 are based on the apocryphal book of "Enoch." The references to Satan in Rev. 12: 9 and 20: 2 are drawn "from popular belief, enriched from oriental sources."

The ideas Jesus expressed in John 8: 44 are "simply and solely dogmatic," and "belong to the dualism of the Fourth Gospel." And so on. But why then are these myths and notions paraded in the New Testament? For "didactic purposes, as evidence for theories or as homiletical illustrations." Luke wrote verse 38 of chapter 3 to set up a contrast between the first and the second Adam. "He really values not the historical character of Adam but the universal Saviourship of Jesus." How thankful we are for such an acute insight into Luke's mind? Paul refers to Adam in Rom. 5: 14 and 1 Cor. 15: 22, 43 for didactic purposes. "His real interest is in these ideas, not in the story of Paradise." There is doubtless some truth in this, but are we bound to conclude that because he thought more of the spiritual ideas, he rejected the other altogether? "The writer of the Eden story", he says, "purified the tradition by criticism of his religious sense—he believed it to give an adequate impression of what took place." This sounds more reasonable but at the expense of consistent clearness. Finally he says that the Eden story is not a myth. It "contains mythic elements which have been moralized. The primeval coloring remains. Its superiority to the Babylonian myth is in its ideality." All this sounds less radical and more conciliatory. But it introduces more perplexity. If the Eden story is not altogether a myth, then some parts must be historical; and why not emphasize the historical part equally with the mythical, instead of playing with the reader's credulity until he does not know what to believe?

But the most shocking revelations, or counter-revelations, are to be found in the article on the "Gospels," written by a Zurich professor named Schmiedel. The boldness of the snap judgments here surpasses expectation. There are *only nine "absolutely credible passages" in the Gospels.* The feeding of the 5000 and 4000 and the withering of the fig-tree are not historically true. They arose out of parables. The Beatitude in Matt. 5: 6 may account for the first two. The narrative of Jesus walking on the water may have had its source in Jesus' teaching in Mark 11: 22–24. The parting of the veil in the temple at the moment of Christ's death may be a tradition which had its origin in the figurative language of some preacher discoursing on the death of Jesus, as a vivid illustration of the truth that the separation between God and man had come to an end. By a misunderstanding, the hearers would accept the illustration as a fact! Well, this is theorizing with a vengeance. It is verily hard to to tell which is more mythical,

the Evangelist's story or the critic's explanation. Here the vice of negative criticism runs riot. Such a tampering with the biography of Jesus is unparalleled. There seems to be present an insane, wicked impulse to rob the sacred record of as much of its veracity and trustworthiness as lies within the critic's power, and the inspiring, straightforward accounts of the only perfect life our poor, imperfect humanity has been privileged to found its hopes upon, are reduced to a tissue of fiction, a weltering chaos of uncertainties. It makes one heartsick to contemplate it.

Then comes A. B. Bruce (of whom we had expected better things) and in his article on "Jesus," tells us that "the words of Jesus show limitation of vision." He was "the child of his time and people." Heaven is a mere figure of speech—an "apocalyptical presentation of reward;" and the idea of reward for righteousness seems to the critic, heroically exalted above such softnesses, "only a compromise," and not a very honorable one at that. The essential truth of these pictures of heaven is: "it is ever well with the righteous." But what after death? Will it continue to be "well with the righteous"? We devoutly hope so. Why then not call this heaven, instead of branding it as a "compromise"?

"His spiritual intuitions," Bruce says of Christ, "are pure truth and valid for all ages." Evidently there was no "limitation of vision" here. Or was he "the child of his time and people" even in this? What warrant does Bruce have for believing that in his spiritual intuitions Jesus did not err and showed no limitations, and yet in other respects he is not to be implicitly trusted?

With this we will close the "Cyclopedia Biblica." We have given it rather a harsh name above, but it is our solemn conviction that such irresponsible trifling and juggling with the sacred faith and mainstay of Christendom is capable of doing more spiritual harm to unsuspecting readers, is more likely to deceive the unwary, than the vulgar scoffs of a Voltaire or the blatant blasphemies of an Ingersoll. It is exceedingly jealous for one side of the truth—objective criticism, but seems to care very little for the evidences of church history and trustworthy tradition, and the true wholesome and inviolable instincts of the body of Christianity. It is diabolical to deal in half-truths and call them truths. This was Satan's method when he quoted Scripture to our Lord. It was his device in Paradise.

This is one sad fruit of the theory these critics hold that the Bible is to be studied "like any other book." Sanday suggests that it is but a step to the next position, which is, it is like any other book.

Professor Ladd, in his "Doctrine of Sacred Scripture," has these wise words to say concerning the criticism that is now so prevalent: "Inductive criticism can at best give us only very limited and for the most part negative conclusions. It is not by such analysis that we can reach the life of the Bible. It can tell us what the Bible is not, but can only obscurely suggest what the Bible is."

These men seem to delight in telling us what the Bible is not. It is only when they will begin to tell what the Bible is to the seeking heart and soul that they can expect to be heard with respect.

"Knowledge of the divine is the fruit of devotion rather than of disputation. We know God only so far as we love God."—Bernard.

The Sunday School Lesson.

Subject for January 25: PAUL'S COUNSEL TO THE THESSALONIANS. 1 Thess. 5: 28.

GOLDEN TEXT: Hold fast to that which is good. 1 Thess. 5: 21.

LESSON ANALYSIS.

Paul's letters to the different congregations show that he continued to care for his converts long after they first came into the church. He founded the Philippian church, preached the gospel that converted Lydia, the jailor and many others, and ten years afterward he wrote to the whole brotherhood from his Roman prison. So here he preached the gospel to the Thessalonians, now he writes the gospel to the people he loved.

They were not perfect Christians, these Thessalonians. Read chapter 4 and see where they lacked. Some of them were not socially pure (4: 3), some were not honest in business (4: 6), some would not work (4: 12), some were "unruly" (or "disorderly," v. 14 of the lesson), some faint-hearted (v. 14) and so on. They were far from being "wholly sanctified," as Paul wanted them to be (v. 23). But on the other hand, they had some bright Christian qualities and virtues. Read the first and second chapters of the Epistle and see what they are. Paul remembered their "work of faith, labor of love and patience of hope in our Lord Jesus Christ." Could Paul say as much of you? Before judging the Thessalonians for their shortcomings, and other Christians with them, let us first see whether we can measure up to the Thessalonians in these three respects. Paul even says they were examples to all the believers in their country (1: 7). How so? Because they suffered persecution for their faith (1: 6; 2: 14), so much so that Paul did not need to praise them, for everybody spoke well of them (1: 8). You will notice that even if Christians are not wholly white, it does not follow that they are wholly black.

The directions in our lesson are given to the elders in the Thessalonian church. There were elders appointed in every church. (See Acts 14: 23.) To learn what their duty was, see 1 Tim. 5: 17. V. 14 of our lesson is expressly intended for them, and the congregation was to be obedient (5: 12). Paul wrote to these elders that they should read his Epistle to the whole church (v. 27).

Notice what different duties belonged to the elders according to verses 14 and 15. Compare 1 Tim. 5: 17. If the elders in all our churches did this, there would be more life and love and practical Christianity in them. The "feeble-minded" are the faint-hearted. See Heb. 12: 12. The "weak" are those with a sensitive conscience. See Rom. 14: 1–2; 1 Cor. 8: 7. "Bear ye one another's burdens" — this is the way to keep peace in the Christian family.

Then come the Christian's duties toward himself. Three of them are given here — and they are good ones — "rejoice, pray and give thanks." Notice that all three of these are to be done all the time. See Phil. 4: 4, 6; Rom. 12: 12; Eph. 6: 18. Even in temptation we are to rejoice. See Jas. 1: 2. The joy depends on the prayer. Why should we give thanks in all things? Because "all things work together for good to them that love God."

Verses 19–23 all have reference to the Holy Spirit, who must dwell in every believer. The Spirit is a fire and we must not quench that fire. We must not reject or slight the Spirit's teachings. Some become prophets in the church by the power of the Spirit. See Acts 19: 6; Rom. 12: 6; 1 Cor. 12: 10. Some of the Thessalonians apparently despised the prophesyings, which was wrong. God used these prophets to make known many things which we can now learn in the New Testament, His own Word. But the Thessalonians could test the prophecies and see whether they agreed with the Word. See Isa. 8: 20; Gal. 1: 8, 9; 1 John 4: 1. This is what "prove all things" means. We can do this to-day just as well as they could. If we study our Bibles and accept the Spirit's teachings by faith, we can see the hollowness of all such stuff as Christian Science, Restorationism, Annihilationism, Dowieism, and a whole lot of other isms. From all these kinds of evils we can then abstain. We cannot and need not at all times abstain from seeming to do evil things. Christ did not when he healed on the Sabbath. To the Jews that certainly seemed evil, but Christ did not seem to care about this. Sometimes it is necessary, to prevent actual evil as in 2 Cor. 8: 21. The Holy Spirit, besides inspiring prophecy and furnishing us with the means of testing prophecy, is always intended to sanctify us in body, soul and spirit — the three parts of man. The God of peace through the Spirit must do this. When will this be done? "At the coming (not "unto" the coming) of our Lord Jesus Christ." See Phil. 3: 20, 21. And this God will not fail to do. He will be faithful.

Paul asked the brethren to pray for him. Even a great man of God like Paul needed the prayers of his weak, imperfect converts. If he needed them, we surely need the prayers of our brethren. The "holy kiss" was a sign of fellowship. When the heart fellowship is as it should be, the outward signs will generally follow. Last of all comes the benediction.

Marriages.

BOSSERT — GOTTSHALL.— On Jan. 10th, 1903, at the residence of the bride's parents, near Schwenksville, by Rev. Harvey S. Gottshall, brother of the bride, Warren Bossert, of Skippack, and Miss Lizzie, daughter of Mr. and Mrs. Moses C. Gottshall.

Deaths.

FREDERICK.— In Philadelphia, on Jan. 10, Eliza Frederick at her sister's home, after many years of suffering from cancer in the face, which made her a living death, as little less than the skull remained when death came. The sister was a faithful member of the First church of Philadelphia. To the natural eye she was a spectacle of horror, but to the Christian mind she was a loving child of God. Her submissive spirit, her unflinching faith in God and her devotion to Christ kept her from the sin of murmuring and complaint. "It is God's way of dealing with me. His will shall be done" were the words she often said to her pastor who spent much time with her. Her age was 71 years, 2 months and 10 days. Funeral services were conducted by her pastor, Rev. N. B. Grubb, on Monday evening, the 12th inst. Interment was made the next day at the Towamencin Mennonite church, where her pastor also officiated.

A Correction.

The first item under "For Evangelical Work of Mid. Conf." of last week should read, "From S. F. Sprunger, Berne, Ind., $75."

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [b]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600. [a] Judg. 2. 22. 1 Sam. 18. 5, 6. 1 Kin. 20. 11. [b] or, *magnificently.* [c] ch. 6. 26. Nah. 3. 2. [d] Zech. 1. 12. [e] Mich. about.

10 [c]Cursed *be* he that doeth the work of the LORD [d]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo[e]ab hath been at ease from his youth, and he [e]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

FIFTY-SEVENTH CONGRESS.

COAL NOW ON THE FREE LIST.

WASHINGTON, Jan. 14.—The bill reported from the ways and means committee yesterday, to provide for the rebate of duties on coal for a period of one year, was passed in short order by the house to-day by practically a unanimous vote, 258—5, those voting against it being Messrs. Cushman and Jones, of Washington; Gaines, of West Virginia; Mondell, of Wyoming, and Patterson, of Pennsylvania, all republicans.

The bill came from the senate with a provision which virtually placed anthrarite coal on the free list. This amendment was adopted.

WASHINGTON, January 16.—The Treasury Department to-day received an official copy of the act approved yesterday, placing coal on the free list. On its receipt, the department telegraphed the necessary instructions to collectors of customs throughout the country, directing them to put the act to immediate effect.

The telegram reads as follows: "Admit all coal imported on or after 15th inst. free of duty, under the act of 15th inst. Copy by mail."

To Seize the Coal Beds.

WASHINGTON, Jan. 14.—The chairman of the judiciary committee of the house to-day introduced the following resolution:

"Resolved, That the committee on the judiciary be and is hereby directed to investigate and report to this house with all convenient speed the opinion of that committee as to the power of congress to declare that a necessity has arisen for taking possession of all coal, coal beds and coal mines in the United States and all lines of transportation, agencies, instruments and vehicles of commerce necessary for the transportation of coal, and that if in the opinion of the committee the power exists and a necessity for the exercise of such power has arisen, that that committee forthwith report to this house a bill declaring the necessity, providing fully and in detail the occasions, modes, conditions and agencies for said appropriation that will fully and completely exhaust the power of congress in that regard."

Six Sailors on Battle Ship Massachusetts

SAN JUAN, Porto Rico, Jan. 17.—Six men were killed and four others were wounded, two of them probably fatally, by the explosion of a powder charge of an eight-inch gun on board the United States battleship Massachusetts yesterday morning while at target practice off Culebra island.

Details of the explosion were obtained when the Massachusetts arrived here to-day. The explosion occurred in the starboard after-eight-inch turret shortly before noon yesterday and was due to the accidental discharge of a percussion primer while the breech of the gun was open.

Roosevelt and Edward.

SOUTH WELLFLEET, Mass., January 20.—Following are the texts of the messages transmitted yesterday by the Marconi system of wireless telegraphy between Cape Cod and Cornwall, England, between President Roosevelt and King Edward.

From President Roosevelt to King Edward: "In taking advantage of the wonderful triumph of scientific research and ingenuity which has been achieved in perfecting a system of wireless telegraphy, I extend on behalf of the American people most cordial greetings and good wishes to you and to all the people of the British empire."

From King Edward to President Roosevelt: "I thank you most sincerely for the kind message which I have just received from you through Marconi's transatlantic wireless telegraphy. I sincerely reciprocate in the name of the people of the British empire the cordial greetings and friendly sentiment expressed by you on behalf of the American nation, and I heartily wish you and your country every possible prosperity."

After the exchange of these messages Signor Marconi said: "This is the proudest moment of my life."

Drink a Foe of Labor.

CAMBRIDGE, Mass., January 16.—Professor T. N. Carver, of the economics department of Harvard, spoke of the disastrous influence of liquor on the working classes in an address in Philips Brooks House.

He denied the socialistic belief that the liquor habit is a necessary check, keeping down the supply of labor and preventing a glut of workmen and cheap wages.

The effect is just the reverse, he said. Drinking does not cut down the supply of labor. On the contrary, it increases it by keeping, as laborers, many men who, without the habit, would be filling the offices of superintendents and the directors of capital. Liquor, he said, dulls business foresight and sagacity, a fact which is recognized by New York brokers, who stop talking business as soon as the wine comes on the table. Prof. Carver is acknowledged as one of the leading political economists in the country. He was formerly professor of economics at Oberlin College.

The St. Louis Arrived with Bad Boilers.

NEW YORK, January 17.—The American line steamer St. Louis, from Southampton, January 3, of which news had been anxiously awaited since Monday, and which was sighted off Nantucket last evening, was off the Sandy Hook lightship at 8:30 this morning, and arrived at her pier at noon. She had been delayed the greater part of the week by leaking boilers, but there had been no further trouble and she had declined assistance from at least one passing steamer.

Senator Fairbanks Re-elected.

INDIANAPOLIS, Jan. 20. The Senate met at 11:15 o'clock and the House at 12:30 to-day, and voted to return Charles W. Fairbanks to the United States Senate. The largest crowd of the session was present. There was a big demand for floor tickets.

Bowen at Washington.

WASHINGTON, January 20.—Herbert W. Bowen, United States minister to Venezuela, arrived here to-day from Caracas. He was accompanied by his wife. The Bowens are staying at the Arlington Hotel.

Foreign.

Starving in Sweden.

LONDON, January 15.—Telegrams from Stockholm confirm the distressing accounts of famine in northern Sweden. About 30,000 people are suffering for food. They are eating pink bark, which is dried, ground to powder, mixed with stewed iceland moss and made into a kind of famine bread. Coincident with the failure of the crop is the extreme scarcity of fish. It is estimated that the expenditure of about $6,300,000 will be necessary to save the population. Twelve thousand five hundred dollars has been sent by Swedes in the United States.

The peasants are making pathetic sacrifices to avert the exterminations of the hardy northern cattle. Finely chopped twigs of birch, willow and ash are boiled and fed to the cattle warm, but it is found that the milk of cattle thus fed leads to typhoid fever. This and other diseases are certain to spread unless relief is hastened. The situation threatens a repetition of the terrible famine of 1867, when thousands died of starvation and typhoid.

England's Slow Growth.

LONDON, January 17.—The census returns indicate that England is tending to become like France, stationary in the matter of population, and to have among its residents a greater number of other nationalities than formerly.

The registrar for London has now issued figures which tend markedly to confirm this condition in regard to the capital. The birth rate per 1,000 of population was 29, which is the lowest rate since the registration began. On the other hand, the death rate was 17.1 per 1,000, which was the lowest since 1840. It is expected that the marriage rate will continue to decline. It was 17.6 per 1,000 last year. This is ascribed to the desire of young people to live in comfortable apartments, and consequently to delay marrying until they are able to obtain such accommodations.

German Steamer Stranded.

GIBRALTAR, Jan. 18.—The North German Lloyd's steamer Lahn, Captain Malchow, from Mediterranean ports for New York, went ashore at 4 o'clock this morning at Tumara, ten miles east of the rock of Gibraltar. There was a heavy fog and rain was falling at the time. On board the steamer were 100 saloon passengers and 1,700 emigrants. She is in no danger and salvage steamers are trying to get her off. The Lahn is stern on to the sea. The weather is moderate but there is a heavy sea.

GIBRALTAR, Jan. 20.—The North German Lloyd steamer Lahn, from Mediterranean ports for New York, which grounded on a sand bank off Tumara, five miles east of the rock of Gibraltar, Sunday morning, was floated at daybreak to-day.

The Lahn anchored in this harbor, apparently uninjured. She is reshipping her cargo and will sail to-morrow for New York.

Sultan of Sulu Dead.

MANILA, January 20.—The Sultan of Jolo, better known as the Sultan of Sulu, is dead. Although he expired several days ago, the news only reached this city yesterday. Cholera was the cause of his death.

The Sultan's mother, who is and has been the real ruler of the islands of the Sulu group, went to Jolo, the chief city, as a slave. Her career has been compared with the rise in power of the dowager Empress of China. She once asked the Philippine commission for poison, in order to enable her to protect her son in the sultanate.

Since the United States took over the Philippine islands after the war with Spain, the Sultan has been permitted to reign as he did before. His authority was recognized by the Philippine commission, and an allowance of $5,000 a year was made for his support. Considerable opposition developed to this arrangement, as it was considered a legalization of polygamy by the United States—the Sultan, like most Oriental rulers, having a superfluity of wives—but the conditions in the islands were considered such that no other course was believed possible.

Venezuelan Fort Repels Attack from German Warship.

MARACAIBO, Venezuela, Jan. 18.—The German cruiser Panther shelled Fort San Carlos at the entrance to Lake Maracaibo, yesterday afternoon, for one hour. The fort returned the fire with four guns. The Panther withdrew in the direction of Curacao.

Fort San Carlos is twenty-two miles from Maracaibo and commands the entrance to the lake, or inner bay. The correspondent here of the Associated Press has received the following letter from General Bello, the commander of the fort:

"Yesterday afternoon at 12:30 Fort San Carlos was attacked and shelled without any provocation on our part, without previous notification or the delivering of an ultimatum, by the German cruiser Panther, which tried to force the entrance. After a fight lasting an hour, during which the fort used only four guns, the Panther was obliged to abandon the fight and retreated in the direction of Curacao. The fort has suffered no damage and only three men were wounded."

There have been popular demonstrations on the streets here as a result of the shelling of the fort.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, JANUARY 29, 1903. No. 8.

With Jesus at Home.

O women a-weary with singing
The cradle-song ever and aye,
Too tired to be glad of the clinging
Of litte soft hands all the day,
The cares of the crib and the cradle,
The house-care—it all helps you come
But closer and closer to Jesus—
If you sit at His feet in the home.

Tell *Him* how some little hand holds you
(The little, weak hands are so strong!);
The mantle of care that unfolds you
Will change to a garment of song.
He loved to be guest of the home-folk,
'Neath lowly or loftiest dome;
Then look at His face and be strengthened—
And sit at His feet in the home.

Some day in the glad resurrection
We'll gather with Him at His call:
The old, unforgotten affection
Will make heaven home for us all,
The sick, and the old, and the lonesome,
The dear "little tots" who *would* come—
They all will be there in the glory,
Still learning of Jesus at home.

—ANNA BURNHAM BRYANT in "The Sunday-School Advance"

Items of News and Comment.

Peter Rich was re-elected deacon of the Noble, (Ia.) church.

Sunday, February 8, is the Universal Day of Prayer for students.

Miss Dina Risser, a student at Bethel College, will teach at Mountain Lake, Minn.

Rev. S. F. Sprunger is giving a course in catechetical instruction to a class in Berne, Ind.

There is a Sunday-school Superintendents' Union in Grand Rapids, Mich. A capital idea!

A memorial chapel is to be erected in honor of the late Brooklyn preacher, Henry Ward Beecher.

A prayer-meeting after church—this was the program in the Bethel church, (Mo.) service on Sunday a week ago.

The Reformed church has 18 churches in Japan, 38 meeting places, 2142 members, and 40 Sunday-schools with 1420 scholars.

Rev. William H. Grubb, of Philadelphia, will preach for the brethren at Allentown, Pa. every two weeks, besides assisting Rev. A. S. Shelly in the Boyertown congregation.

A Christian Endeavor Society has been launched into existence in the church at Beatrice, Neb. See the correspondence from that place.

J. C. Amstutz was elected deacon of the Geary (Okla.) church to succeed the former deacon, Bro. Schmutz, who removed to California.

N. W. Banman, a student from Russia at Bethel College, will become pastor of the Mennonite church at Friedelsheim, South Germany.

Bro. Just, from the "Strip", and Bro. Abram Richert, from Washita, preached to the brethren at Sichar, Okla., the 8th of this month.

Rev. E. S. Ufford wrote the popular and stirring hymn, "Throw Out the Life Line." He is making a preaching tour around the world.

Rev. Andrew Murray has temporarily suspended his work in South Africa on account of ill health. He intends to recuperate in Switzerland.

Rev. W. S. Gottshall will be one of the ministers to hold regular devotional services at the Perkiomen Seminary, Pennsburg, Penna. during the winter term.

A Hebrew manuscript Book of the Law has been discovered in Syria. The Pentateuch is written in Samaritan characters on gazelle skin. Its date is 738 A. D.

Rev. A. S. Shelly, of Bally, Pa., on Saturday, the 17th inst. united in marriage Harvey H. Latschaw and Hannah B. Clemmer, members of his congregation.

Harvey W. Shelly, superintendent of the Sunday-school of the Second Mennonite church of Philadelphia, was elected deacon. The other deacon is George W. Bergey.

"A Front Line Sunday-school" and "Soul Winners in the Sunday-school" were two topics handled in a late quarterly Sunday-school convention in Kent county, Michigan, by Bro. E. K. Mohr.

Bible study will soon be taken up by the women belonging to the higher social circles of New York City. Dr. James M. Gray will probably conduct it. Let us pray for this sort of mission work.

A little girl in Syracuse, N. Y., once wrote a letter saying, "If Jesus had not died for us, the bestest of us couldn't have been saved. But now that He died on the cross for us, the worstest of us can be saved."

Elder John Bartel, of Moscow, N. D., and Rev. Martin Fast, of Klein, N. D., preached to the brethren at Banner, N. D. during the Christmas holidays. This was their first Christmas preaching service for five years.

The following are the officers of the C. E. Society of Noble, Iowa: President, C. C. Sommers; vice-president, Samuel Wenger; secretary, Margaret Herzog; corresponding secretary, Margaret Rich; treasurer, J. C. Roth.

The registration of students at the opening of the winter term of the C. M. College, Bluffton, O. reached a total of 50, an increase of 22 over the last term—the largest number to be enrolled in the history of the college.

There are now 1070 church buildings in Uganda, Africa, and an average of over fifty-two thousand native Christians attending services every Sunday. All this has been accomplished within the last twenty years.

Howard Moyer and Edwin Ehret, the former vice president, the latter secretary of the Young People's Union of the Eastern Conference, addressed the Young People's meeting at the West Swamp church, Pa., several Sundays ago.

The Mennonite "Home and Foreign Relief Commission," of which Bro. A. C. Kolb is secretary, recently sent $60.00 "for specified orphans" to our missionary, P. A. Penner in India, also a set of surgical instruments worth $8.32.

The widow of Simon Musselman, of the Saucon congregation, Pa., has been admitted to the Mennonite Home for the Aged at Frederick, Pa. She will make the eleventh present inmate. The oldest inmate is 93 years old.

Two spiritual men from England will be at Northfield, Mass., this year—Rev. J. H. Jowett, of Birmingham, at the July Bible School, and Rev. F. B. Meyer, of London, in September, under the auspices of the Northfield Extension movement.

The old Ludwigshafen Mennonite Conference changed its name to "Conference of South Germany Mennonites" at its session last November. This conference includes churches in Alsace, Baden, Bavaria, Hesse, Wuertemberg and the Palatinate.

Last year the New York Bible Society distributed over 31,000 Bibles among immigrants populating the city, in twenty-three different languages. Nearly 9,000 Bibles were given to sailors in the harbor in ten languages. Over 62,000 in all were given away.

The Fifth Annual Tabernacle Bible Conference and School of Methods will be held at Atlanta, Ga. from February 28 to March 8. Dr. Len G. Broughton is at the head of it. G. Campell Morgan will be one of the speakers. Professor Towner will have charge of the music.

The officers of the Noble, (Ia.) Sunday-school are as follows: Superintendent, B. F. Laws; assistant Supt., P. P. Wenger; secretary, Margaret Rich; treasurer, Henry Wittrig. The number of pupils enrolled during the last quarter of 1902 was 149, the average attendance, 74.

There are now twenty-five Mennonite papers published in this country. Wonder if they all fill "a long-felt want." Probably the need of all these papers is not so great as the want.—"Herald of Truth." A great many Mennonites do not "want" any, though they need them very badly.

It is reported that Henry Toews, the man who shot several persons last fall near Gretna, Manitoba, is dead. It is to be sincerely hoped that he repented of his heinous deeds before his departure. "Though your sins are red as crimson they shall be as white as wool." But repentance, or self-judgment, must precede and prompt the call for grace and forgiveness.

Three Mennonite churches in Germany have been the beneficiaries of large bequests: Mrs. Marianne Rhodius, of Crefeld, Germany, recently deceased, donated to the church at Weierhof the equivalent of $5250, to the church at Monsheim, $4500, and to the church at Neuwied, $3750.

The $20,000,000 lately collected in the Methodist church has been appropriated for the following purposes: $9,000,000 for church debts, $8,150,000 for Methodist colleges, $2,750,000 for benevolent institutions, $600,000 for a Conference fund, and $380,000 for churches in neglected districts.

Bro. Seward M. Rosenberger, a prominent worker in the Quakertown (Pa.) church, a member of the Eastern Conference Publication Board, a former member of the editorial staff of the monthly MENNONITE, last Saturday at a local institute in Bucks Co., discussed the subject, "The Teaching of Morals in the Public Schools".

A new Mennonite paper — "Messenger of Truth," published at Hillsboro, Kan., John D. Dueck editor. It seems to be an English edition of the "Botschafter der Wahrheit", begun six years ago and edited by the same person. Mennonites probably develop more editors in proportion to their number than any other denomination.

According to the official statistics of the Tenth International Sunday-school Convention, there are nearly 140,000 Sunday-schools in the United States (including Hawaii), over 11,000,000 scholars, comprising, with the officers and teachers, over 13,000,000. This is a conservative estimate. These totals also include the Home Department membership.

A series of text-books on missions, foreign and home, will be published for study in Young People's Societies. In this way the young people may learn to give more intelligent support to missions. Books will be written on Japan, Korea and Turkey. In connection with works on India, Africa, China, and other large fields, biographies of missionaries will appear.

The Nestorians first introduced Christianity into China. This heretical sect arose in the year 428 A. D. in the person of Nestorius, a bishop of Constantinople, who in a sermon declared that there was only a moral connection, not a vital, organic union of the divine Christ with the man Jesus. Cyril of Alexandria, the chief opponent of Nestorius aptly criticised this notion of the person of Christ as being "God and a man instead of God-man." Nestorius' doctrine was condemned by the council of Chalcedon in 451. Since then his adherents have propagandized in Persia, Malabar, Armenia and other localities.

Here is modern religious liberalism gone mad. A people's church costing $100,000, was lately dedicated in St. Paul. The decorations inside — probably stained windows, bas-reliefs, medallions, mosaics, statues, tablets, etc. — pay tribute to such varied virtues as missionary activity, patriotism, labor, philanthropy and invention, and such blind leaders of the blind as Zoroaster, Buddha, Confucius and Mohammed.

There is a lady medical missionary in Arabia who is doing excellent work. She meets the women every morning and treats their ailments. But God's Word comes before treatment. She has an audience of between fifty and seventy. She reads to them different texts from the Bible and tells them of Christ, the one way of salvation. Many of them know the "way of life in their heads, but they need to receive it in their hearts".

This afternoon Rev. S. D. Gordon, of Cleveland, Ohio, will speak on "The Listening Side of Prayer" at the Bible Conference in session at the Central Mennonite College, Bluffton, O. This evening his subject will be "One Outlet of Power". To-day is the Day of Prayer for Colleges. The classes will all join in the prayer services. To-morrow (Friday evening) Rev. J. W. Kliewer, of Wadsworth, O., will speak on "The Narrow Way."

We are becoming familiar with the organization of beneficiary societies within the church, but a denominational fire insurance company is sure to be a novelty to many of us. But the Congregational church of England has one. It insures about $17,000,000 of denominational (not private) property, with some two thousand policies. The profits last year amounted to about $4,400, of which $900 were distributed among the Congregational societies.

The editor of the "Herald of Light" says that Charles M. Sheldon "underwent days of depression and bitterness" because of the attacks on his book, "What Would Jesus Do?" for its apparent ignoring of the atonement. The same editor suggests a gentle criticism, somewhat in this strain: "Brother Sheldon, you have written splendid books. May God bless you; and now, when you write one again, please put a little more about the atonement in it. Your book is so helpful for those already in the way —now write a story to help those not in it."

Last week Prof. Howard Kriebel, of Perkiomen Seminary, Pennsburg, Pa., left for Germany to assist Dr. Chester Hartranft, of the Hartford Theological Seminary, in the preparation of an extensive history of the Schwenkfelders. These people are mostly confined to two fertile valleys in Pennsylvania, and their fellowship with the Mennonites there has been long and intimate. Their history has much in common with the history of our Mennonite forefathers.

Dr. Theodore Cuyler says: "There is a sadly large number of tongue-tied church members. They can talk fast enough elsewhere—in a social company or at the table or behind a counter in a store or a shop. They can use their tongues when they want to gain a customer or secure a bargain or a vote. It is only when a good word is to be said for their Master and his cause that their lips are sealed; or if they speak at all, it is too often in a formal and half-hearted fashion. The fuel they bring is only water-soaked wood or burnt-out cinders."

The "Clark Research Chair of Assyriology" has been created in the University of Pennsylvania. Messrs. Edward W. and Clarence H. Clark, for years interested in Dr. Hilprecht's researches at Nuffar, have given $100,000 to cover the expense of future explorations and to enable the results to be published. Dr. Hilprecht's great task at present is to investigate the great Library of the Temple of Bel which he unearthed at Nuffar, and publish the results. They are expected to throw much light on the Bible history and chronology. The doctor is again on his way to Assyria.

The Presbyterian and Reformed churches in Japan are united in a synod of seventy members called the Church of Christ. The oldest minister there is Masatsuna Okuno, a native pastor. Thirty-three years ago the opposition to foreigners and Christianity was so great that the missionaries crept in by stealth. The first inquirer was a man who wanted to learn English, and he became curious to know why foreigners dated every event from the birth of Christ. He wanted to know more about this remarkable man, Christ. Over 46,000 professing Protestant Christians in Japan is the present total.

Some New York ministers, when they read of Dr. Lyman Abbott's recent utterances in Chicago, flared up with righteous indignation. The Rev. James David Burrell, of Marble Collegiate church, of which Senator Platt is a member, was vigorous in his defense of the old Bible, and declared:

"It has become known for some time that Dr. Lyman Abbott is against every cardinal doctrine of the Christian religion. It has been recognized by all evangelical ministers that in reckoning with the enemies of the Bible, Dr. Abbott is counted in. There is not one of the fundamental beliefs of the Christian religion that he is now understood to hold. If there is such a thing as infidelity, Dr. Abbott stands for it."

Dr. S. R. Bridenbaugh, coalbaron George F. Baer's pastor in Reading, Pa., recently read a paper before the Ministerial Association of that city on "Some Needed Funeral Reforms." He insisted on less expensive caskets, less floral display, briefer services, as much privacy as possible and less ostentation in the grief of the relatives. Such a reform is sadly necessary; but a not inapt paper by the same clergyman should be read before a joint meeting of the coal capitalists and the Miner's Union on "Some Needed Coal Mining Reforms." It has just reached our ears that a certain Lutheran church in Pennsylvania, on account of the scarcity of coal has been compelled to change from weekly to bi-weekly services, and a certain union Sunday-school to close its doors altogether.

The Catholic people are beginning to read the Bible. A Bible society has been organized in Rome by the name of "The Religious Society of St. Jerome for the Diffusion of the Holy Gospels", after Jerome, the famous Latin translator of the Bible called the Vulgate. This Society has issued a new translation of the four Gospels and the Acts in a volume of 510 pages. Besides the Scriptures, the volume contains the chapter from Thomas a Kempis' "Imitation of Christ" headed "The Spirit in which Holy Scripture Ought to be Read"; a list of quotations from the Old Testament, a harmony of the Gospels, an index to the Acts, a map of Palestine, and other articles and illustrations. The book costs but about 4 cents in paper covers and 30 cents in cloth. 100,000 copies have been issued. The following notable words are from the preface to the book: "Let the gospel become, together with the other Scriptures of God, the pas-

ture of our souls, and under their sacred spell these shall indeed be nourished unto life. As it enters our homes there shall breathe there a new spirit of purity; the authority of parents and the subjection of children shall stand in new strength. The gospel shall lead in social questions among us, teaching the poor no longer to think themselves unhappy merely because they have less of this world's goods than the rich, and the rich to abound in the neglected duty of a discriminating charity, where heart and hand shall work together." Truly, light is breaking in upon the darkness!

A Kind Word.

A dear brother from one of our Oklahoma mission stations sent us the following:

Dear Bro. Allebach: — I must drop you a card and inform you that I am especially well pleased with what the MENNONITE brings under Items of News and Comment. I would like to see about half of the space of the MENNONITE given to such short paragraphs, telling in a few words what is going on among our people especially, and in God's kingdom in general. * * * * * The MENNONITE is a welcome visitor. May God bless you abundantly in this branch of His vineyard.

A kind word and a pat will do wonders with the most indifferent horse, and he will cheerfully pull the heaviest load. Editors are human — and of equine nature and susceptibility.

Echoes from G. Campbell Morgan's Bible Convention at Grand Rapids.

E. K. MOHR.

The MENNONITE has mentioned the twelve days that Rev. G. Campbell Morgan spent in Grand Rapids, Mich., and promised its readers some report of the helpful work of this great preacher of the wonderful gospel of the Son of God. Enough, now, that these services were simplicity itself in their message and conduct. It was a loving but fearless presentation of the old truths —largely for Christians. The afternoon meetings were wholly devoted to prayer — "Its Platform," "Preparation for Prayer," "The Pattern Prayer," "The Practice" and "The Privilege of Prayer". The evening sermons were on "Malachi, A Tract for Our Times," "Ye Are That Ye May Be" (based on 1 Pet. 2: 9), "Sanctification", and "The Holy Spirit". The pastors' hands, heads and hearts have been strengthened and the thousands that followed this clear and forceful presentation of truth, will, we believe, obey the command put by it upon the life.

One of the results of these meetings is a

BIBLE STUDY CLASS

under the direction of the "Young Women's Christian Association," the writer to lead in these Thursday evening studies. That others may be helped, and perhaps other such classes formed, we will report our work from time to time.

LESSON I.

A. PRELIMINARY.

1. Prayer. 2. Enrollment of members (getting a statement of their relation to Christ, by having each sign one of the following statements: (a) I *know* I am a Christian (b) I *hope* I am a Christian (c) I am not a Christian). 3. An explanation that the Lessons were to be a study of the Bible, and not a study about the Bible. That outside some brief supplemental work every evening, the topics would grow out of the experiences and needs of the class — inviting written questions and study suggestions from the members.

B. TOPIC: "PROFITABLE BIBLE STUDY."

1. The Reasons for Bible Study.
   (a) Life, 1 Pet. 1: 23.
   (b) Growth, 1 Pet. 2: 2; Acts 20: 32.
   (c) Service, 2 Tim. 2: 15; 3: 16, 17.

2. The Conditions of Profitable Study.

Spiritual, 1 Cor. 2: 14
Surrender, John 7: 17
Trust, 1 Thess. 2: 13
Unto Babes, Matt. 11: 25
Dig, Josh. 1: 8
You must Pray, Ps. 119: 18 Seek Jesus, Luke 24: 27

Lesson 2 will be upon 2 Tim. 3: 16. The advance work suggested to the class was to get out of the text what was possible and to develop the first statement through the *marginal references* only.

Grand Rapids, Mich.

Ten Things.

There are ten things for which no one has ever yet been sorry. These are:

For doing good to all.
For speaking evil to none.
For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For being kind to the distressed.
For asking pardon for all wrongs.
For being patient toward everybody.
For stopping the ears to a talebearer.
For disbelieving most of the ill reports.

Some Little Misses.

This Miss is unhappy—misfortune.
This Miss is not always honest —misappropriate.
This Miss is uncivil and ill-bred—misbehave.
This Miss wastes time and money—misspent.
This Miss should be shunned by the traveler—misguide.
This Miss gives unreliable information—miscall.
This Miss meets with ill-luck and delay—misadventure.
This Miss can destroy the peace of a nation—misrule.
This Miss is an uncertain correspondent—misdirect.
This Miss makes trouble wherever she goes—misdoing.
This Miss causes sorrow to her mother—misconduct.
This Miss does not value her friends—misappreciate.
This Miss is distrustful of human nature—misanthrope.
These three Misses are untruthful—misrepresent, misinterpret, misstate.

"A perfectly just and holy and good God is not the result of any induction. The presence of evil in the world, of pain and sorrow and sin, prevents us from arguing directly from the character of the creation to the character of the Creator. It is a bold and masterful solution to say that there is evil in the world, and yet that God is good—perfectly good, and that if we hold fast to the belief in His goodness, it will verify itself to us in spite of all appearances to the contrary. But such a belief could not be given by any of the methods of science, ancient or modern. It is a splendid venture of faith, a far-darting gleam of intuition shot through the gloom and tangle of existence, we may most surely believe at His instance and motion, Whom by His own help alone we can at all adequately search out and know."—SANDAY.

Our C. E. Topic.

Topic for February 1: DECIDE TO-DAY. Heb. 3: 7-13. (Christian Endeavor Day.)

MEDITATIONS.

Of all modern subjects which are being brought before the public for discussion and consideration there is none of such vital importance as the subject of our topic to-night. This subject outweighs all others in importance because it is not only for the welfare of mankind in this present perishable time, but it reaches over the grave into yonder eternity.

Though we cannot and shall not judge our fellowmen, yet if we closely observe the lives of the greater mass of the people, we must at once acknowledge that there are indeed a very great number even in this civilized and Christianized land who have not yet decided for Christ. "Some day I will become a Christian," is a very frequent expression among such who have not yet made their decision for Christ. Such people do not realize the uncertainty of time, do not realize that in the twinkling of an eye their lives may be in eternity when it shall be forever too late to decide for Christ. There is no time promised to us other than the present. We have no promise of any future time. Consequently we are most urgently admonished not to harden our hearts when we hear the voice of God calling us, but give our hearts to Him at once. There is danger and death in delay.

The night of the great Chicago fire the great Evangelist Moody held a meeting in that city urging all to give their hearts to Christ. Ten decided for Christ that night, of whom three perished in the flames.

To delay a matter only a moment may at times not seem to amount to much, but to delay deciding for Christ only for a moment may be just one moment too late and forever too late.

In so many various ways people pass from time into eternity quite suddenly. Great accidents happen daily where many lives are instantly lost. This should behoove us all to be quite positive of the fact whether we are truly saved. This is a personal question for everyone. I cannot decide for you and you cannot decide for me. It is a personal matter for every one. It is not enough to make up our minds that at some time we will give up serving mammon and decide for Christ. That will never save us. We must make up our minds firmly and then go and do it. We must be willing to rid our mind of all carnal desires and be willing to sacrifice all that is sinful and consecrate our entire lives to God's service. Then we will experience the witness of Christ's spirit within our spirit and will be willing to go where and do what he bids us. We will then not be satisfied with having decided for Christ ourselves, but we will do all that is in our power to help others to decide for Him also. Selfish desires and inclinations will no longer be ours, but we will do all in our strength to help to gain the whole wide world for Jesus.

May this Christian Endeavor Day be a marked day in God's diary as having saved many souls for Christ. But may we remember that before we can induce others to decide for Christ, we must decide for Him ourselves.

The Mennonite.

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Editorial.

According to the correspondence in this number from Sterling, Ohio, the Canton, (O.) congregation, probably because it is disbanding, presented 95 volumes to the Sterling congregation to constitute the beginning of a library. This was a thoughtful act. Many a congregation, whether disbanding or not, can in no better way manifest its fellowship with a sister church than by donating to the latter libraries and the like which it no longer needs.

When Missionary Ressler reaches America this coming spring, if he feels like giving missionary addresses on India and the needs of India (as he doubtless will), let our Conference churches likewise solicit his services and get the benefit of his experience. Our people as a whole are sufficiently ignorant of life and moral conditions in India to need genuine, first-hand information such as Bro. Ressler can give us. The more intelligence we can gain, the more freely our gifts are likely to flow. If Bro. Ressler is at all available, let us by all means engage him and greet him with full houses and sympathetic audiences.

Read "Denominationalism vs Christian Union", beginning with this number, by Dr. Teunis S. Hamlin, pastor of the Church of the Covenant, Washington, D. C. It is a sober, careful study of denominationalism, its causes and results, and the remedies proposed are by no means visionary or fanatical. Its five chapters will run through seven or eight numbers of the MENNONITE. We sincerely hope it will be universally read. Don't mind the length for once. Read it as you would a serial story in the "Saturday Evening Post" or a serial history like that of the Standard Oil Company in McClure's magazine. Whenever we see fit to publish anything lengthy, it is always when we think the subject matter warrants it.

For the second time since the MENNONITE started out on its weekly missions, has Bro. Joel Welty, of Fort Wayne, Ind., donated $25.00 toward its maintenance. It was he who several years ago wanted an English weekly as an organ of our Conference, and now that his wish has materialized he is proving his earnestness in the matter. In the same breath as we thank him for such substantial interest, do we also commend his example to others like him—for we believe there are others. Certainly in our different Mennonite communities and in the scattered, often isolated, corners in which the MENNONITE is read we can safely assume that there are at least a dozen enthusiastic well-wishers and patrons of the ideas embodied in the paper. These brethren see the necessity, practicability and successful future of an English church weekly. They see that future success will partly depend on such a periodical. Let this editorial make special appeal to them. May be it never occurred to these favorably-disposed brethren that a gift of five or ten dollars into the MENNONITE fund would be a powerful step toward the fruition of their own hopes. Their enthusiasm evidently has not thus expressed itself. Will they take it ill if we commend to them Bro. Welty's example? We are alluding to nobody in particular when we throw out this modest suggestion, but we hope that the very brethren who are rich enough, interested enough, liberal enough and Mennonite enough will be influenced by this editorial.

Dr. A. T. Pierson says it is a "burning shame" that the world is not being more completely evangelized by the professing church. He believes the facilities are here to do this, yet they are not employed. While, of course, the Scriptures nowhere bear us out in the assumption that the whole world is to be converted, it does expect the gospel to be preached in all lands "for a witness". All men are to have the opportunity to hear the gospel, at any rate, whether the majority subsequently accept or reject it. But why are the "marching orders" of our Lord not obeyed? Largely because of the materialism of our age, which has leavened the church. No sooner is there a little group of believers in a certain place than they think it necessary as soon as possible to build an imposing church edifice, and settle down to bodily comfort. Costly pulpits, cushioned pews, stained glass windows, groined arches, magnificent organs, towering steeples, masterly architecture drain the purses and the energies of the little flock; and when it is all complete, and all heave a sigh of relief and long for a little rest, then comes the question of missions. But missions should be first, not last. It was first among the early Christians, and that is one reason why they achieved such a marvelous record the first three hundred years of their existence. The early Christians had plenty of means, but they gave it up for charitable and missionary purposes, not for unnecessary finery and magnificence. It is our honest conviction that the world will not be evangelized until missions have become of greater moment to the church than church steeples and church furniture. If half of the money that was put into these luxuries last year had been put into the foreign mission treasury, hundreds of additional missionaries could have been sent out, thousands more of heathens, poor, orphans, lepers, etc., could have been materially relieved and spiritually cared for—and, better than all, a more profound missionary spirit would have been awakened at home.

Earnest Men.

These are the only men who count. They are the men who do the work, while the rest spend their time in endless discussion of what to do and how to do it, or in wondering why it was not done the other way. They are the men who cross the bridge when they get to it. They do not shrink from hard work or sacrifice. They know what it is to experience disappointments and set-backs, but they do not thereby lose hope or courage. Temporary defeat does not scare or finish them.

A beautiful example of earnestness is given in the conduct of the apostles in Jerusalem when they were imprisoned for preaching and healing in the name of Jesus of Nazareth. The angel released them and told them, "Go, preach all the words of this life"; and early the next morning they were teaching in the temple. No time was lost in using their freedom from bondage to the glory of God.

If we were all more earnest in our Christian confession, the world around us would not be so skeptical. More than half of us practically apologize for our faith by our silence. And often when others are stirring up the community and bringing sinners face to face with the eternal realities, we spoil much of their work by pretending to our indifferent friends that these brethren "are going to extremes". And yet what have we ever done to show in an evangelistic way that our faith was a thing of life, the most serious part of us?

Moody was an earnest man all through his life. What he believed he believed with his whole heart and being down to his finger tips. His faith in the power of the gospel was no beautiful theory, but a practical force to be continually applied. If the gospel was to be preached, he believed in preaching it, and he said so. He preached it in public and in private, in season and out of season. If prayer was to be the most powerful resort of a Christian in trouble, Moody was willing to test it to the utmost—and he prayed. When he was in mid-ocean on the steamer that was in danger of sinking, while everybody else was panic-stricken, Moody proposed that they hold a prayer-meeting. They were saved from a watery grave.

God uses only earnest men in His Church. The rest are worse than useless. They doubt more than they believe, they fear more than they hope, they profess more than they possess, they say more than they do. God cannot use this brand of men.

A Little Jaunt.

Editors wisely refrain from intruding their private affairs upon a long-suffering public. Still now and then a little account of personal experience may be helpful and well received.

Last Sunday we passed at Fort Wayne. The evangelist Wharton has been conducting gospel meetings there during this month. Four of the leading churches in the city united in engaging him and his singer, Horace Geiger, also of Philadelphia. Meetings have been held in the different churches. Last Sunday afternoon John V. Farwell, of Chicago, a man made famous by his past connections with Moody, and now in his 78th year, addressed a large gathering in the Masonic Temple. Dr. Wharton presided. His devotion to the cause of Christ seems as determined as his business methods. Fort Wayne is experiencing a revival, and many souls seem to be reached. Thousands of prayers are offered daily for the salvation of the lost. Dr. Wharton's talks are plain, earnest, practical, evangelical. Christ's work for the sinner is emphasized. He is especially severe on sins of believers like dancing, card-playing and the like.

The little Home Mission on 18 East Columbia St., under the faithful management of the brethren, Witmer and Amstutz, continues to hold its own. A little band of consecrated men and women are supporting the hands of the brethren. A children's class meets there every Sunday afternoon. The evening services are generally well attended and each time appeal is made to the unsaved. Testimony meetings are held, and men give glory to God for their salvation. Bro. Witmer believes in the power of prayer. Some time ago, in answer to his prayers, an unsolicited gift of ten dollars was handed him. Such a work demands our prayers and our assistance.

The jail-service in which we participated will never be forgotten. Bro. Witmer speaks to the prisoners every Sunday morning. As we entered the gloomy building and sat down in the stone-paved dining room, where the services are usually held, the frowning, massive walls, the great iron doors and the stern air of the officers filled us with a solemn awe. About twenty-five prisoners, most of them serving a short sentence for drunkenness and vagrancy, filed into the room and sat down on benches. Some of them were bright looking young men, who might have had tender-hearted mothers, who were clean and respectable of person and who could not but frequently feel a sense of shame at being in such a place. Others looked "tough", and seemed to care little where they were or what became of them. But all gave close attention to the message God put into our mouth. The turnkey was seated at our left hand while we were speaking. No learned discourse, no academic eloquence was in season here, but a direct, earnest appeal to the heart. Then, if never before, we felt it necessary to depend on the Holy Spirit for the fit word. We had to speak from the heart. May it please God to change the life of each one of these unfortunate victims of sin, my brethren, and make of them vessels of honor!

At the close of the services, lasting precisely an hour, the poor fellows filed back again into the bare, lonesome corridors and into their unhomelike cells. But they might be happy even there. They might read of the experiences of Paul and Silas in the Philippian dungeon, of Peter in the Jerusalem jail, of John Bunyan in Bedford jail. God is present also in a jail. These prisoners ought to realize this. Since then we are praying more for those that are bound.

What were once exclamations and slang words develop into the profane words that are so plentifully heard on every hand. Parents should instill into their children the right use of the English language, for the nursery is often the birthplace of slang and the cradle of profanity. God hurls his denunciation at slang as much as at profanity.—Rev. Dr. Frank De Witt Talmage.

Correspondence.

BEATRICE, NEB.— On Sunday, January 18, a number of young people assembled at the Beatrice Mennonite church, after Sunday-school hours, under the leadership of Bro. Herman Wiebe, with the view of organizing a Christian Endeavor Society. Eighteen persons gave their names as active members, and the organization was launched under the following officers and committees: President, Rev. Herman Wiebe; vice president, Gerhard Wiebe, sen.; secretary and treasurer, Herman A. Penner; program committee, Sam D. Ruth, Emilie Hamm, Rev. Herman Wiebe; soliciting committee, Cornelius J. Claasen, Helena Jansen, William Wiebe; music committee, Magdalene Wiebe, Helena Jansen, Sam D. Ruth; mission committee, Gerhard Wiebe, Katie A. von Steen, Johanna Wiebe.

It was decided to hold meetings every two weeks, beginning February 1st.

WAYLAND, IA. There has been much sickness in and around town. This morning the news reached us that Mr. Jacob Steffin, a young man engaged in well digging, while down in the well at work, found that the gas was becoming too strong for him and called to be drawn up, and when part way drawn up he lost his hold and fell to the bottom of the well, which was 30 ft. deep, and broke his neck. This was meeting death at very short notice. Let us watch and pray for we know not when death shall suddenly approach us.

Monday morning, Jan. 26, Bro. Musselman left for Bluffton, Ohio, to visit the C. M. College, where he will be a partaker in the celebration of the Week of Prayer. We hope that many may unite with the brethren in prayer.

Our Sunday-school last Sunday was well attended, as well as the church services.

If our Sunday-school and Endeavor Society keep on numerically increasing in the future as they have in the past month or two, they will have increased at a good percentage by the end of the year.

STERLING, O.—The brethren at Canton, O., kindly remembered us with a fine library consisting of 95 volumes, to which a few more have been added since it has been placed in the church. This gives us a very good start for obtaining a nice library. We certainly appreciate the gift, and are thankful for it. It will be open after February 1st to any one who wishes to read a good book. Miss Anna Liechty has been appointed librarian.

Denominationalism vs Christian Union.*

REV. TEUNIS S. HAMLIN, D. D.

I. DENOMINATIONALISM; ITS ORIGIN AND HISTORY.

"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. i. 10.

The current census(11th)reveals the fact that there are one hundred and forty denominations of Christians in the United States, not to mention various independent congregations. Who believes that this is right? Who believes that the Lord wants it so? Who believes that the cause of religion is advanced—is not rather immeasurably impeded—by such a state of things? Why, then, does it continue? and how has it come to exist? I want to speak of Christian Union, but these preliminary inquiries are necessary to clear the way.

The seeds of division in religion, as in other matters, exist in human nature. Given favorable conditions, and schisms arise by spontaneous generation. Men *think* differently; hence they divide in doctrine. They *feel* differently; hence they divide in worship. They are ambitious, jealous, self-seeking; hence they desire to exercise leadership, and will do it even at the cost of discord. They love the great cause of Christ sincerely, but not profoundly enough to forego opinion and taste and office for its sake.

We see this even during Christ's earthly ministry. When he said that eternal life is possible only in such union with him as is implied in the digestion and assimilation of food, many of his disciples said: "This is an hard saying; who can hear it?" and they "went back, and walked no more with him." (John 6: 60, 66). The ten were indignant at James and John when they presumed on the favor that Jesus had shown them to ask the two chief places in the expected kingdom. (Matt. 20: 20–29.) At the last supper, under the very shadow of the cross, they all contended for precedence. (Luke 22: 24–30.) Such things the Master suppressed by his personal influence. Bickering and ambition yielded to their love for him. And they were so chastened by his death, as well as so exalted by the effusion of the Holy Spirit, that for some time complete harmony prevailed. The first council, in the year 50, was entirely peaceful, and James presided, apparently, by general consent. But, within two years, Paul and Peter had serious trouble about circumcision, (Gal. 2: 11), and Paul and Barnabas had such a "sharp contention" about Mark, that they could no longer labor together. (Acts 15: 36–41.)

Five years later, A. D. 57, Paul wrote his first letter to the Corinthian Christians. As soon as he gives the customary salutation, and commends them for their intelligence, their generosity, and their testimony to Christ, he goes at once to the subject most upon his heart, their lamentable dissensions and divisions. The Church has been in existence only some three years, and already there were four parties in it, naming themselves after Paul, Apollos, Peter and Christ. Here, at the very beginning of Christianity, we have the fruitful cause of divisions in the Church, viz., adhesion to human leaders to the extent of putting their names in place of the name of Jesus. This, the apostle unqualifiedly condemns. With beautiful delicacy he says nothing of his fellow-laborers, but sharply asks: "Is Christ divided? Is he the Savior of only a part of the Church! Or, if you each claim him, do you take him as only your partial, instead of your sole and complete leader? Do you put me on a level with him, or even above him? Was Paul crucified for you? or were you baptized into the name of Paul? What right, then, have you to call yourselves Paulists, when the only name that can express your indebtedness to the Savior, and your union with him, is *Christians?*"

A careful reading of this letter will show you that, under various aspects, this is its primary theme; a secondary one being the danger of falling back into the licentious practices of their Greek heathenism. The second letter, written a year or so later, declares that his reproofs had been effectual. He did not regret that his first letter had made them sorry, for they had sorrowed after a Godly sort, and had repented, and had purged themselves of the sin of schism. (2 Cor. 7: 8–12.)

But the same sin found a place in all the Apostolic churches. Every Epistle abounds with warnings against false teachers, who tend to lead them away from their unity in Christ. There are Judaizers that preach a reactionary Gospel, and insist that all must enter the new economy through the old. There are legalists that subordinate the Gospel to the law. There are those that join the Sadducees in denying the resurrection, and those that out-Pharisee the Pharisees, declaring that the resurrection is past already, and thus overthrow the faith of some. Each

*With the kind permission of Dr. Hamlin, we now begin to reprint his excellent little book bearing the above title. It presents many facts we ought to know and consider. May it prove a blessing to many!

of these theorists finds people to espouse his theory, and to call themselves by his name. No Church escapes their disintegrating power. That at Philippi was probably the purest and most spiritual that Paul founded, yet he had to appeal to them most solemnly, in the name of Christ and of the spirit, not to do anything through strife or vain glory; (Phil. 2: 1-3), to avoid murmurings and disputings; (Phil. 2: 14), he even beseeches two of their good women, by name, to be of the same mind in the Lord, and entreats his true yokefellow—probably the pastor—to help them not to quarrel! (Phil. 4: 2, 3.)

The general epistles have the same tenor. James cries out against the divisive power of the tongue. Peter urges submission to authority in Church as well as in State. John pleads for brotherly love with his unique and exquisite tenderness. All feel the perils and fear the disastrous effects of dissensions, and raise a common voice of warning against it, of entreaty to Christ's people to be at peace among themselves, (1 Th. 5: 13), to keep the unity of the Spirit in the bond of peace. (Eph. 4: 3.)

Time will not permit me to trace in detail the divisions that arose subsequently to the Apostolic period. The great rupture between the East and the West —between Greek and Latin Christianity—is the most noteworthy. Theologically, the occasion of it was most inadequate; indeed, was ludicrously infinitesimal; the addition of a single word to the Nicene Creed, declaring that the Spirit proceeds from the Son as well as from the Father, a matter about which the Scripture nowhere authorizes us to speak dogmatically. But the separation was more political than theological. Rome and Constantinople were jealous of each other. Each wished to be supreme. Each preferred supremacy over a part of Christendom to a secondary place within the whole. Hence, the schism that remains unhealed to this hour.

Then came the Protestant Reformation. Historians differ as to its causes and its essence; but these two elements at least were in it, a revival of piety, and an assertion of the right of private judgment. Christendom was released from the tyranny of the priesthood, which, from its central authority at Rome, had been able to enforce an external uniformity. State Churches were an immediate consequence. Separation of Church and State followed. As freedom increased, a disintegrating tendency developed. *Only* developed; not, was created; for it had long existed, but had been suppressed. The Bible in every man's hands meant that every man would have his own opinion of what the Bible teaches. Liberty of worship meant the exercise of all diverse tastes as to the form and mode of worship. Authorities in both Church and State took alarm, and attempted to suppress dissent and to compel uniformity. It was all in vain. The Inquisition in Spain and Italy, and the Court of High Commission and the Star Chamber in England, were alike ineffectual. They only fixed the determination of the people to maintain their freedom.

(TO BE CONTINUED.)

The Sunday School Lesson.

Subject for February 1: PAUL AT ATHENS. Acts 17: 22-34.

GOLDEN TEXT: He preached unto them Jesus and the resurrection. Acts 17: 18.

TEACHING POINTS.

The topic of Paul's sermon at Athens is The Unknown God. The heathens did not know God because sin had blinded their eyes. See 2 Cor. 4: 4, 6. Only the pure in heart can see God. The heathens originally knew God, for creation spoke loudly to them of His existence and attributes. But human vanity and imagination and unbelief obscured Him, and they fell into idolatry. Rom. 1: 20–22, 28. To know God really is to know Him spiritually and this reaches its highest point only in spiritual worship. Phil. 3: 3. John 17: 3.

God must reveal Himself—He cannot be discovered. Job knew this. "Canst thou by searching find out God?" is the question in Job 11: 7. Paul said to the Athenians, "Him *declare* I unto you." He did not try to prove God to these wise Athenians. They had tried it for centuries and failed. Wisdom cannot find God. God reveals His counsels, not to the wise and prudent, but to babes, to those who place no dependence whatever on learning and reason. Matt. 11: 27. This does not say that the heathen should not seek God, and see witnesses to Him in nature and providence (see vv. 26–28). But a full and sure knowledge of God is obtained only through Jesus Christ, who revealed the love and gracious character of God. He was "God manifest in the flesh."

God is not like anything we can see, for He made all things (21, 24). There is evidence of mind in nature. If you should find a watch in the desert, even though it should be a thousand miles from any human habitation you would conclude that some intelligent person made the watch. So you can conclude with regard to nature. It shows design, and implies the agency of a personal being and an intelligent being. Isa. 6: 1; 57: 15; 66: 1.

God also made life and breathed into man the breath of life (vv. 25, 26). In Him we live and move and have our being. He also sustains life. He determines national history, controls the rise and growth and destiny of nations (26). He was Nebuchadnezzar's king and when Babylon's cup of iniquity was full, it fell. The decay of the Roman Empire was God - ordained. The United States is permitted to be what it is by His wise providence. And He knows what our end as a nation shall be.

"He hath made of one blood all nations." The Southern whites do not like to believe that the same blood as flows in their veins flows also in the despised colored man's. Indian, Australian, Hindoo, "heathen Chinee"— all are God's offspring and therefore blood - relations. This thought ought to quicken interest in missions.

Christians are in a special sense the offspring of God. The believer is begotten of God. 1 John 5: 1; 1 Pet. 1: 3. He is born of the Word of God and the Spirit— a great mystery but true nevertheless. We have many instances of it.

Having such a God, how can we shut Him up in a temple and say He dwells there and there only? How can one place be more sacred than another? See v. 24. He is present in the jungles of India, the everglades of Florida, the desert of Sahara, in mid-ocean, in ice-capped Greenland just as surely as in Westminster Abbey, in the Fifth Avenue church, New York, or in the cities and sacred spots in the Holy Land. Spiritual worship on an ocean steamer or a desolate island is just as acceptable in His sight as though engaged in in your neat little home church.

Having such a God, how can we give Him anything, as though He were in any sense dependent on us? See v. 25. We cannot make Him richer than He is. He does not need us. It is His grace, not His need, that calls us. He could send Gabriel from heaven to preach the gospel, instead of employing men to do it. His grace calls us to service as well as to salvation.

Idolatry is so sinful because it lowers the almightiness, the all-sufficiency and the majesty of God, by comparing Him to a creature. Such a small God cannot but react on the moral nature of men and make them small. Rom. 1: 25.

Since Christ a new message is delivered to the world—repent (vv. 30, 31). Nature and providence have been supplemented by a new revelation — Jesus Christ. The question now is, not what will you do with nature's lessons, but what will you do with Christ. This calls into existence a new sin—unbelief in Him. "Of sin because they believe not in me," said Christ. Therefore all preaching is of necessity preaching Christ. This Christ died for the sins of the world, and we must believe in his work of atonement. His resurrection from the dead must be believed, else the world would be asked to own a dead Saviour, and we would have no assurance that the atoning work of Christ was acceptable to God. Our salvation by grace would have no eternal guarantee.

Having risen, Christ will be judge (v. 31). "The resurrection is a witness to the saved of salvation accomplished, to the unsaved, of judgment coming." He must judge because He suffered. This will take place on the earth. See Matt. 25: 31–46. Believers will be judged before the judgment seat of Christ, "in the air"; all the rest on the earth.

Christ's resurrection is an established fact. See the proofs in 1 Corinthians—Peter, James, the twelve, five hundred at once, Paul—all saw him. His coming again and his tribunal, and millennial reign are certain. The only safe course for you is to repent and believe.

Marriages.

HUMPHREY—KINNEY.—In Philadelphia, Pa., on January 22, 1903, at the home of Harvey W. Shelly, by Rev. N. B. Grubb, Howard L. Humphrey to Miss Kathryn Wolverton Kinney, both of Philadelphia.

BUEHLER—JONES.—On January 17, at the home of the officiating minister, by Rev. N. B. Grubb, Charles F. Buehler to Miss Elizabeth Hermine Jones, both of Philadelphia, Pa.

Deaths.

RICHENBACH. — In Philadelphia, Pa., on January 16, at the home of her daughter, Elizabeth Richenbach, nee Bergey, aged 70 years, 2 months, and 19 days. Funeral services were conducted on Sunday, Jan. 18, by Rev. N. B. Grubb, assisted by Rev. J. E. Granley. Interment was made the following day at Line Lexington Mennonite Meetinghouse, where the services were conducted by N. B. Grubb, assisted by Rev. James Stein, a nephew of the deceased.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 606. [a] Jerig. 6. 22. 1 Sam. 4. 5. 2 Kin. 7. 6. [b] or, supplosion. [c] Ch. 4. 26. Nah. 3. 2. [d] Zeph. 1. 12. [e] Heb. stood.

10 [c]Cursed *be* he that doeth the work of the LORD [d]deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ [e]Mo'-ab hath been at ease from his youth, and he [e]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

Terms of Canal Treaty.

WASHINGTON, January 24. — The canal treaty between the United States and Columbia has been signed and sent to the Senate. Its terms are satisfactory to this Government and it is believed it will be ratified. Columbia demanded a lump sum of $10,000,000 and $650,000 a year after the expiration of nine years, regarded as period of construction. By the treaty it is provided that the United States is to pay $10,000,000 in cash, and after the expiration of nine years is to pay an annual rental of $250,000. There is to be no new rental to be agreed on at a future date or to be arbitrated in case of failure to agree, which was an objectionable part of the plan in the protocol.

The lease of the strip of land to be used for the canal and for canal purposes is practically made perpetual, the provision on this point being that the first lease shall be for 100 years, and renewable thereafter in terms of 100 years, at the pleasure of the United States. The strip is to be ten kilometers, or about six miles in width and over the territory the United States will have police and sanitary jurisdiction, although it is explicitly specified that Colombia does not surrender sovereignty over it.

The United States is to have the privilege of free importation of vessels and material to be used in the construction of the canal. It is also given the right to improve, use and protect harbors at both the Atlantic and Pacific ends of the canal. The grant is made exclusive to the United States, and no taxes or rentals are to be charged in addition to the gross sums of $10,000,000 cash and a quarter of a million dollars annually.

1,500,000 New Methodists.

CHICAGO, January 21.—More than 1,500,000 people have been received into the Methodist church in the last four years. This fact, not generally known, even among the most earnest workers and stanchest supporters of the church, is to be made the subject of much rejoicing among the people of that denomination during the coming year.

The Northwestern Christian Advocate, in its issue of to-day, makes several suggestions to carry this evangelistic work even further. It suggests that at the meeting of the bishops this spring they appoint a commission similar to the twentieth century commission appointed at their Springfield meeting, November 1, 1898, whose duty it will be to arouse the church to evangelistic action, as the twentieth century commission aroused it to financial action.

Southern Whites are Sore at the President.

WASHINGTON, January 24.—Southern Senators and Representatives held little indignation meetings all day yesterday at the Capitol. The subject under discussion was the presence of several negro men and women at the White House reception in honor of Congress and the judiciary, Thursday night, a circumstance which caused several Southern men, nearly all of whom are members of Congress, to leave the mansion in a huff.

This incident and the facts which led to it were all-absorbing topics of comment, and indignant interviews with Southern Senators and Congressmen are being sent out to newspapers in the Southern States.

The negro guests were John C. Dancy, recorder of deeds of the District of Columbia, and his wife and daughter, who accompanied him; Judson Lyons, registrar of the Treasury, and six or eight other negroes, men and women, whose names are not known.

Officials at the White House declined to give the names of the negroes who were present, but it was explained that they were Federal officeholders in Washington, with members of their families, and that they were invited, according to custom. It was said at the White House that the families of negro officials of the Government in Washington are always invited to the State receptions.

The colored guests had a lonesome time of it at the reception. After they had shaken hands with the President and had passed into the east room, they stood for some time in one corner of the apartment, talking among themselves, but not mingling with the white guests. They were as inoffensive as possible, even from the point of view of sensitive Southerners, but there was a good deal of comment, and several southern Congressmen got mad and hastily left the house.

Sacredness of Marriage.

NEW YORK, January 23.—Bishop Burgess, of the Protestant Episcopal diocese of Long Island, made an address at the annual dinner of the Church Club, last night, in which he commended the attitute of the Roman Catholic church on the divorce question.

The bishop said: "The Roman Catholic church has stood like a bulwark against divorce. It has stood for the inviolability of the marriage tie and the unity of the home. Because of that it is in the world to day one of the greatest forces for progress and for Christianity.

"Our prayer-book says one thing, and that thing is all right; but our canons tell quite a different story. The great work of the Protestant Episcopal church is to harmonize prayer-books and canons. When our canons declare that communicants in our faith once married are married for life, then the Protestant Episcopal church will have done what it ought to do for the cause of civilization and the cause of Christ."

The bishop said the young people of to-day grow up with the idea that there is nothing binding in the marriage tie, and that it can be broken almost as soon as assumed.

Foreign.

ANGLO-GERMAN WAR WITH VENEZUELA.

FORT ST. CARLOS STILL HELD BY GARRISON.

MARACAIBO, Venezuela, Friday, Jan. 23.—A boat with a representative of the Associated Press on board, which was sent from here to Fort San Carlos, returned to Maracaibo at 11 o'clock this morning, bringing the news that the German warships had not shelled the fort since Thursday night. When the boat left San Carlos the German cruiser Panther was the only war vessel in sight. She was about one mile from the bar. The village of San Carlos, consisting of eighty houses built of wood and straw and inhabited by about 250 fisherfolk, was totally burned as the result of having been set on fire by the explosion of shells from the warships.

The garrison at San Carlos, numbering 239 men, was still holding the fort when the boat left the island. As the walls of the fort are low and near the water line they are still in good condition, except on the seaside. The Panther, on Thursday, tried on two occasions to pass through the channel in front of the fort, but desisted from so doing, probably owing to the danger of navigating those waters.

Poor Will Go to Church if the Building Is Dark.

LONDON, January 26.—The holding of religious services in absolute darkness, just begun in London, has proved succesful. The experiment has justified the belief of the Rev. C. J. Parker, vicar of St. James's in Clerkenwell, that poor people will go to church if their neighbors can not see their shabby clothes.

His congregation numbered about two hundred. It was composed chiefly of women and girls, the wives and daughters of small shopkeepers and poor working folk.

They came from the maze of dimly-lighted, dreary streets surrounding what is still cheerfully called Clerkenwell Green.

A white sheet was hung across the eastern end of the church. Only two electric lights were used at the door. At 8:30 o'clock the vicar, with his violin, emerged from the vestry leading a procession of young men and women with stringed instruments.

They took chairs in the circle. The curate in the gallery worked the lime-light machine and threw the music of the orchestra on the screen. The vicar then struck up and the organ chimed in.

The hymns, their tunes, the magnificat, the nunc dimittis, the prayers and responses were all thrown upon the screen. The congregation, instead of poring over badly-printed books, stood up and caroled their best. Colored pictures illustrated the vicar's remarks.

Fifty-Two People Burned to Death.

LONDON, January 27. — Fifty-two insane patients were burned to death at the Colney Hatch Asylum this morning. The outbreak occurred in the Jewish wing of the institution. The flames spread with great rapidity, and before they could be got under control five wooden buildings, including dormitories and the doctors' apartments, were gutted.

All the efforts of the officials were directed to removing the insane inmates, but the latter became wild with excitement and so panic-stricken that not only were they unable to help themselves, but greatly impeded the operations of those trying to save them.

There were nearly six hundred women in the burned annex at the time the fire was discovered, and most of them were safely transferred to the main building, which was uninjured. Some, however, escaped and are at large.

The officials admit that fifty bodies have been recovered. All the victims were lunatics. Their charred bodies presented a horrifying spectacle. The asylum was besieged by anxious relatives and friends of the patients, who arrived from all quarters.

The nurses had a terrible experience in trying to assist the insane people who were so panic-stricken that they had literally to be driven to a place of safety. The corrugated iron roofs of the dormitories and the bedsteads of patients were melted by the intense heat. Some of the lunatics were burned in their beds and the charred bodies of others were found huddled together in corners, while groups of partially consumed bodies on the site of the corridors showed that many persons lost their lives and sacrificed those of others in their frantic efforts to force a passage through the flames to the main building. All the victims were women.

Col. Arthur Lynch Sentenced to Die for Treason.

LONDON, January 23.—Col. Arthur Lynch, member of Parliament from Galway, on trial for treason, was found guilty to-day and sentenced to death. Colonel Lynch was charged with fighting with the Boers and against the British forces in the late South African war.

Arthur Lynch was born at Melbourne, Australia, where his father was a successful civil engineer. Wnning a diploma in engineering with high honors in the University of Melbourne, young Lynch went to Heidelberg to finish his engineering studies, and while there dipped into literature. At the outbreak of the Boer war, he was sent to the front by the London Express.

Working his way to Pretoria, Lynch resigned his position and enlisted in the Boer service. He raised a regiment, and fought in the bloodiest battles of the war. His command was cut to pieces soon after the relief of Ladysmith, and although Lynch was always in the front, he came through in safety.

The story of his deeds coming to the ears of the men who had once rejected him in Galway, they were stricken with remorse, and at the first opportunity elected him to Parliament. When he left South Africa he did not go to thank the Irishmen, for the excellent reason that the treason charge was hanging over his head.

He went to Paris and then to New York. But his spirit rebelled against the thought he could not go to British soil without fear of arrest, and afraid of nothing, Lynch heralded his coming, crossed the channel from France, and submitted to arrest.

LONDON, January 27.—The sentence of death passed on Col. Arthur Lynch, who was found guilty of high treason, on Friday last, has been commuted to penal servitude for life.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, FEBRUARY 5, 1903. No. 9.

Don't Begin.

Don't begin to grumble;
Don't begin to fret;
Things, maybe, are tiresome,
They'll be brighter yet!

Don't begin to fancy
Yours a grievous load;
There's a bigger burden
Just across the road.

Don't begin to worry
Over what "they say;"
Take your task and do it,
That's the better way.

Don't begin to envy;
Jealousy is blind;
Keep the smiles before you,
Fold the scowls behind.

Don't begin to wander
From the narrow road;
Those alone are happy
Who can walk with God.

Downward, ever downward
Falls the slope of sin;
Stopping is not easy;
Therefore don't begin.

—Selected.

Items of News and Comment.

China has 100,000 converts and 2700 missionaries.

Peter Jansen, of Jansen, Neb., has become a member of the Bethel College corporation.

A Bible Society in Paris last year sold an average of 750 Bibles every day for six months.

Rev. A. M. Fretz has been made president of the Souderton district of the Montgomery Co. S. S. Association, Penna.

Rev. N. B. Grubb will have charge of the Mennonite Rally at the C. E. Convention to be held at Denver, July 9—13.

Missionary Epp, stationed at Oraibi, Arizona, writes that he is now able to speak the Hopi language, with many mistakes.

Missionary Kroeker writes that on Christmas evening 80 India children and 70 old people were present at the Christmas service.

President Roosevelt contributed $100 to the "Christian Herald" fund for the relief of the 400,000 famine-stricken Finlanders.

An Exchange tells the story of a Missouri farmer who gave his son 80 acres of land with the remark: "My son, I believe I am a better father in giving you 80 acres than if I sent you to college to smoke cigarettes and learn to play football."

Dr. S. S. Haury, whose present home is Vienna, Austria, was very sick during the Christmas holidays, but has again recovered.

Abraham Neufeld and Aaron Zacharias were selected as ministers in the Eigenheim church, near Rosthern, Sask. Cornelius Sawatzky was chosen deacon.

Our missionaries in India are compelled to provide themselves with wardrobes in order to resist the ravages of the white ants, which greedily devour clothing.

Miss Florence Shelly, daughter of Rev. A. S. Shelly, of Bally, Pa., has organized a singing class in the home church. The first meeting of the class occurred last Saturday evening.

Rev. Wm. H. Grubb, of Philadelphia, contemplates studying at Perkiomen Seminary, Pennsburg, Pa., this spring, and is now taking a course of studies under Rev. A. S. Shelly. It is likely the Bible course prescribed by the Eastern District Conference.

The Bible Conference at the C. M. College last week was very successful. The attendance was liberal and the talks by Rev. S. D. Gordon highly appreciated. The trustees also held a meeting during the week and on Wednesday were given a reception by the faculty and students. The attendance at the college now reaches 52.

The following piece of news is clipped from an exchange: Rev. H. S. Gottshall was agreeably surprised by the East Swamp Mennonite congregation Penna., on Sunday. At the close of the services he was presented with a horse blanket and a lap blanket by the congregation and the Sunday-school. The presentation speech was made by the Sunday-school superintendent to which Mr. Gottshall replied thanking the donors for their kindness.

Let no one be deceived by the smooth talk of the Mormon propagandists now trying to make proselytes all over the country. Miss Elizabeth Dickinson, of New York city, who a year and a half ago forswore her Christianity and adopted the Mormon faith, has written the following: "Under the doctrine of spiritual marriage the Mormons hide lives of licentiousness more awful than that which we see among the most abandoned in our city." And yet Mormonism is said to be growing even in distant Switzerland.

Rev. S. F. Sprunger, of Berne, Ind., had the sad misfortune on Wednesday of last week to slip and fall heavily upon his back in his yard, resulting in the dislocation of his hip and serious injury to the ligament. He will be laid up probably five weeks, and will never again enjoy the full use of a sound limb. This mishap, following so soon upon his recent eye trouble, seems, from a human point of view, "hard luck", but God mercifully overrules all evil "for good to them who are the called according to His purpose." The brother has the assurance of our sympathies and prayers.

Here is a good story with a good moral. A man went to a sales stable to buy a fast horse. They showed him a number of good horses, telling him what they had done in the past. He shook his head. Then they showed him some promising colts, telling what they would do in the future. He still shook his head. Then they asked him what in the world he wanted. He answered, "You have shown me some good 'have beens'—and you have shown me, some good 'will-bes'—I don't want them—what I want is a good 'is er'". God wants us all to be is ers.

The Foreign Mission Board has just taken an important and what may become a far-reaching step. It has instructed Missionary Penner in India to take care of the lepers that come to them for help, and in case "The Mission of Lepers in India and the East" (the headquarters of which are in Edinburgh, Scotland) sees fit to erect a leper asylum at Champa, Bro. Penner shall be the superintendent of the asylum. The above society erects all necessary buildings, provides for the maintenance of the institutions, and, when necessary, pays the workers. It insists upon two things: that the superintendent or worker at such an asylum tries to win the lepers for Christ, and that in case he resigns his position, he is at once succeeded by another. In case the asylum materializes, missionary Penner is expected to give instruction to the lepers twice a week.

H. P. Krehbiel, of Newton, Kan, statistician of the General Conference, has completed his statistics for the period, 1899–1902. It contains the reports of 69 congregations, five congregations not having reported. There are congregations in 13 states, besides those in Oklahoma and Ontario. Kansas leads off with 23, Pennsylvania follows with 17. Oklahoma has 6 and Ohio 5. All the other states have fewer than five. The great majority of the congregations have made numerical gains. A few have held their own and no more. 9 have regressed instead of progressed. The total membership in all together is 10,420, a gain of 1203 since 1899. 19 of the 69 reported have both German and English services, 8 have exclusively English, and all the rest have exclusively German. Over $15,000 have flowed from these churches into the foreign mission treasury—somewhat over $5000 per year. There are 80 Sunday-schools with 8228 members, 32 Young People's Societies and 37 Sewing Societies.

Over 400,000 communicants were added to all the denominations last year, according to Rev. H. K. Carroll's estimate as published in the New York "Christian Advocate". Less than half as many were thus admitted into the churches in 1902 than in 1901. But this is owing to the fact that in 1901 the Catholic church had such a large accession to its ranks. The M. E. church, with a present membership of 3,000,000, gained most of any Protestant church—in the United States over 35,000. Next to the M. E. church in numerical gains for 1902 are the Lutherans, Baptists and Presbyterians. The Mennonites (12 bodies!) are credited with 59,274 communicants, 673 churches and 1,112 ministers. The New York "Independent" thinks "there are two many denominations, and the smaller ones ought to gravitate to the larger ones, and the larger ones

ought to gravitate together. This is the most important ecclesiastical work of the next decade or two." The Chicago "Interior" remarks as a conclusion of its study of these statistics: "Any church not built upon the divinity of Jesus Christ is built of perishable materials; and any church that does not honor the Word of God falls into inevitable decay."

Some Mennoniana.

Professor Wedel, in his review of Dr. S. Cramer's article on "Menno Simon" in the third edition of Herzog's Real Encyclopedia, believes that the renowned German historian has brought to light some new facts bearing on Menno's life and faith. Among these latest conclusions as to the reformer are the following: The date of his death is not absolutely certain. His mind was occupied with infant baptism before the execution of Sicke Snyder in 1531. His peculiar views on the incarnation of our Lord were not introduced into his sermons, where he always confined himself to the simple statements of Scripture. His official fidelity, his mastery of a popular style in his writings, his humility and his low estimate of his own word are mentioned as worthy of special praise.

But he likewise had his weaknesses. He remained in the Catholic church for a long time against his convictions. In his controversies, he was too passionate and not impersonal enough—too radical in condemning views opposed to his own. He was vacillating in his convictions. On his death-bed he repented of having sanctioned the marriage ban, and his farewell words to a friend were: "Don't be a slave of men, as I have been."

He laid no stress on the form of baptism. Baptism seemed to him the least of God's commandments. He spoke of it as "this little handful of water." The idea of immersion never crossed his mind. New birth, not baptism, was a Christian's badge.

Calvin's impression of Menno was not very flattering: "Nihil hoc asino posse fingi superbius, nihil petulantius hoc cane", which being interpreted means: "Nothing prouder than this ass, nothing more presumptious than this dog can be imagined." Truly these reformers believed it a superior virtue to season their speech with salt—and pepper.

Keswick Teaching.

The two most famous men identified with the Keswick movement are F. B. Meyer and Andrew Murray. Both of them are too well-known to need much of an introduction. Mr. Murray's great theme is prayer and how to pray.

The greatest idea for which Keswick stands is practical sanctification. Keswick teaches that the Christian life ought to be a life of victory and not of defeat; a life of continuous victory, not of common defeat and occasional triumph, but a life of victory all through. Christ is conquerer, and we overcome through Him.

Keswick teaches that God is able to give exceeding abundant grace to every soul. 2 Cor. 9: 8.

God is able perfectly to keep a man. Jude 24. The word in the original is stumbling. There never was a stumble we made in our Christian experience that we might not have avoided.

The following is Mr. Meyer's definition of Keswick teaching:

1. To distinguish between our standing in Christ and our own personal experience.
2. To urge entire consecration. Rom. 12: 1–2.
3. Salvation from known sin.
4. Filling of the Holy Ghost, received by faith.
5. Growing appropriation of the fulness of Christ.
6. Anointing for service. 1 John 2: 27.
7. Heart rest. Matt. 9: 27.
8. Perfect love. 1 John 4: 8.

Personal Work in Revivals.

Every revival effort must be accompanied by personal work. Much of the best fruit is handpicked. Andrew and Philip enjoyed the distinction among the apostles of being the personal workers. They were out in the crowd seeking and bringing men to Christ. Andrew brought Peter and the lad with the loaves and fishes. Philip brought Nathanael, and Andrew and Philip introduced the Greeks who desired an interview with Jesus. These are the people who count in the local congregation, and in the revival.

The pastor must do a vast amount of visiting before and during the revival season. A personal talk in the quiet of the home will, as a rule, accomplish more good than a sermon at long range. Here he can press the duty of the Christian life, and the person under consideration can unburden the heart as they can not do in the more public service. Most persons are too timid or too proud to be spoken to in the presence of others, and possibly, will resent it. This they will not be likely to do in a face-to-face talk in the home.

Seek an opportunity or make it convenient to call upon men in their places of business. A little chat, an invitation, or an encouraging word may be the starting-point toward a better life.

Parents should do their utmost in revival seasons to bring their children into the fold. Speak to them earnestly and lovingly. Admonish them in tears and prayers. Pray with and for them. Do not leave this for the minister. If you have lived as you should, no one will have a greater influence than the parent.

Brothers and sisters can do much to bring their loved ones to Christ. A young candidate for the ministry, in his examination said, "It was my sister's tears that broke my heart."

The Sunday-school teacher should do much special and personal work in the revival. "My class for Jesus," should be the constant prayer. Then suit the action to the prayer. Pay your scholars an especial visit. Write them a personal letter, and tell them how much you long for their salvation. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—F. C. Berger, in Evangelical Messenger.

Bible Study Class.

E. K. MOHR.

I. MOTTO: Isa. 8: 20. Read a book—hear a sermon, or live a life. Test everything by the standard of the Word.

II. LESSON II. 2 Tim. 3: 16, 17—"THE TRUE STANDARD."

A. Analysis of Text: Two Statements and two Purposes.

B. Study of First Statement—"All Scripture is given by inspiration of God" (God-breathed).

1. Explanation, 2 Pet. 1: 20, 21—outside of man's will—verbal inspiration.
2. Proof.
   (a) Law.
   Ex. 4: 10–12, possibility. 560 times in Pentateuch are found the expressions, "Thus saith the Lord," "The Lord spake." Leviticus is almost altogether in the words of Jehovah. Deut. 4: 2 has a warning.
   (b) Psalms.
   Testimony. 2 Sam. 23: 2; warning, Prov. 30: 5, 6.
   (c) Prophets.
   Witness, Jer. 1: 6–9. See the statement in this chapter that the Lord's words are given. 2008 times in the Old Testament we are thus told that God is the author of it. Jer. 23: 28—again an implied warning.
   (d) Old Testament in the New.
   Matt. 1: 22; Luke 1: 70; Acts 1: 16; Heb. 1: 1, 2, with a practical application in Heb. 3: 7, 12, 13.
   (e) The New Testament Writers.
   Mark 3: 11, a possibility; 1 Cor. 2: 11–13 a necessity. But, you say, consider 1 Cor. 7: 10, 12. "The Lord, when on earth, said some things, but other points are now decided with the same authority. All the Scriptures are on an equal basis of Inspiration. Testimony of Jesus, John 12: 49, 50; of Paul, 1 Thess. 2: 13; of Peter, 2 Pet. 3: 2; and the closing warning Rev. 22: 18, 19.
3. Additional Proof.
   (a) The writers' experience, 1 Pet. 1: 10, 11.
   (b) The Unwilling Witness of Balaam, Num. 11: 32–34; of Saul, 1 Sam. 19: 23, 24; of Caiaphas, John 11: 49–52.
   (c) The truth depending on the form of a single word, Gal. 3: 16; Matt. 22: 32.
   (d) Jesus risking all on the Word, Matt. 4.
   (e) God has been pleased to bestow the largest spiritual blessing and leadership upon the literalists in Bible Study. Trust and Apply the Word, Ps. 19: 7–11.

Grand Rapids, Mich.

Voting a Mennonite Duty.

Editor The Mennonite:

The discussion whether we non-resistant citizens should vote, and if so, for which one of the parties, has been of considerable interest to me although I have not seen the original article in the "Review." Will you permit me to say that I fully subscribe to the views expressed by Brother Moyer in No. 7? I think it is the only stand to take from a Christian and a denominational as well as a common sense point of view. I fully agree with him, that our national parties are on a par as far as openly avowed non-resistant principles are concerned, and that the Prohibition party has not the least claim on our votes upon that issue. Being a life-long and ardent Republican myself, I may be biased, but it seems to me that no leader of any party has ever spoken before on the subject of peace as did our Martyr President, Wm. McKinley, when in his last speech at Buffalo, which will forever remain a priceless legacy to the American people, he said: "Let us remember that our interest is in concord and not in *conflict*, and that our real eminence rests in the victories of peace, not those of *war*. * * * * Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and *peace* to all the peoples and powers on earth."

I for myself take the ground that it is not only permissible, but the solemn duty of every non-resistant citizen to exercise his God-given privilege of franchise and in that way to give his testimony against war. Our form of Government is the one that was specially devised by the Lord for His chosen people, the children of Israel, and only when they left Him and tried to emulate the heathen nations, he gave them a king, and not then until he had remonstrated with them and tried to show them the folly of their desire.

Our Government is composed of three distinct parts, the Legislative, the Executive, and the Judicial. Laws are made before they are enforced and I think I have the perfect right, yes the duty to cast our vote on behalf of good ones and help make them.

Brother John H. v. Steen, of Beatrice, was the Prohibition candidate for the legislature last fall. Had he belonged to the Republican party he would have been elected, and I have no doubt, would have had a chance to lift up his voice in the halls of the legislature for our non-resistant principles.

Nowhere in the Bible do we find anything prohibiting Christians from taking part in the peaceful affairs of nations and it would seem inconsistent for the Lord to create and foster a Government in which His children could take no part.

PETER JANSEN.

The Duty of Confession.

It is a noteworthy fact that in the same letter in which John declares that "Whosoever is begotten of God doeth no sin," he also enjoins the duty of one's confessing his sins. And bear in mind that this epistle is addressed solely to Christians. There is no real contradiction between those two things. Some of our brethren, however, so interpret one statement as to make it contradict the other. This is because they do not rightly understand John's meaning. In saying "Whosoever is begotten of God doeth no sin," John does not mean that a Christian does not commit any evil, or anything which is contrary to righteousness, but he means that such an one is not lawless; he does not live a lawless, sinful life. John has just stated, as one definition, that "sin is lawlessness." A sinner is not conformed to the law of God, and therefore is lawless. So, when John says that he that is begotten of God does not sin, he means that the Christian is not lawless; he is conformed to the moral and spiritual law of God.

Now, it is a logical fact that if John meant that a Christian does not commit sin in any form or degree, then it follows that the apostle cannot possibly mean to say that any Christian should confess his sins, for surely he would not have any sins to confess; yet John plainly says, "If we"—that is, we Christians—"if we confess our sins". So, then, it is true that even those who have been begotten of God do have sins to confess; it follows, therefore, that the Christian who does not confess his sins does not do his duty; in this respect he does not conform to the will of God. The Christian who says that he has no sins to confess to God is a judge of God. Is it not promised that God will "cleanse us from all unrighteousness?" Certainly; but observe the condition: "If we confess our sins he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." The cleansing, you notice, is conditioned on our confessing our sins; and, on the other hand, is it not true that if there be no confession of sin there is also no cleansing from sin? Let us not say that this duty of confession stands solely at the beginning of our new life, never to be repeated, for the Bible gives no intimation of such a thing. Each day let us humbly confess our sins, and each day receive cleansing.—C. H. WETHERBE in "The Christian World".

A Little Girl's Prayer.

A wicked man that did not believe in the Bible or allow his daughter to go to Sunday-school was one day led by this same little Mary to feel that he was a great sinner. She had a playmate about her own age who had given herself to Christ. When she found how happy she was since she began to trust in Jesus, Mary felt that she too was a sinner and that she must come to Jesus and believe in Him and get a new heart or she would never be happy here or hereafter. Her friend found her one day asking how she could become a Christian. The answer was, "Come to Sunday-school, and my teacher will tell you how Jesus died on the cross for us."

"Father will not let me. I should like to very much, but he will not let me go to Sabbath-school or to meeting. What shall I do?"

"Well Mary, go home and pray to God that He will make your father willing to let you go to the Sunday-school."

She went home into her own room and kneeled down and prayed that her father might be willing. Just at that time the father was passing the door of her room and heard her prayer.

He stopped and listened. The tears began to fall from his eyes. He was so much affected by her prayer that he opened the door and taking her in his arms he said: "Mary, you may go to the Sunday-school."

The next Sabbath she went and was there taught how Christ had died in our stead, how He had loved us and given Himself for us. Her heart went out in love to Him. God for Christ's sake forgave her sins. With a light step she hastened home and told her father that she was now very happy in the love of Jesus, that she believed she had found Him to be her Savior. The scoffing father's heart was melted. "Mary, what shall I do to be saved? I have been a great sinner. How can I be forgiven?"

"You must just come, as I did, papa, and ask God for Christ's sake to forgive you and He will. He has promised to do this and I know He did it for me."

He took his daughter's advice and his wife did the same; they were soon upon their knees, and God answered their prayers.—"The Faithful Witness."

Lighted to Christ.

The light of a candle is an insignificant thing when compared with the light of the sun, yet it may be sufficient to enable one to read a document which shows that he is heir to an estate, or a letter that brings good news; so even a single verse of Scripture is enough, when believed, to bring to sin-burdened hearts pardon and peace, and to show that they are "heirs of God, and joint-heirs with Christ" to "an inheritance incorruptible and undefiled, and that fadeth not away."

"The Olive Leaf."

Our C. E. Topic.

Topic for February 8: "BIBLE LESSONS FROM MEN THAT FAILED." Gen. 4: 8–12; Judges 16: 20, 21; 1. Sam. 3: 11–14; 13: 26–29.

MEDITATIONS.

As we study the Bible we find it full of failures, that is, we find that many of the great and prominent men of the Bible had to contend with failures. We are having these failures in two classes. We find that God caused some to fail merely to show them their mistakes and thereby bring them to realize their weak points and lead them finally to true and noble spiritual success. On the other hand we have such who failed only in the sight of the world, and their failures consequently were incidents of eternal spiritual success.

In the latter class we find Stephen, Paul, Christ, etc., who indeed seemed failures in the sight of the world but yet were triumphant at last. Though Paul was persecuted and imprisoned and despitefully treated time and again, yet he came out of it with great spiritual success. It is not being successful in the world that brings us true and glorious success. The world regards a man successful if he has accumulated great earthly possessions, even if he got them by dishonestly dealing with his fellow-men. A man is regarded a successful man in the sight of the world if he attains to great fame or honor, though he may be an infidel. "Man looketh on the outward appearance but God looketh on the heart." We may be successful in this world in the sight of God, though we have attained very little fame or honor. Only those who are successful in the sight of God are successful, even if their lives are pronounced total failures.

In our lesson text we have before us four Bible characters who truly failed because they violated the divine laws of God; namely, Cain, Samson, Eli and Saul. The cause of Cain's failure was his jealousy. One of the greatest successes a man can win is to be proud of other men's successes.

The cause of Samson's failure was pampering his lower and neglecting his higher self, and so both selves came to ruin.

The cause of Eli's failure was that he did not wisely seek the success of his sons. You fail in every man's failure that you could have prevented.

The cause of Saul's failure was his self-will. He wanted to succeed in his own way and forgot that that was failure unless it was also God's way.

Paul explains this matter of success and failure very vividly and distinctly when he says: "To be carnally minded is death; but to be spiritually minded is life and peace.". By this he meant to say that as long as we possess that carnal nature our lives will and must be a failure, but if we possess the Divine Spirit of God and look up to Him for guidance in all our various pursuits, our lives will and must truly be a success. No matter how much we accomplish, if we have not done it at God's guidance and direction, our lives are a total failure. On the other hand no matter how little we may be able to accomplish, if we have done our very best and have done it all through God's guidance and to His honor and glory, our lives are a success in time and in eternity.

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Editorial.

What a man believes with his head is not nearly so weighty as what he believes with his heart. The head is only a part of the man. The heart is the whole man. The head is a boiler filled with cold water. The heart is an engine alive with potent steam, working the ponderous driving wheels of the will.

Most people are better or worse than their neighbors take them for. Before the profligate was converted, he was rated worse than he was; after conversion, the pendulum of social estimation swung around and he is now rated too high. It is of no use trying to square yourself with men. Concern yourself with God, who "looketh upon the heart" and "knoweth our frame". His estimate is just.

The "Saturday Evening Post" can certainly not be charged with being a religious sheet. It is not one of its objects to extend the kingdom of God. Nevertheless it preaches a good sermon once in a while. It wants to know in a certain editorial in last week's issue, why the typical, up-to-date young man of the day stays at home Sundays and reads the Sunday newspapers. It finds a final answer in the circumstance that the young man did at sometime in the past go to church to hear something that would satisfy his soul; but all he heard was a sermon on Apostolic Succession, or Sociology or Civics, and he went away disappointed. He had heard of a "Man," who had come to seek and save that which was lost, and he vainly wanted to hear more of this "Man." He needed Christ, and Christ was not preached. Therefore he preferred his Sunday newspaper to religious quackery.

This is a scathing, biting arraignment of many churches by the secular press. May it be taken to heart by those who from their pulpits denounce Sunday newspapers and their readers, while offering nothing as a substitute which is one whit better.

While the MENNONITE may be regarded as primarily a news sheet, and many prefer the news feature to every other, it must not be forgotten for a single moment that it also aims to furnish helpful and thoughtful reading matter of a more literary and magazine-like form and length, such as will stimulate thought and meditation and ultimately activity and energy in our Mennonite centers and communities. After all, most, if not all people who love to read, do like something substantial — even a little lengthy — occasionally, and it is our business to satisfy their tastes in this direction, if we can, in a legitimate way. If we do not give them reading matter, they will find it somewhere else, and we will have lost our opportunity.

True, we have several serious obstacles to face. We can not afford to solicit paid contributions, hence cannot in all cases present writing of very high grade and ability. Again, our space is limited, and the proportion of such literature in any one issue limited also.

But we will do the best we can. And sometimes we can do very well. Almost every reader knows who Bro. S. K. Mosimann is. His services as superintendent of the Cantonment Indian school for about five years were distinguished for energy and vigor. He won a prize from the McCormick Theological Seminary, where he is now studying, for the best entrance examination in Hebrew.

With the next number, Bro. Mosiman will begin a study of foreign missions. It is entitled "Six Studies in Foreign Missions", and will be treated under six sub-heads, as follows:

1. Evangelistic.
2. Educational — Missionary Colleges and Schools.
3. Literary — Bible Translations and General Literature.
4. Medical — Hospitals and Dispensaries.
5. Philanthropic — Relief and Rescue Work.
6. Cultural — Associations for General Improvement.

Prepare yourselves for this series of articles. They cannot but be profitable. They are sure to be readable. And may the ultimate outcome be the quickening of our own interest in mission work.

Monkey Talk.

Prof. Garner, who visits Africa every now and then in search of proofs of his fantastic theory that monkeys can talk, is back in America again. He says that after fourteen years of study he can recognize seven distinct words used by the great apes. The "words" and their meanings are as follows: "Whoow" (food), "Ch-ew-y" (drink), "I-ecgk" (peril), "Ch-li" (something coming), "Oo-ah" (friendship), "Yoo-hev" (come), "Nwah" (good).

We know of some monkey terms quite popular in society. "Don't-cher-know" is one of them. "Je" is another. "G'sundheit" used on special convivial occasions still another. "You bet-cher sweet life," "Ileby hanged," "Pon my word," and scores of others, are like them.

It is monkey language in the mouths of men and women of usually good sense. They have no meaning, and at times they become disgusting. Bad language is as loathsome to all right-minded people as bad personal habits.

Correspondence.

DONNELLSON, IOWA.— Yesterday, February 1st, being the day chosen by our State Sunday-school Convention as Decision Day, our Sunday-school and congregation also took part. An appropriate sermon was given to the children by Rev. Schowalter, followed by alternate songs and prayers by the superintendent and the teachers. Less than the usual number were present on account of the muddy roads but those present took special interest in the exercises. May the Lord's special blessing rest upon this our first undertaking of the kind.

I can not help but express my appreciation of the MENNONITE and it looks to me it is starting out even better in the new year and more interesting than in the past, thanks to the editor and others that have aided him.

LEXINGTON, NEB. The church near this place had a pleasant visit from Bro. Peter Stuckey, of Olds, Iowa, who came here January 10th and remained with us till the 19th, during which time we had eight meetings that increased in interest while he was here. Brother Stuckey is an earnest worker and a plain speaker, and we had a season of refreshing during his visit.

S. H. YODER.

CLAYTON, PA.—The teachers and officers of the Sunday-school have organized a union, for the purpose of becoming more efficient workers, of consulting with each other in regard to Sunday-school work, and of discussing and studying the best methods of teaching. A constitution has been adopted and officers elected. The union will have its meetings regularly on the last Friday of the month.

Rev. Wm. Grubb, of Philadelphia, had charge of the services on Sunday, the pastor being absent. He gave an instructive and forceful sermon based on the words, "If any man thirst, let him come unto me and drink".

Miss Florence Shelly has started a singing class which meets once a week for the purpose of instruction in the art of singing.

Denominationalism vs Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

(CONTINUED)

We must cross the Atlantic with the Pilgrims and come to our own country, in which we are chiefly interested. Religious freedom was the "favoring gale" that brought them to these shores. Yet they had not fully learned their lesson. They wanted to GET this priceless boon rather than to GIVE it. Persecution stains all too many pages of our early history. Church and State were still united, to the vast injury of each. Gradually came their complete separation as one of the corner-stones of the new republic. At last the nation had grown to its full stature in liberty, and every man was, for the first time, free to believe and worship as he pleased. Each person might have a church of his own, if he would pay for it, and would not trespass upon his neighbor's rights in maintaining it. This freedom was more than legal, it was moral. No man's chances in business, or standing in society, were either increased or diminished by his religious affiliations. In England to this day people are surprised to find anybody of culture and refinement outside the Establishment. This is true wherever a State Church exists, no matter how full may be the toleration of dissent. Complete religious liberty was first realized in this republic; and is realized only here at this hour.

This liberty has existed one hundred years, since the adoption of the first amendment to the national constitution, forbidding the Congress to pass any law for the establishment of religion, or prohibiting the free exercise thereof. In those one hundred years we have developed one hundred and forty sects. This certainly sounds ominous. It looks like an impeachment of religious liberty. It almost makes one sigh for a State Church, for laws of conformity, for a new Star Chamber! But here sentiment speaks, not reason. It is too late to go back to fagots and the rack. St. Bartholomew's Day is forever past. Henceforth men must be Christians freely, or not at all. One hundred and forty sects in one country is a better state of things than the Inquisition.

But it is a *very bad state of things.* We cannot deny that, and we must not try to conceal it, either from ourselves or others. We may note the causes of it, however, and should do so. The unheard-of stream of immigration has brought to us, along with many of the noblest elements in our population, many elements of unrest and discord. A good share of our one hundred and forty sects are not indigenous, but transplanted. Men come here in the rebound from the old world oppression to assert an *extreme* liberty. They assert it for its own sake, when nothing is to be gained by it except the consciousness that they are free. Like an animal released from captivity, they use their freedom wantonly. We feel this in politics quite as much as in religion. There is a constant ferment throughout our whole social fabric. The only safety in fermentation is to give vent. We do this politically through free speech; socially, through free access to wealth and preferment; religiously, through the opportunity of every man to choose his own type of religion, or create a new type, if he pleases. Thus freedom fosters denominationalism. More still, *for a time* it actually produces it. In the final result, as I hope to show later, it is the only soil and the only atmosphere for Christian union. But up to a certain point, which I believe we have about reached in America, it means that men feel they are not having the freedom to which they are entitled, unless in everything they are differing from everybody else, and in some way organizing and perpetuating their differences.

Dr. William Adams, at the first meeting of the Alliance of Reformed Churches, in Edinburgh, said: "I have been looking about among your churches and I find E. P's, U. P's, R. P's, and, in fact, you seem to be just a lot of split peas."

And, so, many of our great denominations are divided and subdivided. We have to-day the Presbyterian Church, North and South, the Cumberland Presbyterian, the United Presbyterian, the Reformed Presbyterian in two branches, the Associate Reformed, the Reformed Churches in America, and several others. All these hold the same, or substantially the same doctrines, and have practically the same government and forms of worship. They have divided along political lines; they have followed leaders that would rather be first among few, than fifth or tenth among many. They have been cut off because of methods used in revivals, or have gone off because they would not vote to hold office under a constitution that does not contain the name of God. There must be a sect that will sing only the Psalms of David, and a sect that will sing hymns, but not with organ accompaniment. The great things in which all Presbyterians agree are overshadowed by the little things in which some of them differ.

So when we speak of Methodism, we usually think of the Methodist Episcopal Church, that great, aggressive and honored denomination of Christians. But there are also Wesleyan Methodists, Primitive Methodists, Protestant Methodists, Calvinistic Methodists, Bible Christians, and I know not how many more.

The Baptists are distinguished, as the name implies, by a certain view of the sacrament of baptism. But though they hold this as against all other Christians, it has not proved strong enough to keep them united. There are Open-Communion Baptist and Close-Communion; Seventh-Day Baptists, General-Six-Principle Baptists, Campbellites, and other lesser sects.

These divisions have been mostly on lines of doctrine or worship. They are bad enough, in all conscience; though we feel sincere respect for men that give up all the sacred and tender associations of inherited faith in difference to what they sincerely believe to be duty. Otherwise we would condemn the Wesleyan movement in the eighteenth century, which meant a revival of spiritual religion; the Puritan movement in the seventeeth century, which meant civil and religious liberty; even the Reformation in the sixteenth century, which meant the resurrection and perpetuation of Christianity itself. But the multitude of men that have gone out from the great Protestant Churches, and given their names to little movements, have not been reformers. They have not been compelled to act by a divine fire in their bones that would not be quenched. Instead, they have been urged on by ambition; incited by pique or jealousy; held to their course by simple obstinacy. And the Churches themselves have not been free from blame. Macaulay has shown us how unwise Protestantism has been in crowding out men with some special zeal, and fairly forcing them to make a schism, instead of setting them at work within the Church. (See his review of Ranke's History of the Popes.) A freer spirit in the Churches would have saved us from who can say how many of our one hundred and forty sects.

Now this tendency to name a denomination, or a school of theology, or a mode of worship, after some man, comes perilously near what Paul condemned in the Corinthian Christians, if indeed it is not the very thing. The reformers naturally called themselves after the man who was the very incarnation of the Reformation; without whom, so far as we can see, it could not have come to pass. We instinctively make for ourselves a descriptive adjective from the name of the great theologian of Geneva, who so largely shaped the doctrine of his own and of subsequent times. "Lutheran" and "Calvinistic" are convenient and useful words. And so long as they are kept in their proper, subordinate place, they do no harm. But the moment they come into competition with the word "Christian," they begin to be divisive and pernicious. And the painful thing is, that they do come into such competition in spite of us. And so do adjectives that are not personal. "Presbyterian," "Episcopalian," "Methodist," "Baptist"; how many of us tell the whole story of our religion when we call ourselves by these names! They not only fail to bring us straight and close to Christ, but they distinctly separate us from our brethren. To thus designate types of thought and modes of worship and forms of government, is quite legitimate, but to have them on our banners and on our hearts beside the name that is above every name, is enough to make the world cry in alarm and shame: "Is Christ divided? Was Luther crucified for you? or were you baptized into the name of Calvin?"

Set all this, beloved, over against the fervent appeal of the text: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "All speak the same thing!" Why our common name, "Christian," is hardly heard in the jangling discord of the human names by which we proudly call ourselves. "Perfectly joined together!" "Why, we are broken into one hundred and forty fragments, with endless jealousies, suspicions, recriminations, antagonisms. "In the same mind and in the same judgment!" Only, it is to be feared, as each sect is minding its own things, and each judging all others uncharitably. "A pitiful state of things!" do you say? Alas, yes. But have I overdrawn it? Will it ever be cured by blinking it? Shall we not face the facts, take our share of the blame, and solemnly ask, what can we do toward bringing in a better day?

Church Amusements.

S. S. BACHMANN.

Church amusements are another obstacle to the progress of Christ's kingdom. Shall or shall we not adopt them? I answer negatively. To my mind the scheme of church hilarities gulped down so greedily by myriads of church people is a device of the devil. Hilarious inventions, multifarious in kind and form, are to an alarming extent becoming the basis of church operations in meeting her financial needs and attracting congregations.

The gravity of the case lies in this, that to the extent that this course is followed does the offense of the cross cease. Woe unto the congregation where, and the individual with whom, the offense of the cross is no more. In such a state of church life serious ills are betokened. The Scripture warns, "Love not the world nor the things that are in the world, for all that is in the world, the lust of the flesh, the lust of the eye and the pride of life is not of the Father, but of the world. If any man love the world the love of the Father is not in him." These things are contrary the one to the other. They can never be harmonized by being associated. No man or combination of individuals can serve God and mammon. The matter is not changed. The situation remains the same in spirit now, as of old. It is still choice between God and Baal, Christ and Barabbas. Which will you have? You will not long want both. You will either hate the one and love the other or cling to the one and despise the other. The multitude cried, "Give us Barabbas." That meant in that day, the crucifixion of Christ. So to-day, in many instances, it is Christ, or His faithful witness, instead of the world, that is being nailed to the cross.

The multitudes are clamoring for amusements, — "a big time" — in so much that myriads are diverted from, and incapacitated for, grave and earnest application of their energies in filling important stations in life. The whole commercial world is at times under the sporting craze. Were the commercial or worldly domain the limit we could endure it; but unfortunately the mania is threatening to take hold of the church with its feverish and delirious work, to distort and despoil her mournfully.

That this is true, is evident in the claims made in behalf of

church fairs, bazaars, festivals, post-office and neck-tie parties etc. It is urged that these things are necessary in order to draw and hold people in the church. What sadder evidence of spiritual impotency? How widely different from primitive Christianity, and Christ's own eternal law of ingathering and upbuilding! "And I, if I be lifted up, will draw all men unto me." "In whom all the building fitly framed together groweth unto an holy temple ni the Lord." Again, it is urged that the spirit of the times requires it and we must follow in the wake of the times in which we live. Again I ask what sadder evidence of a despoiled and emasculated church life? Follow in the wake of the spirit of the time in which we live! What more divergent principle could be instilled in the minds of the people? What I am now about to say was never truer of any age than of our own. The spirit of the times is not subject to the spirit of Christ; it is directly antagonistic to pious devotion to our divine Lord and Master, who, when He came into this world, moved with His personality in its entirety squarely against the spirit of His time. Him God hath given, a witness to the people, a Commander and Leader. The first and sole business of the church is to harmonize herself with Christ and attend upon His leadership and not cater to the popular fancies of the times.

We are called, appointed and covenanted to serve our generation according to the will of God, and not the will of the age. To follow in the wake of the spirit of the time is to shut our ears against God's authoritative call, turn aside from our heaven-appointed mission and finally break our sacred covenant with Jehovah, sins of awful magnitude and fearful consequences.

The contention that the church must follow in the spirit of the times in these things, is a cheat and a snare. It must be rebutted. To do this will require courage — Christian valor. It never has been, nor is it now, easy to go against the popular drift of society, and combat corrupt churchism. Vital godliness has no more persistent and deadly foe. This is what beheaded John the Baptist and crucified the Lord of Glory. This has been the record down and throughout the ages with men who stood out from and against the evil tendencies of their time.

Does anyone suppose our age is an exception? Nay, verily. The spirit of nonconformity to the Word of God was never more rife in the world than it is today. The truth of the matter is, the worst phase of downright nonconformity to God's law is actually right within the pale of the church. It is high time to awake to the real situation as it is in fact. Evidently in many instances the church is being snared and cheated by these cunning illusions of the devil and the flesh.

The case takes on only the more gravity with the fact that in many instances the leaders in the church have accepted these illusory claims, and are doing accordingly. And what a spectacle! — Christ's fishermen using the devil's fishing-tackle, assuming to be soul-winners while using such abominable contrivances, leaving Hell jubilant and Heaven to weep! In the meantime the church is moving on, subject to the rigorous law, "Whatsoever a man soweth that shall he also reap," accumulating a people who have a mere pittance, or possibly nothing at all, for the pastor's salary, or for current church expenses; but for circus shows, and theaters, and a thousand other kindred inventions for the gratification of the carnal mind, they have means almost without limit. Further, a people who unfailingly somehow have aching heads, tired and nervous bodies to keep them from attending the regular church services; but if there chance to be some frivolous festivity, these aches and pains vanish as by magic and all are on hand every time. More, a people unto whom straight gospel appeals in behalf of the immediate interests of Christ's kingdom are made in vain, because of a stultified conscience — and a stultified conscience because of foolish indulgences; and as a consequence it comes to pass, that in order to get a hearty response from the folk a sweetmeat appeal must be made to their carnal propensities, — their stomachs, if you please. Finally, altogether, a people, who are lovers of pleasure more than of God, answering to those of whom Paul wrote even weeping, "Whose God is their belly and whose end is destruction"— the direst fruitage of sowing to the flesh and to the wind. From such a catastrophe in our beloved Zion may God indeed save us. However to avert it will require us to be vigilant watchmen for the old Mennonite landmarks, bathed in the simplicity of the gospel of Christ. Verily ours is a higher mission than inventing and providing amusement for our people.

No one discredits learning, but in the things of God an ounce of prayer, of piety, of consecration is worth many tons of mere book knowledge. The church of today needs to recover Paul's message from Mars' hill.—SCOFIELD.

The Sunday School Lesson.

Subject for February 8: THE CHURCH AT CORINTH FOUNDED.

GOLDEN TEXT: Other foundation can no man lay, than that is laid, which is Jesus Christ. 1 Cor. 3: 11.

LESSON TEACHINGS.

From Athens, the wisest city of antiquity, Paul proceeded to Corinth, the richest. His message was mocked at in Athens, and leaving a few converts there, he carried the gospel forty miles farther. Corinth was not a very promising city in which to preach Christ; it was given to luxury and vice to a shameless extent. Yet the gospel is the power of God unto salvation. It adapts itself to the most refractory circumstances. Paul relied upon it. As Torrey says, "Paul went on speaking and note what he taught, 'the Word of God', not sociology, though Corinth would have been a rich field for that; not municipal reform, though Corinth sorely needed that; not literature and art, though Greece always had a ready ear for that."

His bodily health seemed to have been affected when Paul got to Corinth, and his good spirits also. Read the opening verses of 1 Cor. 2. 1 Cor. 4: 11–13. He began working at his trade of tent-making with Aquila and Priscilla, a Jewish family lately come from Italy. The emperor Claudius had commanded all Jews to leave Rome, and these two left, though the majority of Jews continued to stay in Rome. While Paul worked with them, he preached Christ. It does not say so in the lesson, but it is surely true. We know so much about Paul that he was always preaching Christ, in public or in private. Later on Aquila and Priscilla were believers and the Holy Spirit used them as teachers, even of such a learned man as Apollos. And they loved Paul so that they would have laid down their lives for him at any time. What great things might be done if every Christian would, like Paul, preach Christ to his fellow workman!

Paul worked at a trade. Jesus was a carpenter. Paul wrote to the Thessalonians about the nobility of manual labor. Working and preaching—this was the program of the early Christians. You do not need to make the ministry a "profession" in order to preach the saving truths of the gospel. And too many "professionals" have left off preaching Christ altogether. Whenever in the past there has been a phenomenal revival of faith, new life brought into a decaying church, not a "professional minister", but generally a layman was used of God to effect the change. Look at Wesley, Carey and Moody. No three names are brighter than theirs in this century. All three were laymen. No matter what you are doing, God can use you, a layman, for great ends. Work on.

On the Sabbath day Paul reasoned with the Jews and Greeks in the synagogue. He probably showed them from the Old Testament that the Christ should suffer, just as he had done in the Thessalonian synagogue. Acts 17: 2, 3. It was always to the Jew first, his countrymen, whom Paul loved. Rom. 10: 1. And Paul got more help. Timothy and Silas rejoined him. Then Paul was more cheered up (see 2 Cor. 2: 12–16) and he became bold and testified that Jesus was the Christ. He could no longer hold his peace. See Jer. 20: 9. Acts 4: 20. But the Jews hated the gospel and blasphemed it, and Paul went over to the Gentiles. His hands were clean from the blood of their countrymen. See Acts 20: 26. Are we clean from the blood of our fellow-men? We are if we follow Ezek. 33: 4, 8, 9. We are if we warn the sinner of his danger.

Among the Gentiles Paul enjoyed marked success. God foretold this success. He said to him (vv. 9–10), "I have much people in this city." "For I am with thee." How could Paul help but be successful when the Lord was with him? The revival meetings were held at the house of Justus, near the synagogue. Paul stayed there eighteen months and preached Christ. They must have had blessed meetings. Think of a revival lasting eighteen months! Notice the result. Crispus, a leading Jew, the chief of the synagogue, believed. "Many" Corinthians believed. A great and noted church was founded there. The Corinthians "came behind in no gift." They had prophets, teachers, miracle-workers. God wrought great things among them through a weak man, who, however, could do all things through Christ and in the power of the Spirit.

Contributions.

Donations to Oklahoma Stations.

List of gifts received by Sister Lisette Kinsinger, Cantonment, Okla.

From the Woman's Society of the Congregational church, Gustavus, O., 7 infants' dresses, 6 infants' shirts; from Sewing Society, Trenton, Ohio, for material for quilts, $25.00; Bethel Society, Excelsior, Mo., 14 sewing bags, 6 shirts, 6 dresses, 4 undershirts, 4 pr. drawers, pop corn, peanuts, hazelnuts: Bethel Girls' Society, 10 yds. outing flannel, 6 pr. hose, 1 roll elastic, pins, thread, buttons; Sewing Society of Goshen Ind., 55 garments for infants.

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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [b] noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[a] Judg. 1. 22. 1 Sam. 15. 5. 2 Ki. 19. 35.
[b] or, septentrionally.
[c] ch. 6. 16. Neh. 2. 2.
[d] Zeph. 1. 12.
[e] Heb. stood.

10 [f] Cursed *be* he that doeth the work of the LORD [g] deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he [h] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

A Mild Trust Measure.

WASHINGTON, January 30.—As a result of a series of conferences between the Republican leaders in the Senate a program has been adopted in regard to trust legislation which will secure at least a partial compliance with the recommendations of the President and the Attorney-general.

A publicity measure has been drafted which is much milder than that formulated by the House, but which will do, it is believed, as a basis for more stringent regulations. It is proposed to add this publicity bill to the bill providing for a new department of commerce, which was sent to conference without any amendments on the part of the Senate.

This puts it out of the reach of Mr. Quay's program, because the conference committee can decide all details and the Senate must vote upon it as a privileged motion, without any change to amend it. The House program is to impose on the bureau of corporations of the new department the work of regulating the trusts. This disposes of the House scheme to turn the trusts over to the Interstate Commerce Commission, which is already overburdened with work.

The bureau of corporations was put into the department of commerce at the express request of the President for the purpose of looking after the entire business of the trusts. The publicity features and all other matters will be put in charge of this bureau. It is likely that the publicity bill will be the only trust legislation at this session of Congress.

New German Ambassador Arrives in New York.

NEW YORK, Jan. 30.—Baron Speck von Sternburg, envoy extraordinary and minister plenipotentiary from Germany to Washington, arrived to-day on the steamship Auguste Victoria. He said he had been selected for the post upon this purpose of moment and knew but little of the pending questions of importance to the American people. "I expect to find all matters pertaining to the Venezuelan question ready for me on my arrival at Washington," he added, "and shall take up the work where my predecessor left off." Baroness von Sternburg accompanied the minister.

The World will to-morrow print an interview with Baron Speck von Sternburg which will contain the following, among other remarks of the German diplomat:

"I wish to deny that I said that Dr. von Holleben withdrew from his post because he could not sympathize with the ideas of the American people.

"Dr. von Holleben is 70 years old and not in good health and that is why he thought best to retire.

"It has been said that the German emperor has ulterior designs and motives in Venezuela; that is also false. The emperor admires and understands the Monroe doctrine as well as anybody.

"The report that the emperor has ulterior motives is false for two reasons:

"First, his admiration for President Roosevelt and America and things American.

"Second, he approves fully the Monroe doctrine and would not think of acting contrary to it in Venezuela or of trying to obtain even a coaling station there.

"The German emperor would no more think of violating the Monroe doctrine in that respect than he would think of colonizing the moon.

"The Monroe doctrine is a peace measure. It is the best safeguard for peace the United States ever had. Foreign powers recognize that the point beyond which they must not go is the taking of territory in South America.

"Land-grabbing by Germany would only result in disaster to her.

"There has been a lot of nasty smoot in the air, and I have come to try and clear some of it away. I know that the kaiser is most anxious to show the American people that he is friendly to them. Every time I have seen him he has emphasized his desire to win their approbation. The emperor absolutely appreciates that America is friendly to him."

Students Against Tillman.

MADISON, Wis., January 30.—Much opposition has developed among the students of the University of Wisconsin against having Senator Tillman, of South Carolina, speak before them. Tillman was engaged by the Student Oratorical Association as a lecturer. His encounter in the Senate and the crime of his nephew, Lieutenant Governor Tillman, have raised the fuss. Under the caption, "Do we want Tillman?" the Cardinal, the university daily, says: "We have no quarrel with Mr. Tillman, and if he came he should have a respectful hearing, but the propriety of having the fiery Southerner promulgate under university auspices his well-known ideas of Southern problems is doubtful."

Fire at Niagara Falls.

NIAGARA FALLS, N. Y., January 30.—Fire, which started by the explosion of one of the big transformers in the power house of the Niagara Falls Power and Conduit Company, last night, destroyed thousands of dollars' worth of valuable machinery and doubtless will mean great loss to most of the big factories here, some of which, it is said, must remain idle for weeks.

The trolley lines in Buffalo which get their power from Niagara Falls were badly crippled, but by the use of storage batteries a number of lines were operated, although only a limited number of cars were run.

Twenty factories at Lockport are shut down owing to the fire. The newspaper plants and the smaller factories are idle, and the street-car service is at a standstill except one line. The fire was caused by a blot of lightning, which stroke a cable with defective insulation, causing a short circuit, which blew up a transformer in the power house.

Morgan Says He Is Not a Tax Dodger.

NEW YORK, January 31.—"I don't want to be a tax dodger. I believe every man doing business in New York should pay something, and while I could make a sworn statement showing that I am not liable for any personal taxes here, I do not take any such oath. I will agree voluntarily to pay on $400,000, but if I am required to swear to the formal statement I shall prove I am not liable and I shall not pay a dollar."

In these words J. Pierpont Morgan swore his personal assessment down from $600,000 to $400,000, and placed himself on record as owning no taxable personalty in this city, yet volunteered to pay to the municipality $5,800 this year as his contribution toward the expense of maintaining the local government. The offer was accepted after the financier had made, in categorical terms, replies to the questions asked of even the poorest citizen who gets on the personal tax rolls.

When Mr. Morgan was ushered into the office of Commissioner Strasbourger he drew from his pocket the yellow notice of assessement sent out by the department on the day before the tax books were opened, and which showed he had been rated as possessing $600,000 in personalty.

"I wish to have this assessment corrected," Mr. Morgan said, "It is too high."

At that the commissioner plied the usual quesitons as to the financier's place of business and residence, and then inquired:

"Of what does your property consist, Mr. Morgan?"

"All my investments are in railroads," was the reply.

"Do you own any railroad bonds?"

"No, my property consists of stocks alone," Mr. Morgan answered.

"Any bonds or mortgages?"

"No."

"Any bills receivable?"

"None."

"Any other chattels?".

"I have some, but my debts far exceed them in value. I borrow large sums of money to conduct my business —millions of dollars—and I know that I am not liable to a personal tax."

"Will you take an oath to this effect?" the commissioner inquired.

"I don't care to take any oath," Mr. Morgan replied, firmly. "I don't want to be a tax dodger."

His offer was promptly accepted and Mr. Morgan left the office.

George W. Vanderbilt, who the deputy commissioners "guessed," had $1,000,000 worth of personal property, was another caller at the tax department. Mr. Vanderbilt made a statement similar to that of Mr. Morgan and obtained a reduction to $50,000. Last year he paid on $10,000 in personalty.—Indianapolis News.

Foreign.

ANGLO-GERMAN WAR WITH VENEZUELA.

MINISTER BOWEN'S VENEZUELAN PLAN REJECTED.

WASHINGTON, Jan. 31.—It developed to-day that the answers of the allied powers to Minister Bowen's latest proposition arrived here yesterday, but were not immediately presented to the minister. The answers were to the effect that the allies could not consent that the United States and the other claimant nations receive the same treatment as the blockading powers and that they therefore rejected in toto Mr. Bowen's final proposition. Knowing the consequences that were to follow the presentation of this answer, the representatives of the allies took upon themselves the responsibility of withholding the notes of their governments and of again cabling, urging retraction of their preferential demand. Exchanges are still in progress between the Italian, British and German embassies, but there is no evidence that the allies intend yielding. If they hold out their representatives must present the joint refusal, and the Washington negotiations will come to a standstill.

VENEZUELA WANTS EQUAL TREATMENT.

CARACAS, Feb. 1.—In reply to Minister Bowen's inquiry as to what Venezuela intends to do regarding the demand for preferential treatment made by the allies, President Castro has telegraphed:

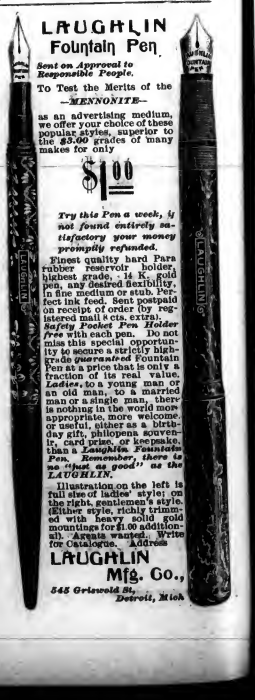
"The Venezuelan government desires equal treatment for all the creditor nations in Europe and America, keeping in mind, in addition, its diplomatic conventions and anterior stipulations."

The French legation has notified the Venezuelan government that in virtue of the convention of 1867, France was allowed to collect directly a part of the revenues of several customs houses in Venezuela as a guarantee for her diplomatic claims arising out of the previous revolutions.

ALLIED POWERS ARE CONSIDERING A COMPROMISE.

WASHINGTON, Feb. 1.—Propositions for a compromise of the allied powers' contention for preferential treatment in the settlement of their claims against Venezuela have been submitted to the governments of Great Britain, Germany and Italy by their representatives. This compromise has been suggested by one of the representatives of the allies here, and while it has not formally received the indorsement of Minister Bowen, it is felt that he will not enter serious objection to its adoption, provided the United States and the other claimant nations outside the alliance can be convinced that their own interests in Venezuela will not be substantially injured by yielding to the plan.

The details of the proposition now under consideration by the three allied nations are not obtainable, but in a general way it is understood to be a modification of the allies' contending that they be recognized as Venezuela's preferred claimants in the payment of the indemnity. The plan suggested provides that for a short period, perhaps six months or a year, Great Britain, Germany and Italy shall receive exclusively 30 per cent. of the customs receipts of the ports of Porto Cabello and La Guaira, and that at the end of this period, the exact length of which is yet open to decision, all the claimant nations be placed on the same footing and at the expiration of that time the 30 per cent. of the receipts of these two ports be divided among all the claimant nations in ratio based on the amount of each nation's claim.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, FEBRUARY 12, 1903. No. 10.

Lines to an Unknown Friend.

CHARLES W. MCCLINTIC.

If you've not yet found salvation,
Seek it now;
To the Lord of all creation
Humbly bow;
Since you need regeneration,
Hear and heed Christ's invitation;
Come to Him in supplication,
Come just now.

When in covenant relation
With the Lord,
Spend much time in meditation
On His word;
Scriptures, given by inspiration,
Are from God a revelation;
What a means of edification
They afford!

Never yield to a temptation
To do wrong;
Watch with care your conversation
All day long;
Drive away gloom and vexation;
Let men know "your moderation";
Live a life of consecration,
And be strong.

That which needs denunciation
E'er eschew;
Give the good your approbation,
And be true;
Give the Savior adoration;
Seek to meet His approbation,
Then there will no condemnation
Rest on you.

Elkhart, Ind.

Items of News and Comment.

Rev. J. S. Hirschler, of Hillsboro, Kans., baptized fourteen souls on February 1.

Rev. A. B. Shelly has begun catechetical instruction in the East Swamp church, Penna. The class numbers eleven.

Seventeen years ago the first convert in Korea was baptized. To-day there are over 20,000 men and women who have cast away their idols and worship God.

The brethren Lee Lantz, of Congerville, and Valentine Strubhar, of Washington, Ill., according to reports, held special meetings in Pekin, Ill., last month.

At the last yearly meeting of the Mountain Lake Beneficial Society, J. J. Bargen was elected president and H. P. Goertz secretary. The society numbers about 250 members.

A Mennonite church was organized at Hinton, Oklahoma last week by Rev. J. S. Krehbiel and Rev. Christian Ramseier. Twelve Mennonite families are living there now, and more are coming.

Dr. J. M. Buckley, editor of the "Christian Advocate", at a minister's meeting, in New York City believed that Methodism was declining in some of the Eastern Conferences. Most of his brethren did not agree with him.

The Woman's Missionary Society of the West Swamp church met at the home of Rev. A. B. Shelly, Milford Square, Pa. on Tuesday of last week. The meeting was well attended. Letters from Missionaries Penner and Kroeker were read.

The esteemed editor of the "Herald of Truth" warns us to "apply early" if we want the services of Missionary Ressler. Some churches have no doubt put in an early application, but those who have not, if any, will do well to heed this advice.

Cornelius Jansen, of the Beatrice, Neb. church, was in Philadelphia lately ro consult with some leading Friends as to the Doukhobors in Manitoba. Bro. Jansen is to superintend the work of building a school in Manitoba under the auspices of the Friends.

The "Herald of Truth" is in error as to the Fort Wayne "Home Mission" being run by the General Conference. It is partially supported by individuals belonging to churches of the Conference, but the Conference as such has no concern in it. The Editor of the MENNONITE is interested in it.

This issue contains on pp. 5 and 6 reports from our Oklahoma mission station at Haoenaom under G. A. Linscheid, from the Arapahoe station at Cantonment under J. A. Funk, and from Missionary Penner, of India, on the establishment of a leper colony there. These reports are always readable to any one taking an interest in our missions.

The Indian population of the United States, exclusive of Alaska, is 269,250. Over 46,000 can read, nearly 58,000 can talk English. There are about 31,000 Indian communicants in the churches. Over 28,000 children are enrolled in the schools. These statistics are from the Twentieth Annual Report of the Indian Rights' Association.

The fruits of Dr. Torrey's evangelistic tour through New Zealand are becoming apparent. One minister writes: "God has been giving great victories in New Zealand. Seven hundred professed to receive Christ and numbers of Christians made the great surrender." This was in two towns. In a third town five hundred had confessed during Torrey's stay and three hundred thereafter. Inquirers are numerous.

The Mountain Lake, (Minn.) "View" says that the German school in that town was closed last week in order that the children might attend the Bible classes in charge of Rev. August Liebig from South Dakota. We do not often hear of such a commendable procedure. The lack of familiarity with the Word of God among the young in these days is notorious and largely responsible for the laxity of morals in many communities.

The other week Ella Romero, the Arapahoe Indian girl raised by Bro. Joel Welty, of Fort Wayne, Ind., died at the Bethesda hospital, Goessel, Kan., of consumption. She was 21 years of age last Christmas. She was adopted by Bro. Welty when she was five or six years old. She spent about five years at the Carlisle Indian school. Last spring she was baptized by Rev. S. F. Sprunger and in the following September was taken to the hospital.

Mark Twain predicts that by 1910 there will be 10,000,000 Christian Scientists in this country, by 1920 three times as many. By 1930 they will be "the governing power in the republic". Mark may be a false prophet; all the same he doesn't share the delusion common to many of our complacent Christian brethren who optimistically declare that Christianity is rapidly capturing the whole world. Nothing can be further from the truth. "Iniquity shall abound and the love of many shall wax cold" in the last days.

Sister Wilhelmina Schwake, matron of the Goessel Hospital, writes touchingly to the "Buntdesbote" on the death of Ella Romero. She suffered intensely toward the end, and had dwindled to a mere skeleton. But she bore all patiently. She said that Jesus, the Lamb of God, took away her sins and died for her on the bloody tree, and that it was well with her soul. The following lines she handed to Mrs. Schwake for a keepsake:

I can not always know and understand
The Master's rule.
I can not always do the task He gives,
In life's hard school.
But I am learning, with His help, to solve
Them one by one,
And when I can not understand, to say:
"Thy will be done."

Relief Called For.

Missionary Epp, laboring among the Hopi Indians in Arizona, reports that great need and famine are raging there. Certain families absolutely need help now, and by spring the need will be still greater. Provisions are scarce. Immediate relief is necessary, and to this end the Emergency Relief Committee, Christian Krehbiel, president and D. Goerz, secretary, urges the congregations to send gifts at once either to D. Goerz, Newton, Kansas, or to Harrison Landis, Oak Lane, Philadelphia. Efforts will be made to get the Santa Fe R. R. to transport carloads of corn and flour and other provisions free of charge, or at such reduced rates as to justify the sending of several carloads of supplies.

Peter Veregin, Doukhobor Leader.

The following letter, written from Winnipeg, Man., by the Canadian Commissioner of Immigration to Peter Jansen, Jansen, Neb., under date of January 28, describes an interesting Doukhobor character:

Dear Sir:— I beg to acknowledge your letter of the 23rd instant, and think I can safely say that the immigration from the Old Land is going to be somewhat larger this season than last; the indications are very bright for a large number from there, and also from your side of the Line. We are gradually waking up our railroads to the fact that they will be expected to handle the people when they arrive, and we hope there will be no congestion of any kind at any point.

I had the opportunity of a con-

versation with Peter Veregin in Liverpool, England, before he left for Canada, and from reports of our agents it is quite evident that he is their virtual leader, and it is gratifying to know that he not only approves of what the Canadian Government has done, but has intimated to his people that they have been treated better than their actions show that they deserved. I have already had an application from Peter Veregin on behalf of his people for a refund of the proceeds of the cattle sales, as they now desire to purchase horses and live-stock and attend to their farming operations. It is the intention of the Doukhobors to hold a large representative gathering in the near future, and they will then decide definitely some of the matters which have been in dispute for so long.

Peter Veregin is a man who I think would impress most of us favorably; he is, I should judge, about forty-five years of age; a rather handsome man; short black beard; clear skin; intelligent; apparently of good judgment; and with sufficient reserve force to prevent him committing himself to any line of action without receiving full information. I understand that his influence already has been such that he has advised his people to give up the Russian holidays and to assume the Canadian calendar in that respect; and that, without hesitation, this was carried out in the villages where his advice was asked.

We shall be glad to see you at any time when in Winnipeg, and discuss this and other matters with you at greater length.

Yours truly,

J. Obed Smith, Commissioner.

Bible Study Class.

E. K. MOHR.

"ASSURANCE."

I. Definition— A definite knowledge of sins forgiven and of a reconciliation with God. Assurance is conviction, Acts 17: 31. Sure— faithful, steadfast, Ps. 19: 7. Its foundation, Isa. 28: 16. Firm, secure, safe, certain. Heb. 6: 17–20.

II. Necessity. It is necessary for enjoyment, right living and power in service — without it there would be doubt, fear, indifference and rebellion.

"Blessed assurance, Jesus is mine,
O what a foretaste of glory divine!"

III. Experience.

Job—I *know*, Job 19: 25.

David—*My* shepherd, Ps. 23.

Isaiah—*My* salvation, Isa. 12: 2.

Paul— *I know, am persuaded*, II Tim. 1: 12. This privilege is for every child of God. Our salvation should be no more open to question than our nationality.

IV. Scripture Teaching. John 5: 24—Is passed; Rom. 5: 1 — being justified, * * * we have; I Cor. 6: 19, 20 — your body *is;* I John 3: 2— now *are* we; Col. 1: 12–14— *hath* made, *hath* delivered, *hath* translated, *we have*. Nowhere is there a doubt hinted at or supposed possible.

V. The Ground of Our Confidence.

A. Not of Works— Eph. 2: 8, 9. "Working will not save me", and works will not keep me saved. John 6: 39, 40.

B. Jesus Christ and our Acceptance of Him. Isa. 53: 5; John 3: 14–16, 18; I Tim. 1: 15; Acts 4: 12.

C. God's Sure Word. II Pet. 1: 19; Heb. 10: 23; I John 5: 9–13. God's order is fact, faith, feeling. Christ is the fact. I believe the testimony of the Word as to the fact, and there will naturally be some kind of feeling.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.
What more can He say, than to you He has said,
To you who for refuge, to Jesus have fled?"

VI. Conclusion.

1. If you never have accepted the Christ, do so *now* and *know* that God accepts you. John 6: 37; 3: 36; Rev. 22: 17.
2. Be assured Jesus can and will keep you ever. John 10: 28; Col. 3: 3; Heb. 7: 25; Rom. 8: 38, 39.

Grand Rapids, Mich.

When Bed Time Came.

This touching story was sent to us for reprint by Pro. Peter Jansen:

On the Santa Fe train coming out of Kansas City last Thursday night was a mother and her brood of five—four girls and one boy. They had left Illinois the day before, and were on their way to the "new country," where the husband and father has a claim which is to be the new home. The eldest girl appeared to be about 15, and from that age they ranged down to the only boy, a chubby little fellow about four. Their dress and manners showed that they had not been reared in the midst of luxury and opulence, but withal they were model children and scrupulously clean. The mother was thin and bony, her face slick and shiny from much washing, and haggard from the worry of the long trip and the care of her precious little flock, for there were twenty-four long hours yet before the journey's end. It was after bed time when the train left Kansas City, and the younger ones were soon yawning and scarcely able to stay awake. In fact the boy, the pet of the family, had closed his eyes and was fast approaching "shut-eye-town," while the next older tugged at him as she looked appealingly to her mother with an expression that was pitiful. He mustn't go to sleep yet. The others began whispering among themselves and then to the mother, as if something exciting had happened or would happen soon, all of which attracted the attention of the other passengers who sat in wonderment as they tried to divine the cause of so much whispering and such strenuous efforts to keep the least one awake. They occupied seats in the front end of the car, including a long seat which runs along the smoking partition.

Presently the cause of all this excitement was made plain—it was bed time, and they had not said their prayers. Quietly, modestly, without ostentation or display — yes, even timidly — the mother and her children knelt together at the long seat—the baby bowing his head with the rest, and rubbing with chubby hands eyes that would hardly stay open, while the evening prayers were said. Just for a moment, and then they arose, the children were made as comfortable as possible for the night, and soon all but the mother were asleep, while the moistened eyes and quivering lips of the other passengers—the traveling men with their grips, the politician with his schemes, the business man with his worries, yes, even the old reprobate of the News—paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.

Here, oh ye teachers of theology, is a sermon greater than you ever preached.

Here, oh ye choirs, is an anthem sweeter than ye ever sang.

Here, oh ye hosts of Israel, quarreling over creeds and doctrines and torn with strife and envy, is a lesson more powerful than you ever taught.

God save the mother and her brood, bring them to their home in safety, and to their last days in peace. — Wellington (Kan.) News.

There are two hostile influences abroad, namely, infidelity on the one hand and superstition on the other. The former denies that God has spoken to us in His Word; the latter admits that He has spoken, but it denies that we can understand what He says, save by the interpretation of the church. But wherein lies the difference between denying that God has spoken and denying that we can understand what He says. In either case, are we not deprived of the Word of God? — Mackintosh.

Six Studies in Foreign Missions.

INTERNATIONAL AND INTERDENOMINATIONAL.

(Based on Dr. James S. Dennis' "Centennial Survey of Foreign Missions" and "The Missionary Review.")

S. K. Mosiman.

I. EVANGELISTIC.—MISSIONARY SOCIETIES.

The nineteenth century was characterized by great inventions and stupendous achievements. Not the least interesting of its features, especially to the children of the Kingdom, is the birth and development of the world-wide missionary movement, for this movement, as we shall see later, is a child of the nineteenth century. In taking a retrospect we are compelled to make use of figures in order to get our bearings. Missionary statistics to be sure are mere figures, but they stand for immense and thrilling facts. They are tame and passionless if we so regard them but they glow with the light of the imagination and the force of electric action, if we look upon them as points of fire, where the living energies of the Kingdom are focused, and it is hardly necessary to add, that no man can be an able minister of the Lord Jesus Christ until his torch has been kindled at this altar of missions and his lip touched with this living coal. Deny him this access and he is condemned to live a life of provincialism in an age of catholicity; a life of mediocrity in an age of tremendous achievements.

That the torch of some servant of Christ may be kindled by the spark of Divine light emanating from the history of the extension of "God's Kingdom" in heathen lands during the past century, is our earnest desire.

At the birth of the 19th century, there were ten missionary societies in existence. One hundred years later there were 590 societies which were, directly or indirectly, engaged in spreading the Gospel among heathen people. These societies may be divided into three classes.

Class I. Those that are directly engaged in conducting foreign missions, of which there are 380, including 76 Women's Auxiliary Societies.

Class II. Societies indirectly co-operating or aiding in foreign missions, 136.

Class III. Societies or institutions independently engaged in specialized effort in various departments of foreign missions, 74.

These societies are numerically distributed as follows: United States 136; Canada 21; West Indies 14; Mexico and Central A. 5; England 130; Scotland 46; Wales 3; Ireland 14: Denmark 4; Finland 2; France 7; Germany 32; Netherlands 22; Norway 10; Sweden 13; Switzerland 4; Burma 4; China 19; India 75; Japan 16; Korea 2; Malaysia 5; Turkey in Asia 4; Australia 33; New Zealand 9; Tasmania 2; Oceania 2; Africa 46.

Three of these societies date from the sixteenth century. The New England company was organized in 1649. Through endowments this society still disburses $20,000 annually. "The Society for Advancing the Christian Faith" was organized in England in 1691 to conduct missionary operations in British possessions. It has a long and interesting history of usefulness in educating negro slaves and Indians. It still expends $8,000 annually, through the Bishops of West Indies and Mauritius.

The "Society for Promoting Christian Knowledge" dates from 1698.

The 18th century ushered in seven missionary societies as follows: "Society for the Propogation of the Gospel," 1701; "Dr. Bray's Associates" to do work among the negroes in the Bahamas, 1733; "Unitas Fratrum," 1732, in Germany; "Unitas Fratrum," in England 1741; Baptist M. S., 1792; Netherlands M. S., 1797; London M. S., 1797. Thus we see that nearly all missionary efforts before the 19th century belongs to England and to them belongs the credit of having planted the handful of corn on the mountain top, the fruit of which was destined to shake like Lebanon in the 19th century.

Let us take a glimpse into the inner workings of three representative societies, one each for the United States, England and Germany, as we get it from their reports for the year 1902.

We take that of the Methodist church of the U. S. The Society was organized in 1819; income for the year 1902, $1,126,522.00 ordained missionaries in the field, 267; wives of missionaries, 208; unmarried women, 223; ordained natives 456; total native help, 5,-815; total force in field 6513; stations occupied, 740; communicants 109,131; added last year 12-271; schools 1200, with 54,053 scholars.

In England we take the Church Missionary Society, organized in 1799. Income 1902, $1,945,115.00; ordained missionaries, 412; laymen, 143; wives, 357; unmarried women, 364; ordained natives, 373; native helpers, 8290; 580 stations; 79,586 communicants—9,-738 added last year; 2274 schools, 116,552 scholars.

As a representative German Society we take the Basel M. S., organized in 1815. Income $475-335.00; 178 ordained missionaries; 71 laymen; 117 wives; 11 unmarried women; 39 natives ordained; native helpers 1214; 559 stations; 1514 communicants added last year; total communicants 22,720; 514 schools with 20463 scholars.

A comparison of the statistics for the United States with those for Germany, Switzerland and France combined, may be of interest to some readers. These figures are for the year 1902.

Totals for U. S.—Income $6,-786,130.00; missionaries 4850, including ordained missionaries and wives, laymen and unmarried women; natives helpers, 19,-698; stations occupied 10,328; communicants, 560,960; added last year, 48419; schools 6616 with 255,281 scholars.

The totals for Germany, Switzerland and France are as follows: Income, $1,761,759.00; missionary force, including ordained men, laymen, wives and 90 unmarried women, 1697; native help, 5442; stations, 2284; communicants, 31,823, added last year, 564; schools 475, with 23,-528 scholars. Thus combined these figures present some interesting facts. The totals for Germany, Switzerland, and France do not equal the totals of the combined branches of the Presbyterian church of the United States. The German societies, too, have been slow to send unmarried women, while England sends the largest number. Judging only by the figures, the United States leads the world in missionary effort. More than half of all communicants added last year from heathen lands fall to the societies from the United States, one fourth of which are claimed by the Methodists.

But it is the totals for Christendom that astounds us. All of these figures are recent—for the year 1902—and include all the missionary societies of the world, so far as reported. Income, $19,-148,099.00; total missionary force, 13,282; ordained natives, 4337; total native help, 71,458; total stations, 24,070; communicants. 1,-315,544; added last year 98,607; adherents 4,046,503; schools 25,-583, with 972,181 pupils.

It may be of interest to Mennonite readers to know that among the 22 M. S. of the Neatherlands the "Mennonite Union for the Propagation of the Gospel in the Ultramarine Possessions of the Netherlands" ranks fifth in date of organization, dating from 1847, and fourth in strength of income, missionaries on the field, churches, and converts.

Also, that while all Germany reports fewer than 10 women's auxiliary societies, the Mennonite Union has five women's auxiliaries working in connection with it, two at Amsterdam, and one each at Rotterdom, Utrecht and Zwolle. About $13,000.00 is expended annually for missions by this society.

Perhaps, as we ponder these figures, we want to pat ourselves on the back with a "well done," but let us stop to think. It is a miracle to be sure that God has blessed so *largely* the *little* that has been done. In the disproportion of the outlay to the result the Divine is seen in this work. The life, the energy, the money expended in *one month* of the civil war *exceeded* all that has been devoted to missions, not only during the year 1902, but during the *entire century*. Yet the smaller sacrifice has opened the whole world, has widened beyond description the stock of human knowledge, has created more homes than the *whole civil war destroyed*, has dotted the heathen world with school-houses and churches, has transformed Christianity at home, and has redeemed millions of lives abroad, and shaken to their very depths the non-Christian religions.

A few months before his death Charles Spurgeon received a letter containing something in the nature of a threat. You may recall his manly reply: "You may write my life across the sky; I have nothing to conceal." Here was character incarnate. Truth lived is better than Truth taught. When a man actualizes his ideals, then his creed becomes vital, vigorous, victorious. "There is no eloquence," writes Emerson, "unless there be a man behind the speech."—K. B. Tupper.

Our C. E. Topic.

Topic for February 15th: Lessons from Ben-hadad's Defeat." Kings 20: 12–20. (Temperance.)

MEDITATIONS.

Ben-hadad, poor old Syrian king, lost his men and lost his battle and lost his campaign and almost lost his life because he got drunk. The account of Ben-hadad's defeat however is only one of the many still greater defeats which occur daily on account of the great vice of intemperance. Life is a warfare, and as we journey on we are either helping the cause of temperance along or we are working against it. Intemperance does not only include drinking too much, as some people are inclined to think. We may be intemperate in eating, talking, working — in short anything that we indulge in to such an extent that it will pollute or harm us. Tobacco and opium are also mighty factors in furthering this great vice of intemperance.

The time when intemperate habits are usually formed is in youth when the mind is yet easily inclined toward either good or evil. Great caution should therefore be exercised by parents, public school and Sunday-school teachers that a deep impression be made upon the young and tender hearts, that these may abstain from all forms of intemperance.

The reason why so much teaching does not avail I think is due to the fact that so much temperance is taught only by precept and not by example. If the latter is neglected, the former cannot avail anything. The parent or teacher who warns his children or pupils to abstain from anything in which he himself indulges can blame no one save himself if his teaching does not accomplish the desired result. In teaching temperance no better method can be used than to teach "total abstinence" both by precept and example. As long as the bad habits are not formed there can be no occasion to break them. As long as one has not had a taste of beer or whiskey he can have no craving for it.

We too often hear people remark that moderate drinking will not harm any one and such remarks are made even in the presence of children. This should be guarded against. No moderate drinker ever expects to become a habitual drinker when he starts out, but gradually his craving becomes greater and more intense until finally he has lost control of his thoughts and actions and a total defeat will be the result, as was the case with Ben-hadad.

Intemperance afflicts body, mind and soul, and deprives one of both natural and spiritual wealth. Personal observation proves this fact. We very frequently see how families are actually destroyed by the vice of intemperance in its different forms. It deprives families of their natural necessities and means of life, it prevents men and women from holding respectable and reliable positions. It fills our prisons and poorhouses, and is the direct cause of a large percentage of the crimes committed. These facts prove to us the evils of intemperance. But the greatest evil lies deeper. It deprives us of our eternal glory, peace and happiness. Intemperance means failure in life—and far more, defeat in death. The result of intemperance is a ruined life. May we all as endeavorers be shining lights for Christ in this world and thereby we will be living examples to others. May we ever be cautious and not be stumbling-blocks to any of our fellow-men in any way; but may our pure example induce many to belong to Him whose signature they bear. May the picture of king Ben-hadad be ever prominent in our minds as one whose total defeat was due to intemperance. May God help us that we may all heed this warning.

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Editorial.

Some one says, "Not doing wrong is not doing right". Do we realize this? If goodness consisted simply in keeping out of mischief, we might as well all pass our lives in bed, since everybody is good when he is asleep.

A correspondence in this number from Bowmansville, Penna., shows that some good spiritual work was done there by several Eastern brethren. Such revivals are always called for here or there, and are necessary to the continued prosperity of our different churches.

Good examples bear fruit. Some time ago Bro. Joel Welty donated $25 to the Mennonite Fund. Now, accompanied with glowing words of commendation of that act, comes a donation of $5 from Rev. H. J. Krehbiel, of Trenton, O., with the significant addition, "I wish it were more." Adopting his paraphrase of our recent editorial on this subject, we say "Thank the Lord!"(which includes a personal "Thank you!") Now who will be the next man?

The ministers of a certain Indiana town have resolved to purify the city. They intended holding a revival in the largest theater in town, but had to find another hall, since the theatre had been rented for a dance. A second time the theatre was denied them in order that a lodge might initiate sixty-five members. The ministers denounced both the dance and the initiation. These ministers show grit and determination — now let them keep up the fight. Let them be careful, in purifying the city, to use the proper cleansing agent— the gospel, State laws and police regulations do not reach the heart, but the gospel does. May God give these ministers wisdom to conduct the revival of the city with sagacity and spiritual tact! Thousands of other cities need the same.

Holiness as an actual attainment in ourselves, an acquired spiritual state, amounting finally to sinlessness, is a creed adopted and strenuously defended by many, but somehow or other we could never read such an idea into our Bible. Christ is our righteousness, according to 1Cor. 1: 29—that is, his merits are imputed to us that we might be made the righteousness of God *in Him*. But Christ is likewise our sanctification — so says the same passage, 1 Cor. 1: 29. Christ is both our righteousness and our sanctification; and if the one is imputed, why not the other? We like the answer given on this question in "Living Truths": "The highest holiness is that which puts on Christ and makes nothing of self. Christ's gift to fallen man is not the restoration of Adamic perfection, but union with God through the indwelling of Christ. This is a higher experience than Adam could ever know. And yet it keeps us in constant dependence on Him, so that our life is at once a paradox of utter insufficiency and divine allsufficiency. We ourselves are nothing of ourselves, and apart from Him we can do nothing; and yet 'we can do all things through Christ which strengtheneth us.' The need of men is not a better life, but the Christ life."

Young Mr. Rockefeller, son of the Standard Oil magnate, who teaches a Bible class in a New York Sunday-school, was rather disingenuously requested some time ago to give his views on Christ's direction to the rich young man, "Sell all that thou hast and give it to the poor and come and follow me." Though according to his own statement, he was worth only about $30,000, it was pathetic to witness the young man's attempt to extricate himself from an embarassing situation. His final comment was that if riches stood between you and Christ, they should be disowned. In the language of an old theological professor, "this is sufficiently vague to be correct". When do riches shut off Christ? Each one must decide for himself, and thus the matter is still far from being settled. The newspapers have been making capital of Mr. Rockefeller's embarrassment, and his answer has by some been harshly criticised. Amid all the ink-slinging, however and the ingenious editorial speculations, little that is really relevant and helpful has been brought out. No one thought of saying that salvation by faith does not depend upon the financial state of the believer. Rich as well as poor must be saved by faith in a Christ crucified. It seems to have occurred to no one to say that the evil of wealth consisted not in its possession, but in its generally making of its possessor a materialist, blinding him to spiritual realities. If a man is rich enough to feed all the poor people in the world, his not doing so is not a sign that he is not a Christian or that he is not doing his Christian duty, or that he will be lost. Riches are a Christian's assets; time and talents are a Christian's assets. They may all alike be devoted to Christ or they may not. A man of moderate means, in making selfish use of his time, may fall as far short of his duty to Christ as a rich man who revels in the luxuries his millions have acquired. A man whose income is a million a day may be saved; a man who calls God's precious time his own to do with as he lists, may on that account be entirely unable to get through the needle's eye. There are different kinds of riches, and they are all alike dangerous.

Correspondence.

BEATRICE, NEB. Bro. Chris. Hege, the newly appointed home missionary of the Western District Conference, just commenced his labors here, stopping over from Wisner on his way to Marion and Hillsboro, Kan., remaining here five days. The young brother preached twice in the large church in the county, once in town and once at a private dwelling in the farthest west end of the settlement around Beatrice. He also assisted at the church in town to start a German senior class in Sunday-school, which Bro. Gerhard Wiebe intends to teach hereafter with the help of the International lesson leaves.

Before concluding his sermon on Wednesday evening, Bro. Hege called on the congregation to accompany his labors with their prayers, that God may guide his footsteps aright and accompany them with rich blessings for the furtherance of His kingdom on earth.

WADSWORTH, O. Rev. J. W. Kliewer and wife returned on Saturday from Bluffton, Ohio, where he had been assisting in the Bible Conference held at the C. M. College.

James Sprunger, of Oberlin, filled the pulpit on January 31, in the absence of our pastor. In the evening he gave a very interesting talk about the Doukhobors which he met in his travels through Manitoba.

D. J. Brand, of Berea College, delivered a very able sermon on Sunday morning, Feb. 1.

The Christian Endeavor society has arranged to give a special program once a month. The program in general consists of talks, essays on the subject, special music, etc. The junior members take a very active part.

BERNE, IND.— Again we are bowed down with grief at the suffering of our pastor, S. F. Sprunger, as stated already in the last number of the MENNONITE. Hardly had Bro. Sprunger recovered from his eye-trouble, ending in the removal of the eye, when he was seized with a severe attack of grip which kept him confined to the house for several weeks; and now again he is laid on the bed of pain and suffering so that he is not able to help himself very much, and enjoying very little rest or sleep. Many of us may have been asking the question repeatedly, Why must all this be? Yet we must learn to submit to an all-guiding Hand, and to say as our suffering brother said: "Only so it helps us onward to heaven."

The catechetical class which Bro. Sprunger started before the accident happened to him, is now continued with 91 scholars, by Rev. I. A. Sommer and Rev. Joel Lehman, all the other services also being under their charge.

On the 4th of February the Temperance Society celebrated its 17th anniversary and on the following evening the L. M. S. Society celebrated its 16th anniversary. The latter was to take place on the evening of its birthday, February 3, but on account of the inclement weather it was postponed to the 5th. Both meetings were well attended and appropriate programs were rendered. Two addresses were given at the former, based on 1 Sam. 7: 12 and Isa. 5: 20. At the Ladies' meeting Rev. E. H. Vornholt delivered a well-prepared and well-delivered address on, Why is it that we do mission work? Also appropriate songs, declamations and one mission dialogue were rendered. We sadly felt the absence of our pastor at these festivities, as he is accustomed to be present at every meeting when either society meets, if he is well. But even on his bed of pain he remembered us and the cause with Bible verses, which he sent as a motto and watchword for the anniversaries. For the former he sent Psa. 94: 15 and for the latter Psa. 100: 1, 2. The reports of both societies showed a progressive year's work, which ought to encourage the members. Especially glad and happy should the Temperance Society be over the success and victory the temperance cause has won in our town. The Ladies' Society certainly feels encouraged over the good collection held that evening, amounting to $55.-97.

There is a good deal of sickness in this community. Three funerals took place at our church within one week, and on Sunday last another took place at the Reformed church here in town.

Our choir again has resumed the regular work and is expected to continue for the year.

NOBLE, IOWA.—There has been some sickness in our neighborhood, among them sister Mary Roth, who had a severe attack of neuralgia of the heart, and sister Schantz, wife of Christian Schantz, suffering from throat trouble. But we are glad to note that they are on a fair way to recovery.

The C. E. society of our church gave a social at the school house Saturday evening, February 7th. Music and various games were indulged in until a late hour. Every one returned home feeling they had been well paid for attending.

Our Mission society held their annual election of officers on February 8th, with the following result: President, Maggie Herzog; vice president, Mrs. P. P. Wenger; secretary, Aggie Miller; treasurer, Lydia Wittrig; program committee, Maggie Rich, Sarah Widmer, Anna Eicher. Heretofore our meetings were held the first Thursday of the month, but from now on they will be given the fourth Sunday in every month, immediately after Sunday-school, as we have no preaching services on that day in the morning.

GOSHEN, IND. It may be interesting to your readers to know that the "Land of Goshen" is still in existence. Church work here is moving steadily onward. The Topeka division of this church is now an organized body, having John C. Lehman as pastor. Our oldest member, John King, being in his eighty-eighth year, still acts as janitor of the Topeka church. The many friends of C. Hooley will be glad to know that he is recovering from the sickness that had confined him to his bed for ten weeks.

Our pastor and L. W. Scott attended Bible Conference at Bluffton College and were much pleased with the work done there.

BOWMANSVILLE, PA.—According to an appointment mentioned in a previous number of the MENNONITE, a series of gospel meetings were held in the church here at Bowmansville, beginning Monday evening, Feb. 2, and closing Friday evening, the 6th. The brethren A. M. Fretz and A. S. Shelly had charge of the services, assisted by Bro. Solomon Ott, the local minister. From beginning to end the interest manifested and the attendance were very encouraging. Not only the members and their families but many people of the community came out in large and still larger numbers so that on several evenings, notably the last, the seating room of the church was crowded. The good order and the deep spiritual interest were especially gratifying, and there is reason to believe that deep and lasting impressions were made on many among those who are already professing Christians and among the unsaved.

The services were conducted in the German and English, the preaching being in both languages each evening. The service of song was a prominent feature, in which the many young people present joined heartily. Much emphasis was laid on the words of the hymns used, thus deepening the spiritual impressions sought to be made in the sermons. There was a very general desire that the meetings be continued longer. The brethren, however, had to go home to their charges for Sunday, but they promised to return some time, if desired, for further meetings.

WAYLAND, IA.—Last Sunday, Feb. 8, Bro. Musselman preached two excellent sermons in our church. At 2: 30 in the afternoon he preached in the German language, which was highly appreciated by many hearers. In the evening, immediately after Endeavor meeting was dismissed, Bro. Musselman preached again in the English language.

We are all very thankful that we have of late been blessed with so many good, instructive, uplifting sermons. Our prayer is that we may be blessed with a great many similar sermons. May God bless the dear brother in the good work!

The Dorcas society met at the home of Mrs. Anderson January 29th. The following officers were elected for the ensuing year: President, Mrs. Mary Graber: vice president, Mrs. Mary Wyse; secretary, Miss Lena Schlatter; treasurer, Miss Anna Eicher; Lookout Committee, Mrs. Anna Roth, Mrs. Mattie Neff, Mrs. Selina Conrad. The treasurer reported $12.86 in the treasury. The society will sew for Mrs. A. E. Martin next Wednesday afternoon.

Missionary Reports.

From Haoenaom.

Missionary G. A. Linscheid writes from his station Haoenaom: On account of my absence from my station for several months during the past year my report will be but brief. I left Haoenaom during the latter part of April and remained with Brother Petter at Cantonment, till the end of May, to receive further instruction in the Cheyenne language. About the middle of September I returned from my vacation and again spent about a month with brother and sister Petter. I am exceedingly glad and thankful for the help thus received from Brother Petter in the study of the language. During my absence Brother Horsch visited this station from time to time, whereof he has given a re port to the Board.

As this agency was divided last fall we now have a new agent and also a new district farmer. The Indians have great ideas as to what these new men will do. Some even think that they will begin to issue rations again!

No new members were added to our church during the past year. But I am pleased to notice that one of our members, whom I feared we would lose, has of late come closer again. It would not be very hard to persuade some to become members if we would make special efforts in that line, but the more difficult part would be to keep them after they have become members.

But little sickness was prevailing among our Indians during the year. One Indian told me that since they are no longer receiving rations there are but few sick Indians among them.

By the efforts of the dear Sewing Circles we were enabled to prepare a Christmas joy for our Indians, which will not be without its good results.

Arapahoe Mission, Cantonment.

Missionary J. A. Funk writes of his work among the Arapahoe Indians at Cantonment, Okla: In looking back upon the past year and summing up the lights and shadows as manifested upon our mission field, I find much cause to be thankful unto the Lord for what He has done for us. The Gospel was proclaimed among the Arapahoes as before. And we wished ardently that every soul that thus heard the precious message might accept it and live accordingly, to the honor of God and to the praise of His glorious might. But this has not been the case, much more the contrary. No one feels this more sorely than myself. But the consciousness that we are sowing a living and not a dead seed is an encouraging one, inasmuch as we have the promise of God for it.

Our devotional meetings, although small, could be regularly held during the year. The doors of the chapel are standing open and an invitation is extended to all to come and receive the water of life freely. All Arapahoes who had a desire to hear the gospel during the past year, could do so. All who did not hear it have therefore to blame themselves for it. Some few of the older Indians seem to be friendly disposed towards the gospel, but when they learn what the gospel requires of them, they turn back. I have learned that some of our Arapahoes think that Christ failed in the end, inasmuch as He could not save himself from his enemies. Again I heard the remark, "If God is almighty, why could he not, by his power, protect man against the power of the evil one?" It also seems mysterious to them that God should have loved man so much as to give His Son to suffer and die for him. When they are told to believe in Jesus as the Son of God, the thing seems natural to them. But when they are told that the teachings of Christ must be accepted and that our lives must be brought in conformity with them their repugnance against such teaching is depicted upon their countenances.

One of the chiefs recently said to me: "I know that our children will accept this new religion and where my children go I will go too." In case this chief should be converted, a significant break in the heathendom of our Arapahoes would be made and our congregation would receive a mighty auxiliary, inasmuch as he is the best speaker within the tribe.

Being anxious to see how the Indians would trim a Christmas tree and celebrate a Christmas festival if left to themselves, I, as much as I could, left it to them to arrange matters according to their taste. Far beyond my expectation everything passed off nicely. The tree they had selected was a large one and well formed, and the decorations were neat. It made a good impression upon the old Indians when they saw what their children, who are Christians, had prepared for them. Frank Harrington was the principal speaker, and he made it well. The congregation was encouraged.

Only one person could be baptized during the year. My work at Darlington ended with the close of the school there. At present I am preaching in the Government school here every alternate Sunday.

A Leper Asylum.

A new branch of mission work is claiming the attention of our missionaries in India. Missionary Penner writes to the Mission Board: "For months 2—3 lepers came to us begging for alms. We never sent these, the poorest among the poor, away empty. But on account of the contagious nature of the disease we forbade them to come upon our compound, but to remain outside and whenever we would see them we

would send them some rice. We thus fed these lepers for several months out of our own provisions. By and by a few more came. Among these was a poor woman who was hardly able to move about. We then saw that some other method must be adopted to aid these poor lepers. We wrote to our king asking him for a small piece of ground, whereon to erect huts for them. The king readily consented and gave us the land along the river, about a mile from here. The land does not belong to us but remains the property of the king. But he gave us the privilege to use it and to erect huts thereon for these poor lepers. By the use of the gifts received from friends we were enabled to erect cheap huts for them and supply them with food and clothing thus far. But as there is no special fund existing for this branch of our mission work our means of support for them will eventually be exhausted. And what will become of our poor lepers in that case!

"There is an organization formed at Edinburg, Scotland, called, "The Mission for Lepers to India and the East". This organization does not send out any missionaries, but erects and sustains asylums for lepers and gives them in charge of the missionaries stationed at the places where they are erected, irrespective of what denomination they represent. Rev. Thomas A. Baily, a brother of the secretary of the organization, is the organizer for India and Birmah. He recently came to Chandkwi, where the brethren Nortrott and Yost are at work, to view the Asylum there of which Bro. Nortrott has charge. I went to Chandkwi to speak with Rev. Baily in regard to our lepers and to ascertain whether their organization could be induced to erect an asylum for lepers here at Champa. Mr. Baily listened patiently to my presentation of the matter and after I was through he assured me, that he would use his influence in favor of the erection of an asylum at Champa, providing a sufficient number of lepers could be found who are willing to make use of the privileges thus offered them.

"The association in Edinburg erects the necessary buildings, furnishes the land, cares for the means of support and pays for all the needed help. In short, it obligates itself to defray all expenses, on the condition that the missionary takes upon himself the supervision of the institution and sees to it that the inmates receive regular instruction, are supplied with medicine, and that everything is conducted in a businesslike and orderly way. It is immaterial to them how the lepers are baptized or into what denomination they are admitted, only so *that they become Christians.* Mr. Baily then asked me whether I would be willing to instruct the lepers twice a week and to care for their medical treatment, etc., in case their association would open an asylum at Champa. I gave him my consent to do so, believing that this work will not materially interfere with nor hinder me in my work in the villages. Mr. Baily answered, 'Your word is sufficient for me. But now I must have a similar promise from your Board. Otherwise when we erect buildings, establish an asylum and you should happen to leave the place, your successor might say, "O, I have nothing to do with this work; where would we be then and to whom could we apply if not to your Board?" The Board must be willing to require of its missionary stationed here also to take upon himself the supervision of the asylum.' The association desires only to secure itself against losses and to make such provisions that when the asylum is established it may not be without proper supervision. Two things the association specially emphasizes: (1) That earnest efforts be made to win the lepers for Christ, and (2) That all, whether Christians or not, be treated alike."

Brother Penner then asks the Board whether it is willing that he shall keep his promise and whether the Board is willing to accept the conditions laid down by Mr. Baily and obligate itself for the permanent supervision of a leper asylum at Champa, if the association at Edinburg opens one.

Brother Penner writes further: "We had 8 poor lepers. A few weeks ago one woman died and sank into a Christless grave. Regular assistance is rendered to the remaining seven. Mr. Baily thinks that we ought to continue to care for them in this way for 6—10 months longer and to give them some work to do, in order to see, whether more are coming and whether those here already will not walk away when they are required to do some work. Thus far our lepers have not done any work since they are here. Several of them are not able to work on account of their fingers having fallen away. While we are thus providing for them we would gladly accept gifts for this purpose. We have not sought this work. The Lord himself has sent us these living dead, and we have not the heart to turn them away. Our opinion may be of little value, but we believe that a work of this kind may lead many a heathen soul to the question: 'What can the motive of the missionary be in thus ministering to these outcasts of humanity?'

"We recommend this work to the beloved Mission Board and to all our churches, and earnestly desire that it be remembered in your interceding prayers. Even after the association has erected the buildings and established the asylum, gifts will be gladly accepted wherewith some conveniences may be provided and small presents be made to these poor, suffering lepers."

Here a new field of labor and benevolence is opened for us. Our Board fully recognizes the fact that our missionaries in India would have full well enough to do without taking upon themselves the care of lepers and the supervision of a leper asylum. Yet shall we turn these, the poorest among the poor, of whom it may be said, they are dying daily, away from us? Shall we do like the priest and the Levite in the parable, pass by on the other side and leave them unaided? Shall we not rather act the part of the good Samaritan and do for them what we can in their physical and spiritual need! And this the more so when it can be done without much material aid on our part! Our Board views the matter from this point and has consequently instructed Brother Penner to continue to care for the lepers already there, and if others come, to accept them, and at the same time to inform the Association in Edinburg that in case they erect an asylum at Champa our Board obligates itself to care for the permanent supervision of the same.

A. B. Shelly.

The Sunday School Lesson.

Subject for February 15: Christian Self-Control. 1 Cor. 8: 4–13.

Golden Text: Let us therefore follow after the things which make for peace. Rom. 14: 19.

LESSON TEACHINGS.

If we know God aright and His Son Jesus Christ, and enjoy their communion, we will be freed from idolatry and superstition. V. 4. There will also be freedom from bondage to any legal ceremonies and obligations. V. 8. John 8:31, 32, 36. Col. 2: 16, 20–23.

A Christian's liberty can never degenerate into license, if he bears in mind that his body is a temple of the Holy Spirit, and that all right things are a trust from the Lord.

But there is one principle that is higher than Christian liberty, and that is Christian love. Love will keep liberty in check. It will approve the things that are excellent. Phil. 1: 9, 10.

The exercise of love is called for against the claims of Christian liberty because of those brethren who have not my knowledge, and consequently not my liberty. V. 9, 10.

Old traditions have a hard time dying out. The early Jewish Christians still believed in circumcision and the entire Jewish worship and ritual. They did not realize their liberty from all these forms in and through Christ.

The converted heathen could not abandon old notions. They used to buy and eat meat to the honor of the idols. They no longer believed in these idols, still they had the idea that if they ate such meat, they honored the old idols, which they did not wish to do. They did not realize their Christian liberty, and forgot that they could eat such meat to the glory of God. They had weak consciences — consciences that could easily be hurt or led astray. Hence when they saw the stronger Christians eat such meat, they followed their example, though their own consciences condemned them for so doing (v. 7). The result was that they were miserable. Misunderstandings and hard feelings ensued.

Who now should yield—the weak or the strong, those who ate or those who avoided meat? Paul says the strong. Their liberty thus became a stumbling-block to the weak, and it was their business to abstain. This is the best temperance argument yet. Not meat, but drink is the stumbling-block to-day. Let those who can take a drink without being harmed thereby beware lest those who cannot control their appetites take them for an example and drink themselves into damnation (v. 10). At such times liberty is selfishness. Love, not liberty, may then save a soul. Love, not liberty, will make for peace. Using one's liberty when a soul is at stake is sin (v. 12)—a sin because it may mean a brother's death, indirect spiritual murder (v. 11). Liberty is then guilty of Cain's heartless question, "Am I my brother's keeper?" It is a sin also because it is committed against Christ (12). "An act that causes one who stands upon redemption ground to act inconsistently with the purpose of Christ's death in him, is a sin against Christ."

The motto for a Christian concerned for the safety and welfare of his brother is found in the last verse of the lesson—"If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."

Contributions.

For Home Missions.

During the month of January the following gifts were received:
From the Bruderthal church, Kan., $23.43; A. Zurflueh, Bluffton, O., $5; Beatrice church, Neb. $20.
Gratefully acknowledged,
W. S. Gottshall, Treasurer.

For Mennonite Fund.

From Rev. H. J. Krehbiel, Trenton, O., $5.
Gratefully acknowledged,
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News of the Week.

Domestic.

FITFY-SEVENTH CONGRESS.

PRESIDENT CONTEMPLATES SPECIAL SESSION.

WASHINGTON, Feb. 7. — It can be stated with authority that unless antitrust legislation, at least reasonably satisfactory to the administration, is enacted at the present session, President Roosevelt, on the fifth of March will call an extraordinary session of the fifty-eighth congress. The president himself has told members of congress of his desires and of his determination in this regard. It is understood that the announcement was direct and unqualified.

JOHN D. ROCKEFELLER TRIES TO INFLUENCE SENATE.

It is further stated that the determination of the president was reached only after careful consideration of the strenuous efforts that are being made to defeat any anti-trust legislation by congress. These efforts have covered a wide range. They were characterized to-day by one prominent republican leader, to quote him directly, "as the most remarkable of which I have had personal knowledge during my public life."

These efforts culminated during the past thirty-six hours, it is now declared, in direct appeals from the Standard Oil company, through its president, Mr. John D. Rockefeller, to members of the Senate not to enact any anti-trust legislation at this time.

HOUSE PASSES ANTI-TRUST BILL.

WASHINGTON, Feb. 7.—By a unanimous vote, 245 to 0, the house to-day passed the anti-trust bill. The closing chapter was devoid of excitement. For three hours the democrats offered a series of amendments designed to place "teeth" in the bill, but they were either ruled out of order or voted down by a strict party vote. On only one vote were the political ranks broken. It was on an amendment offered by Mr. Thomas (rep., Iowa) to make the filing of returns incumbent upon all corporations mandatory. On that amendment seven republicans voted with the democrats. The bill as passed requires corporations "here after organized" to file returns covering its articles of incorporation, financial composition, condition, etc., with the inter-state commerce commission, on penalty of being restrained from engaging in inter-state commerce; prescribes penalties for false returns, etc. The commission is given authority in its discretion to call for similar returns from existing corporations doing an inter-state business. The commission is given power to compel the answer to questions, and a fine of not to exceed $5,000 is imposed for failure to obey the commission in this respect. Rebates by carriers is made punishable with a fine of not less than $1,000, and corporations violating the provisions of this section are forbidden the use of the instrumentalities of the interstate commerce commission. Carriers are prohibited from knowingly transporting articles produced, manufactured or sold in violation of the Sherman act. In cases of prosecutions no person is to be excused from testifying on the ground that such testimony would tend to incriminate him, but for such testimony the witness is not to be prosecuted. The circuit courts are given jurisdiction in cases of [illegible], and it is made the duty of the district attorneys to institute proceedings to prevent violations of the act, [illegible] and to prosecute [illegible] without delay.

THE COAL STRIKE COMMISSION.

PLEAS MADE BY NON-UNION ATTORNEY.

PHILADELPHIA, Pa., Feb. 10.—The United Mine Workers of America, as an organization, was severely scored to-day by counsel before the anthracite coal commission. The non-union men through their attorney John T. Lenahan, presented their side of the controversy and demanded consideration at the hands of the commission claiming the legal right to earn a livelihood as they might elect without the consent or dictation of the union.

During the presentation of the case Mr. Lenahan denounced the union as a fomenter of crime and anarchy. The main feature of his argument was the claim that the union had no legal or moral right to coerce miners into membership or to arrogate to itself the authority to fix the wages of mine workers.

Major Warren, of the Hillside Coal Co., made his plea. He said in part:

"The real parties to this submission are the employees of the several companies on the one side, or certain of them, and their employers on the other. They who are asking to become parties and intruding themselves upon the commision, absolutely without warrant by the terms thereof, are the United Mine Workers of America."

Slight Earthquake In Indiana and Surrounding States.

INDIANAPOLIS, Feb. 9 — An earthquake that was perceptible in Indianapolis and Indiana and also in surrounding states, occurred at 6:30 o'clock last evening. The movement was gentle, but was of sufficient momentum to shake pictures from walls and to rattle china. The disturbance was most perceptible in southern Indiana.

At Evansville the disturbance was so marked that people ran from their houses. Reports from fifty miles around Evansville confirm the earthquake theory.

Foreign.

ANGLO-GERMAN WAR WITH VENEZUELA.

WASHINGTON, Feb. 8.—The representatives of the allies here are busily engaged in the preparation of the protocol which they are to sign with Mr. Bowen, Venezuela's representative, for the reference to The Hague of the question whether the blockading powers shall be entitled to preferential treatment in the settlement of their claims. The blockade will be raised when the protocols are signed.

War is Declared in Central America.

LONDON, February 10. — A dispatch from Guatemala says that war has been proclaimed between Guatemala on the one side and Salvador and Honduras on the other.

According to previous dispatches from Panama, Guatemala and Salvador were on the point of war at the beginning of February. The Salvadorean and Guatemalan armies, commanded by their respective presidents, Generals Regalado and Cabrera, were on the frontier accompanied by revolutionary refugees.

It seems that the movement was the outcome of the Congress of the Central American republics at Corinto, Nicaragua, last year, at which a treaty was drawn up and subsequently signed, providing for arbitration of every disagreement between the republics. While the congress was in session, a serious misunderstanding occurred between President Regalado, of Salvador, and President Cabrera, of Guatemala.

It was announced from San Jose, Costa Rica, on October 4, that the Central American court of compulsory arbitration had been installed there, but that Guatemala had refused to participate.

1,000 LIVES ARE LOST.

SOUTH SEA ISLANDS SWEPT BY MOST DESTRUCTIVE STORM SINCE THE FLOOD.

SAN FRANCISCO, Feb. 8.—News of a fearful loss of life in a destructive storm that swept over the South Sea islands last month, reached here today on the steamer Mariposa, direct from Tahiti. The loss of life is estimated at 1,000 souls. On Jan. 13 last a huge tidal wave accompanied by a terrific hurricane, attacked the Society islands and the Puamoto group with fearful force, causing death and devastation never before equalled in that land of dreaded storms.

The storm reigned several days, reaching its maximum strength between Jan. 14 and Jan. 16. From the meager news received at Tahiti up to the time of the sailing of the Mariposa, it is estimated that 1,000 of the islanders lost their lives. It is feared that later advices will add to the list.

The surviving inhabitants are left destitute of food, shelter and clothing, all having been swept away by the storm.

The French government upon receipt of the news of the disaster took prompt measures to relieve the distressed district, and dispatched two warships, the Duranee and Zelee, with fresh water and provisions. The Italian man-of-war Calabria accompanied the two French vessels on their errand of mercy. As the supply of fresh water and provisions was totally exhausted by the storm it is feared that many lives will be lost before the relief ships arrive.

As the islands were barely 20 feet above sea level and not surrounded by coral reefs, it was necessary for all the inhabitants to take to the cocoanut trees when the tidal wave began to cover the land. These trees grow to an immense height many reaching an altitude of 100 feet. All of the lower trees were covered by the raging seas which swept about and over them. The natives in the taller trees were safe until the cocoanut trees gave way, and then they, too, were swept onward, far out into the sea.

The 400 survivors brought by the Excelsior to Papeete gained the ship's side by swimming three or four miles from the tops of cocoanut trees.

One of the many acts of heroism reported is that of a woman who climbed one of the tall cocoanut trees and lashed he little babe to the branches, hanging onto the body of the tree beneath the little one as best she could. There they remained for ten hours, suffering great torture, until finally rescued.

Thousands of tons of copra and over 200 tons of mother of pearl shells are known to be lost. The pearl shells are valued at $1,800 per ton, and many valuable pearls may now be lost to the world forever, as these were considered some of the best pearl islands in the world.

DESCRIPTION OF THE ISLANDS.

The Society Islands, generally called Tahiti, are in the mid-Pacific, more than 2,000 miles northeast of New Zealand, and some 3,400 miles south by southwest of San Francisco. They consist of Tahiti, which embraces 455 square miles, out of a total of 637 for the entire archipelago; Raiatea; Moorea or Elmeo and others. The group is divided into the Windward and Leeward clusters and stretches for about 200 miles northwest and southeast. The climate is moist and hot. Cocoanuts, oranges, vanilla, fruit, cotton and sugar are grown, and these and mother of pearl, cocoanut fiber and trepang are exported. The most important harbor is Papeete, the capital, in the northeast of Tahiti, which has a Roman Catholic cathedral, an arsenal and a population of 3,224. The population of all the islands is less than 25,000.

Brazilians Will Occupy Acre.

RIO JANEIRO, February 6. — The Brazilian government has decided on the military occupation of Acre. Diplomatic relations with Bolivia are not interrupted. Brazil has decided to act in the Acre question because President Pando, of Bolivia, proposed to continue negotiations while at the same time marching on Acre.

The Brazilian government has ordered General Cabelloe with the troops stationed in the northern region to start immediately for Acre. A naval squadron left here yesterday for the Amazon river.

RIO JANEIRO, Feb. 8.— The Bolivian government has replied to the Brazilian government, agreeing to Brazilian occupation and administration of the Acre territory pending the settlement of the dispute, and offering to send a minister plenipotentiary to Brazil invested with full powers to negotiate a settlement.

The Bolivians contend that the ownership of the territory never has been in dispute; that its sovereignty was acknowledged by Brazil by treaty in 1867, by the appointment by Brazil of consular representation and by other acts. The grant by Bolivia to an Anglo-American syndicate which is developing the rubber industry of the Acre tract has been one of the questions which has brought the controversy to an issue. Bolivia heretofore has expressed her willingness to refer the dispute to arbitration.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The Gates of Gold.

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three Gates of Gold.

Three narrow gates — first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear,
What the result of speech may be.
—"Home Chat."

Items of News and Comment.

Rev. H. R. Voth returned recently from Oraibi to Newton, Kan. to be present at the golden wedding of his parents.

A missionary one day asked one of his children who the meek were. The boy answered, "Those who give soft answers to rough questions."

Father Ephraim Hunsberger, who was for many years pastor of the Wadsworth (O.) congregation, has recovered from a severe attack of grip.

Bro. Christian Hege, son of Elder Jacob Hege, of Estrella, Cal., has been secured as Home Missionary of the Western District. The brother was a student at the Moody Bible Institute, Chicago. He preached recently in the churches near Hillsboro.

A writer on a London paper states that Mohammedanism is making much greater headway than Christianity—that the former can point to about 60,000 converts annually, while the latter does not gain one tenth of that number in the same period of time.

The Schwenksville (Penna.) church has a membership of 204. 2 were admitted during 1902 and 7 dismissed. During the last six years the average number admitted per year was 11. During 1902 there was an increase in missionary contributions of 38 per cent.

Missionary N. N. Hiebert, who spent years in India supported by the Mennonite Brethren, recently entertained and instructed the brethren of the Bruderthal church, near Hillsboro, Kan., with a description of life and needs in India. The ex-missionary, who had to lay down his health, was a very welcome visitor, the more so since they felt they had put their own hands to the plough.

The Ladies' Aid Society of the First Philadelphia church announce March 10th as this year's date of their annual Love Feast. This is a week ahead of St. Patrick's Day, which used to be the time-honored date for the Feast. The society is twenty-one years old, and has therefore attained its majority.

The "Botschafter der Wahrheit" is a little German monthly paper published in Hillsboro, Kansas, in the interests of the "Church of God, a branch of Mennonites." Suppose Menno were to return to earth, which branch would he prefer? There are almost enough branches now to make a respectable tree.

Next Sunday the congregation in Elder John Moser's charge, Bluffton, O., will take the initial step in selecting two new ministers. Every member will vote for two persons. Two weeks later the highest five in the list of those voted for will be presented to the congregation, another vote will be taken and the highest two of these five voted for will be declared elected.

Rev. W. S. Gottshall, of the Schwenkswille (Pa.) Mennonite church, will during the year preach sermons on the following subjects: "Can a Soul once Saved be Lost Again?" "Baptism," "Oaths," "Non-resistance," "Is Denominationalism R i g h t ?" "Missions," "Secret Societies," "Temperance," "Bringing Up Children," "The Coming of Christ." Last Sunday he was booked to preach on "The New Birth". Surely a delicious variety. The titles and dates are all announced to his people before and through the "Annual Record" and thus they can come prepared to give an intelligent hearing.

William Jennings Bryan, asked to give his strongest and best reason for the belief that man's soul lives on after the death of the body replied as follows: "If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, who was made in the image of His Creator? * * * Rather let us believe that He who in his apparent prodigality wastes not the rain drops, the blade of grass, or the evening's sighing zephyr, but makes them all to carry out His plans, has given immortality to the mortal."

Honesty gets its reward even from railroads. A farmer near Indianapolis had a cow killed by the cars a short time ago and wrote to the railroad company asking right remunerative damages, adding, "Thirty dollars will be considered satisfactory, as the animal killed was but a common cow and by no means the best in my herd." The claim agent for the road promptly answered the letter and enclosed a check for $100, saying: "It is the first instance since my connection with the claim department of the road that any other than a full blooded animal of great value has been killed by our line, and enclosed find $100 as damages and a reward for your honesty, and I would humbly ask your photograph to be framed and placed in my office."

The Record for 1902 and the Directory for 1903 of the Trenton (O.) charge, Rev. H. J. Krehbiel, pastor, is in circulation and presents some interesting facts. $70 for foreign missions were contributed during the year in the envelopes distributed for the purpose and to this amount the Mission Society added $49.08. $2.00 were given toward buying a Christmas present for a blind, consumptive girl in the Deaconess hospital in Cincinnati. 6 members were admitted during the past year, 5 died and one was dismissed. On October 2nd, the pastor was presented with a horse for use in his pastoral work. The envelopes for missions specify the particular mission field and the time when they are to be handed in. The enthusiastic mission spirit pervades and warms the little booklet, and, is certain to have a beneficial effect on the congregation. A warm pastor cannot but in time make a warm people.

A year ago a remarkable "Congress of the Gospel" was held in Paris. It was convened by the Catholics with the approval of the cardinal Archbishop of Paris. It adopted the following resolutions: 1, That Catholics who consider the gospel a means of realizing every progress, even from the social and national point of view, form the habit of reading every day a portion of the New Testament to all people living in their house, children and servants included. 2. That it take hold of every opportunity of studying the gospel at home, at school, at catechism at meetings, etc. 3. That Catholics adopt the custom of giving the gospel as a wedding and first communion gift. 4. That every Sunday the gospel be read in vernacular at every mass in the parish. This movement indicates a decided Protestant awakening in the bosom of the Catholic church.

About a year ago Prof. Frederick Delitzsch, of Leipsic University, in his "Babel and Bible," declared that on the ground of the many inscriptions recovered from the ruins of the Babylonian cities, the Israelites derived their religious ideas, including their idea of One God, from Babylonian sources. Great excitement, especially in German religious circles, was created by this outspoken radicalism. Lately another paper on the same subject by Dr. Delitzsch, reiterating still more strongly his former position, was read before the German Kaiser. But Delitzsch's bubble has been rudely punctured. Before a crowded audience in Delitzsch's own city of Leipsic, Dr. Herrman V. Hilprecht, too well known by his brilliant work at Nuffar to need an introduction, emphatically declared on the ground of his fifteen years' experience as reader of Babylonian writings that the Jewish monotheistic idea could not possibly have been derived from Babylon. Actual experience has again triumphed over theory, and always will.

A poorly-dressed lame man stood by a railroad train. "Get aboard, old Limpy, or you'll be left," said the conductor. On the train the conductor called roughly, "Your ticket." "I don't pay,"

was the mild reply. "Then I shall put you off at the next station," and he seized the man's valise. "Better not be so rough," was again the mild reply of old Limpy. The conductor went on. A gentleman who saw it said to the conductor, "Do you know to whom you were speaking? That is Mr. Warburton, the president of this road." The conductor was ashamed and mortified and grieved. He saw he must lose his position. After collecting the fares he went to the president and laid his books, money and tickets in his hands, and said, "I resign my place, sir." The president looked a moment at his accounts, then lifting his face, on which was no trace of anger, said gently, "I have no revenge to gratify, but you have been imprudent. If you should act this way to strangers, it would injure the company. In future be gentle and polite. You can not judge a man by the coat he wears, and even the poorest should be treated with kindness. Take back your books. I shall not tell any one. Your situation is continued."

Armenian Circumstances.

Over 600 orphan, fatherless and poor children are in the Apostolic Institute in Asia Minor, of which Rev. H. S. Jenanyan, 1301 Divinity Place, Philadelphia, is principal. But in some of the Armenian districts there is suffering from hunger and sickness, and relief sent in will be gratefully received at any time.

A late communication from Pastor Garabed says the following:

"We have received the money you sent Deacon Najar Ohan, and we express our gratitude. Our people are in sore distress; lack of work, panic, crops very expensive. In our church we have to help many families right along, and most of them widows. Before I was up this morning three women came pleading for covering for their bodies and food for their children. While I was speaking to them as we have nothing to give, the news came from Deacon Ohan of some more money received from you and I told the women that we would help them. O! how happy they were. These days the Holy Spirit is working mightily in our midst. We have daily Evangelistic services in the church, and people do not grow weary staying two or three hours. Many worldly and wicked ones are brought to Christ, and Christians are going to surrounding towns to preach the gospel. This awakening gives joy to our hearts in the time of our sore distress, and is a great comfort. Pray for us. May God bless all your labors. May God prosper you in behalf of the sufferers."

The Liquor Traffic Must Go.

As one who has felt the blighting curse of the liquor business; one who has seen a brother's life blasted— who was forsaken by his wife and children because they could no longer endure his mode of life; one who has seen him endure the agonies of hell and was yet helpless; who lives in a town full of licensed saloons; a town whose common council is composed of prominent church members, I sometimes get awfully discouraged. It is then that encouragement comes from reminiscences like this:

During ante-bellum days a good, old slave-holder used to purposely lead a favorite old negro of his into argument on the subject of freeing the slave, enjoying the many reasons Uncle Silas would advance in favor of the project.

One evening my grandfather was present during the slavery discussion. Mr. Latimer had seemingly routed the old darkey, who sat with bowed head for a long time. Suddenly he looked up with shining face and exclaimed:

"Massa! Massa! I'se got an idea; got one sho!"

"Well, Silas, what is it?" asked the master.

"Massa, do you ever pray for the Lord to keep the darkies in slavery— do you massa?"

Mr. Latimer looked rather surprised, but answered, "No, Silas, I never do."

"Massa, did you ever know any one to pray dat prayer?"

"No, Silas, I did not," said Mr. Latimer.

"Goin' to get free sho, massa; goin' to get free; all these pious darkies praying to God to set 'em free and no one axin' him to keep us in slavery; going to get free sho!"

After Uncle Silas left the room Mr. Latimer turned to grandfather and said:

"It's coming, Bro. Wallace, and we may just as well prepare for it. Silas is right."

So it is in this other slavery. God's going to hear the prayers of the heart-broken mothers and sisters in this land. May the day speedily come.—Mrs. S. B. Morse.

Bible Study Class.

E. K. MOHR.

Lesson IV. "*Be* what you *are*."

A fact in the economy of God may or may not be a fact in the experience of man—it depends on the man. Josh. 1: 3; 6:2—have given. If a man is a king, he must be a king or his kingship is of no avail. If a man is rich, he must live accordingly or his riches will be of no use. True success depends upon our being what we are.

First Step: learn what you are. Phil. 3: 12.

Second Step: be what you are. Eph. 5: 8. We find out what we are by looking at the names by which we are called. Gods naming means character or position. Gen. 17: 5; Gen. 32:28; John 1:42.

GOD CALLS US:

1. Children Gal. 3: 26; 4: 6. Jesus Christ has revealed God as our Father. Because of such a Father, what kind of children should we be? Jesus was our example in His freedom, trust, confidence, joyousness and love—in His child-likeness. The child spirit is the characteristic of the disciple of Christ, and the nearer we grow into His likeness the more simple and childlike we become.

2. Heirs. Rom. 8:17. What should an heir do? What does a "joint heir" mean? 1 Cor. 3: 21–23.

3. Friends. John 15: 15, 14. Let us *be* friends, by trusting and leaning and pleasing Him for love's sake. What a blessed fact that *He is our friend!*

4. Brethren. Heb. 2: 11. Jesus is our elder brother, Rom. 8: 29.

5. Sheep. Ps. 95: 7; Ezek. 34: 31. Be a sheep then and do not try to be the shepherd.

6. Branches. John 15: 1–5. Be a branch as to life and fruit.

7. Saints. 1 Cor. 1: 1–3. Be saintly. A saint is a separated one. Separated *from* because separated *to*. A saint is God's property, God's dwelling place, God's workmanship.

8. One with Himself. John 17: 21–23; Gal. 2: 20. Be one then in thought, mind, desire, will, love and hate.

9. The New Name. Rev. 2: 17; 3:12. What shall it be? Let us be now what He calls us and the new name will be a glory and a joy.

Grand Rapids, Mich.

Blessed Are The Pure in Heart.

N. B. GRUBB.

This does not mean legal cleanness. Hand-washing and feet-washing are not enough. The heart must be clean. The blood of Jesus washes away its guilt and the Holy Spirit keeps it "unspotted from the world."

Tauler, who wrote six hundred years ago, said, "A pure heart is the throne of the Supreme Judge; the seat and secret chamber of the Holy Trinity; a lamp the Eternal Light; a treasury of divine riches; a storehouse of divine sweetness; the seat of divine wisdom; a cell of divine solitude; a delight of all saints; a joy to the heavenly host; a terror to the adversary; a victory over all temptation; a weapon against all assaults; a reservoir of divine benefits; a treasury of all virtue; an example to all men; a restoration of all that has ever been lost.

A pure heart finds its satisfaction in God, relishes and desires nothing but God.

Two men, both elders in a church, lost all in a business cyclone. One had a face as bright and sweet as heaven; the other was gloomy, became discouraged, backslid and left the church. The man with a pure heart saw God in the cylone and rejoiced in tribulation.

Six Studies in Foreign Missions.

INTERNATIONAL AND INTERDENOMINATIONAL.

(Based on Dr. James S. Dennis' "Centennial Survey of Foreign Missions" and "The Missionary Review.")

S. K. Mosiman.

II. EDUCATIONAL. — MISSIONARY COLLEGES AND SCHOOLS.

President McKinley, in his address at the Ecumenical Conference in New York 1900, gave utterance to the following memorable words in respect to missions and missionaries: "Wielding the sword of the Spirit, they have conquered ignorance and oppression. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of love. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasuries of knowledge and open the mind to noble aspirations for better conditions. Education is one of the indispensable steps of mission enterprise, and in some form must precede all successful work".

An oriental proverb says, "A tree is cut down by its own limb," referring no doubt to the fact that the handle of the ax used in cutting down the tree may have been taken from one of its branches. So if idolatry and superstition are ever to be uprooted; if ignorance and oppression are ever to be conquered, it must be done by means of material taken from among the nations themselves, i. e. by native Christians. If, then, the burden of future missionary work is to rest upon the native church, the Christian college and school in training natives for their work are of prime importance. This fact has been recognized by the church at home, as we shall see later by the provision she is making for education in missionary fields. The Christian college is the power-house of the church, and the church that neglects her colleges and schools is like a trolley-car when the fire has gone out in the power-house. With these facts in mind, if they have any value, the importance of educational work in mission lands becomes very evident.

The scope of this paper will permit us merely to give a brief outline of the work that is being done. In order to get any conception of the magnitude of the work, it is necessary to divide it into different departments with respect to aim and methods.

Class I. Universities and Colleges. To speak of universities and colleges in missionary lands may seem strange to some, and we naturally exclaim there can be but few, perhaps three or four. However, there are more. India has 34 institutions of this class with an enrollment of 22,084. China has 13 with 1,814 students. Ceylon 8, and 2,749 students. Africa 8, and 2,131 students. While the total of the whole mission field is 94 universities and colleges with 35,539 students. The standard of many of these colleges is above the average standard of our American colleges. The Syrian Protestant College of Beirut, Syria, we were informed yesterday by one of the professors (who is in this country on leave of absence), has 670 students. Examinations in two languages aside from the language that the student speaks are required for graduation. Yet in the history of the institution only one student has failed to pass, a student of pharmacy. 428 have graduated, including 242 in the medical department.

Assiut College in Egypt, of the United Presbyterian church, has educated 2000 students, 54 of whom are preachers and 150 are teachers. Fourah Bay College, of Cline town, Sierra Leone, has 159 students. It has educated 60 native ministers, among whom was Bishop Crowthers. Rangoon College, Burmah, has educated 9000 students. Timchó, North China, College of the A. B. C. F. M., has 74 students. It was opened in 1873. Nearly every graduate is engaged in Christian work, either as a teacher, evangelist, pastor, or medical assistant. Every one of the 150 graduates of Tungchow, Shantung, College left the college a convert to Christianity. More than half of the 1500 students of Jaffuv College, Ceylon, became Christians during their course of study. Madras Christian College, the largest missionary college in the world, has 1793 students. It is located at Madras, India. St. Peter's College, at Tanjore, Madras, the outgrowth of the work begun by Schwartz, the first missionary to India, has 1272 students. Cottayam College, India, has 518 students, nearly all of whom are Christians.

Class II. Theological and Training schools. More remarkable in many respects are the 375 institutions that we have classed under this head. We find them in nearly every country of the globe. Most of them have a small number of students, but the influence of these schools can not be estimated. The work of some is amazing. Kaffir Training Institution, of Grahamstown, Cape Colony, has trained 400 students of 15 different races for Christian work. Bensonvale College, of Basutoland, has 207 students of Theology. Mengo Divinity Training School of Uganda, founded in 1894, has 79 students. This is remarkable because the work began in 1886, and the harvest ten years ago. Foochow, China, Theological Seminary has 70 of its graduates in the ministry.

At Cawnpore, India, Dates' Evangelists' Training School has 162 students in the ministry.

The Theological Training Institute at Ahmednegar, India, has 51 graduates in the ministry and furnished 576 teachers to the various missions. The Brownson, Telegu, Theological Seminary, founded in 1872, has 119 students, and graduated 700. Raratonge Theological Institute of the Hervey Islands has sent out more than 500 native evangelists. Who can estimate the possibilities of the 11,965 students being trained for Christian work in these 375 institutions.

Class III. Boarding and High Schools. To this class belong 879 institutions, attended by 49,612 male and 34,714 female students. We find them in 23 countries, among many nations. India claims 337, China 166, Africa 83.

Class IV. Industrial Training Institutions and Classes. There are 179 of these institutions with 9,074 students. In industrial work in missions the Basler Missionary Society takes the lead. Its largest schools are in India. One has 500 students, another 450, while a number of sub-stations are also conducted. Natives are instructed in tile-making, weaving, tailoring, carpentry, etc. A savings bank is connected with the weaving works and about 40 persons have been enabled to buy or build houses. Africa has the largest number—63—of training schools.

Class V. Medical Schools and Schools for Nurses. There are 67 of these institutions with 421 male and 230 female students. One of the most noted of these schools is the Doshisha Nurses' Training School of Kyoto, Japan, which has sent out 75 native nurses, only one of whom was graduated without becoming a Christian.

Class VI. Kindergartens. Of these there are 122 with 4,704 pupils.

Class VII. Elementary or Village Day Schools. Of these there are 18,742 with 904,442, children. Leaving out of consideration the 18,864 day schools and kindergartens with their 909,146 pupils, we find the totals of higher institutions of learning of the other five classes named above to be 1,594 with a totality of 142,320 students. We have to do here with institutions, not individuals, 1,594 of them. Incomprehensible possibilities! Tremendous power! Lighthouses sending forth their beams of light far out into heathen darkness! Wedges that have entered and in due time, by the power of God, will cleave asunder heathen superstition! Surely God has had something to do with the planting of these institutions in every land of heathendom.

We can not view these thrilling facts in their proper light without having our conception of God's kingdom and God's work broadened. When we get discouraged at the slowness of the advance of God's kingdom in our own vicinity, let us look out over the larger harvest field, and we can not help but say, His kingdom is coming! It is coming! Believe it! It is coming!

A Slight Mistake.

Dr. Philip Schaff, in his wonderful capacity of acquisition, was not long in America before he was preaching in English. Sometimes he would forget a word, and ask one of his semi-German hearers in Pennsylvania for its equivalent, giving him the word in German. One little idiomatic mistake, unconciously made, caused at the time a good deal of amusement. He intended to say that "the saints would be washed in white." Instead of that he said, "the saints would all be whitewashed." There were smiles at the time, but no remark. But there came later the spiteful suggestion that "some of the saints in that community needed the operation described." — The Homiletic Review.

Our C. E. Topic.

Topic for February 22: An Evening With Home Missions. Acts 1: 6–8.

MEDITATIONS.

Christ admonished his apostles to be witnesses unto Him in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth. In short this includes every nation and every race on the face of the globe. Jerusalem, however, was their home and there they were to begin; and there is the place where we are to begin. Before we are able to accomplish anything we must receive that power of the Holy Ghost which Christ gave His apostles of old. Every Christian should first of all do all possible to win every soul in his own family for Christ. The good influence of a Christian home, where father and mother, sister and brother and all are Christ's, is beyond our conception. This is our Jerusalem.

Next we are to labor in Judea. Judea may well be symbolically taken to mean our neighbors. Paul and his co-laborers were not only engaged in saving souls for Christ while preaching in the synagogues; but also while engaged in their secular work they won many souls for the Master. A kind word spoken at the proper time and place may often save a soul for Christ. Mission work is not only for the minister, but every Christian is to be and can be a missionary in some way or other.

Next we are to be witnesses in Samaria. Our Samaria may be those places a little further away from home. As we go out into the world in pursuit of our business, or in whatever way it may be, we come in contact with those who do not yet belong to Christ and whose souls are within our reach, who, if we neglect to extend the message, will perish at our responsibility. The expression is quite often heard, "I am too poor to give anything towards the support of mission work." A girl whose gross income amounted to $150 a year gave $50 to Home Missions; and after finding the needs so great she reckoned up her expenses and found that she could give $40 more. So out of the $150 she gave $90 toward Home Missions. Let us think of this pious girl when we think we are too poor to assist our needy brothers and sisters.

We are in need of more men like Marcus Whitman who was willing to risk and if need be sacrifice his life to bring the Bible to the Indians in Oregon; and he thereby opened the way to the west and introduced the Word of God to many a soul. It matters nothing how little means we possess, there is none too poor to pray. "The effectual fervent prayer of a righteous man availeth much." O if we could only realize what a great amount of blessing can be derived through earnest faithful prayer. Above all the things let us pray for the power of the Holy Ghost ourselves as well as for those around us and for all mankind. This alone will enable us to fully carry out our mission work for Christ. May God hasten the coming of the time when every soul in this enlightened nation of ours may be won for Christ!

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Editorial.

Orthodoxy is no infallible sign of eternal life. Many people hold some very correct views, but their walk is far from correct. The truth has no power. The machine is well constructed, but the wheels stand still. The trouble in such cases is not faith without works, but a false faith, a head affair calling itself by a name which applies only to the heart.

Bro. Peter Jansen desires us to call the attention of our readers to the "Synopsis of the History of the Mennonites" recently compiled in the German language by Prof. C. H. Wedel, of Bethel College.

Bro. Jansen writes us that he has read the three little volumes with unabating interest and believes that great credit is due Bro. Wedel for the careful and painstaking work of which they are an evidence.

He thinks that no German Mennonite family should be without this history, as it will stimulate new interest in the doctrine of our nonresistant principles. This little work can be obtained by addressing the MENNONITE BOOK CONCERN, Berne, Indiana.

Pastors have their troubles, like every other class of men. Sometimes they despair of their people. Again they are filled with glowing hopes. Next these hopes are mercilessly crushed by the crafty powers of darkness. Too often their labors do not seem to bear any fruit. Often their consciences are upbraiding them for not doing more, better and wiser work. Then they feel their incapacity to grapple with the difficulties, and in their straits call upon the Chief Shepherd for help. We believe this is not an overdrawn picture of the inner life and struggle of a conscientious pastor. And we feel like saying to the reader, In what way are you helping your pastor? Are you helping to turn his hair gray and to chase the smile from his face? Does he lose any sleep on your account? He is only human, like yourself, and his work far from perfect. But God has also a work for you, and no matter what the work is, if you do it your pastor can not but feel somewhat relieved of his heavy burden. No matter whether he is doing what he can or not. Just now the question is, Are you doing what you can?

Biblical Optimism.

The Word of God is optimistic. It sees a bright future ahead. The world will some day be judged in righteousness by the Man Christ Jesus, whom God has ordained to that lofty prerogative, and after that the Son of Man will reign in righteousness over a sinless world. Since the Word thus forecasts such a brilliant and happy consummation, the believer must needs rejoice, and he cannot by any means be a pessimist. But he is often called by that name. We cannot close our eyes to the falling off from the visible church of many professors, and their embracing Christian Science, Theosophy, Mormonism, Dowieism and divers other cults. The Mohammedan religion is said to be gaining over ten times as many converts per year as is the church. It is true to-day that, compared with the whole vast population of the world, only a few are found walking in the strait and narrow way that leadeth unto life. Nearly 1900 years have passed since the Church was sent on its mission to preach the gospel throughout the world, yet to-day less than one-third of the 1,500,000,000 people of earth are even nominally Christians. Great strides have been made, it is true, especially in this last mission century inaugurated by Carey. But from the total gains made in heathen lands we must deduct the thousands that fall away into such cults as are mentioned above. Many have a name to live and are dead — and these are not helping to swell the ranks of the Church of the First-born. During this Church Age God is calling out of the world a people for His name, as James says in Acts 15. The Jews as a whole and as a nation do not believe in Christ, hence can not be numbered with the Church. Nevertheless, when the fulness of the Gentiles shall have come in, when Christ shall return to take us unto himself, according to His promise, a great multitude shall be gathered together around the throne out of every tongue and people and nation. So great a host of the elect people of God shall be collected out of the earth. But a great multitude will be left behind, including the Jewish nation; and not until the Lord assumes His glorious reign on earth will every knee bow and every tongue confess, — angels, men and the risen dead — that Christ is Lord to the glory of God the Father. In view of all these coming events, how can a believer be pessimistic? But he believes in a right dividing of the word of truth, and does not expect in this present time what will not happen until after Christ's second coming.

Denominationalism vs. Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

ITS RESULTS.

"If ye bite and devour one another, take heed that ye be not consumed one of another"—Gal. 5: 15.

Last Sunday morning I spoke of the fact of denominationalism, and very hastily sketched its origin and history. I purpose now to speak of its results.

At the close of the service one week ago a very intelligent and thoughtful gentleman said to me, "I do not at all agree with you. There are not half denominations enough. What good has the union of the Old and New school Presbyterians ever done? It has only made a great many people profess to believe a great many things that they do not believe." In other words, my friend would have more denominations in the interest of the largest freedom of belief.

Well, if that is the purpose for which denominations exist, there are *not* enough. If the purpose is to be fully realized, sects must be counted, not by the hundreds, but by the thousands. There must be almost as many as there are individual Christians. Can you pick out a score of men and women in all this congregation that believe just alike about all the details of Christian revelation and doctrine? Can you pick out a dozen, or a half dozen, or even two? All of us no doubt agree substantially on the few great essentials of faith; but the moment we go on to interpretations of obscure passages of Scripture; to philosophies of religion; to metaphysical distinctions and hair-splitting definitions, we fly apart. Now, if sects are to exist along these lines, and if we are to have enough sects so that each man can say, "My denomination represents exactly what I believe in all particulars," it is obvious that our present one hundred and forty must be multiplied by many thousands!

But this is not at all essential to the widest freedom of belief. No Church exacts from its private members assent to any detailed creed, but only a credible confession of faith in Jesus Christ. No sect requires even its officers to accept its symbols "ipsissimis verbis;" or to take any person's interpretation of them; or to forego in any way the full right of private judgment, If our one hundred and forty sects were reduced to forty, or twenty, or ten, or five, all loyal disciples of Christ might still be within them, and still feel as free as they do to-day. The full and practical recognition of this would be a long step toward Christian union, as I shall indicate more fully bye-and-bye.

But it is claimed that the various sects create a healthful competition in religion, and "provoke one another," if not exactly "to love," certainly to "good works". (Heb. 10: 24.) Men say more is done for church extension along Presbyterian lines by the ten or twelve denominations of Presbyterians than could be done if they were all united. "Competition is the life of trade," and so it is of religious work.

Well, granting for the sake of argument, that competition increases activity, is it a right Christian motive? Can we expect God's blessing on work done with no higher purpose than to outstrip some rival? Who of us has not seen this tried, and seen it fail? The feeblest efforts undertaken for pure love of Christ and of man will accomplish more than the mightiest that have behind them only the ambition of some person or some sect.

But it is said again: Unity is not uniformity. We may be substantially one without being organically one. Our faith is the same as to essentials; our worship is one in spirit, differing only in form; we all love one Master, we all sympathize with the lost and the wretched; we are all laboring and giving to spread the same Gospel; in fact, we are practically united now, though called by diverse names; why not "let well enough alone?" Why strive after any more Christian union than already exists in this common bond of loyalty and service? The answer is to be found in the vast and appalling evils of sectarianism that surround us on every side.

The first of these evils to be noticed is *waste* of money and of men. We are everywhere, in Christian lands, overlapping each other; and the truer the claim that we are substantially one the more inexcusable the waste of two Churches where one is sufficient. It has recently been stated on very high authority that at least sixty of the two hundred and fifty evangelical churches of Boston might be closed and still abundant room be left for all attendants; that of the sixteen hundred such churches in Massachusetts, many, half filled, or less, are within fifteen minutes' walk of each other; that if ordinary business economy were exercised, at least $178,000 would be saved each year in that small state alone. On the same basis, it is estimated that in the country at large there are 25,000 churches more than are required, in which $12,500,000 lie unproductive. ("Christian at Work", 12 Feb., '91. Editorial.) This, when every mission board is crippled for lack of money, and the whole pagan world is waiting for the Gospel.

For this means waste of men as well as of money. An army of two or three thousand men are holding these posts, most of them hardly half-fed or half-clothed, discouraged over the fruitlessness of their efforts, while on foreign soil they might be proclaiming Christ to multitudes.

It is easy to say: "Let these men go to work and fill up the churches where they are." In many of the city churches that would no doubt be a remedy. Better administration, more energy on the minister's part, and more co-operation with him on the part of the people, would, to use a manufacturer's phrase, make the output better correspond with the value of the plant and the cost of running it. But most of this waste is in villages and small towns, where the churches cannot be filled simply for lack of people to fill them. One of our suburbs, with a population of thirteen hundred has eight protestant evangelical churches. Suppose that every man, woman, and child there were a church attendant; suppose the color-line were rigidly drawn; still, but for sectarian divisions, two churches, or at the utmost three, would be ample, and from sixty to seventy-five per cent. of present expenditure would be saved, while five or six ministers would be released to go where they are sadly needed.

Nor is this an extreme case. It is in an old town, with a stationary population. But the same thing is going on in the newer parts of our country. The discovery of a mine, the laying out of a railroad, the opening of an Indian reservation, starts a village. Instantly the representatives of half a dozen denominations are on the ground to lay the foundations of as many Churches. Not primarily and above all else to give the people the Gospel, but to get "our Church" established; not to take possession in the name of Christ, but in the name of Presbyterianism, or Congregationalism, or Methodism. Hence half a dozen feeble, struggling congregations, frantically appealing to the Boards for aid, and half a dozen starving ministers. In many such cases the subsequent growth of the town justifies this temporary suffering and waste. Population rapidly increases, is permanent, and all the Churches are needed. But in many other cases the mine proves a failure; the railroad terminus is moved further on; the soil is found unproductive, and the half-dozen Churches are stranded. What then? Do three or four or five withdraw, and leave the work to the first-comer, or to the one best qualified to do it? Not at all. Denominational loyalty, or what is thought to be such, is stronger than love for the great cause of Christ. Each holds on in hope of freezing out the others, and the waste of money and men continues indefinitely.

But there is a worse waste still, namely, a waste of *efficiency*. People say: "Yes, it does seem a pity to have so many competing Churches, but there is one compensation—it adds to their total efficiency." No mistake could be greater. It immeasurably subtracts from their total efficiency. It costs them, first of all, their proper dignity as Churches. Their business is to seek and to save the lost; to go out into the highways and hedges and compel them to come in; instead, they are angling for money and respectability and social influence. The moment a new family moves into the town, each Church is on the alert to secure it; the new-comers must be excellent Christians indeed if they are not sadly demoralized to find themselves so eagerly sought for. The question is not, "Do these people need the Gospel, and can we give it to them?" but, "Can we get them in with us to balance that new family that the Baptists got last week?" What could be more unworthy of a Church of Jesus Christ? Yet it is driven to this extremity by the instinct of self-preservation, that first law of nature.

Missionary Reports.

From India.

Missionary Kroeker writes from his station at Janjgir, Indiа, to the Mission Board: "Thy word is a lamp unto my feet and a light on my way." Ps. 119: 105.

With these words of the Psalmist I will preface my report for the last quarter. During the past year we have passed through dark and trying hours. Being alone among an uncharitable heathen people, alone at the sick-bed of my dear wife, who was so afflicted with sickness that the doctor said to me: "Mr. Kroeker, I can't give you any hope." What these words meant to me, only those are able to realize who at some time have been in similar circumstances. During such times the word of God remains the only light which upholds, and which has also upheld us in these our hours of trial and affliction. The Lord be praised for it!

A year ago little had been done on our compound here. Now we have a small house to live in, two mud-huts, one for the servants and one for the orphans, besides a stable for our cattle and a well all finished. Next to nothing had been done in our spiritual work a year ago. We lacked the knowledge of the language to converse with the people, and our time was so much taken up with the digging of the well that the study of the language was materially hindered thereby. Now, at the close of the year, we are able to report, that in this line also something has been accomplished.

Our meetings with the natives were at first small and unpromising, but they quickly became better. Thirty children of the higher caste, who could read, attended our Sunday-school. But here too we were sorely tried. All at once they ceased coming. Evidently they were forbidden to come. We consequently went out and gathered from 60–70 children of the lower caste, who are growing up wild and untrained and are in general less docile than the others. With these we expect to celebrate our Christmas festival. Older persons also come on Sundays to hear the Word of God preached to them. At times there were as low as 10, and at other times as high as 30 persons present. May the Lord grant His blessing so that His word may become a lamp and a light also to this people! Pray for us, that during the present year souls among them may be won for Christ.

Opportunity was given me to speak an earnest word to many a one while administering medicine to them. From August 13 to December 23, I administered medicine to 1090 persons. Truly, a goodly number for one who is only a layman in this line. While thus engaged I also observed a great amount of darkness. I was called to be an eye-witness at the deathbed of a Brahmin. And as what occurred there may be new to many, I will give a brief discription of what I saw while there. I was called to the bed of this Brahmin after he had been unconscious for two days. I saw at once that the man was beyond human help. I told the Brahmins standing around the sick man's bed, that God alone could save him, but that by the help of God I would endeavor to do what I could. The man was very restless, striking with his limbs all the time. I gave him some medicine and he became more quiet. The second day, however, when I came there in the evening, I noticed that he was nearing his end. I remained standing at the door and noted the ceremonies performed over the dying man. His eyes were covered with small pieces of linen cloth saturated with milk. All at once I was pushed to one side and as I looked, what did I see? A black calf had been brought to the couch of the dying man, the tail of which was held over the man's mouth and water was poured over the tail into his mouth. After that the hands of the man were put to the tail of the calf and thus the Brahmin died. I went away sorrowful and on my way I met a Brahmin and asked him what the black calf at the death-bed of the man meant. His answer was: "The dying man has to cross a wide desert to meet his God. The calf is to conduct him through this desert, and in order to protect him against thirst on his way through the desert water is poured over the calf's tail into the dying man's mouth." Is this not enough to cause tears? Our guide through the valley of the shadow of death is Christ. The heathen is to be guided by a calf!

We now have four orphans, three boys and one girl. The latter will be sent to Champa, to Penner's, as soon as they have room for her. For some time we had four boys, but one has run away the second time and has not returned. Our orphans are instructed in reading and writing, and although the progress they are making is slow, yet it is perceptible and they give us much joy. Thus far we have no house for orphans except the little mud-hut. In case more orphans should come we could not accommodate them on account of our limited room for them. It would be well if we could put up a little house specially for orphans. But even then we could not give the assurance that a sufficient number of orphans would come to fill the house even if it were built for 20 only.

Brother Kroeker further writes of the absolute necessity of having a larger house for themselves so as to be protected against the heat and the attacks of fever during the hot season of the year. The Mission Board recognizes this need and it was only on account of the want of the necessary amount of money to pay for

it, that the erection of a larger house had not already been ordered when Brother Kroeker wrote this report. But by the generosity of mission friends, who have liberally contributed for this purpose, and by a generous loan on the part of the Emergency Relief Commission the Mission Board is now enabled to provide Brother and Sister Kroeker with more commodious and wholesome quarters. And as Brother Kroeker has been instructed some time ago to build, it is expected that by the time the hot season sets in the building may be so far finished that they can occupy it.

A. B. SHELLY.

The Bible in Heathen Lands.

If the Bible can only be placed in heathen darkness, it will gradually send forth its illuminating beams and scatter the thick clouds, bringing in the blessed day of gospel glory. This has been demonstrated again and again. One instance is that of the mountain village, Hazark. A Turkish New Testament found its way to an apprentice near Broosa. For some time he read it secretly. Being convinced of its truth, he followed it as best he could. Becoming aroused to the duty of sharing his pearl of immense value with others, he began to preach it to his townsmen. Others became interested and convinced. Thus, without foreign missionary or teachers, a Protestant community was formed. The word of God did its own execution. Every time we contribute to Bible Society work we are sending divine light into the dark parts of our own country or into distant lands. Surely there can be no truer missionary work than that of giving the Bible to the world. —"Zion's Herald."

The Legend of the Two Sacks.

An ancient legend describes an old man traveling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along, day by day, which naturally hindered his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks. "What have you here?" asked the old man.

"Why, my good deeds," replied number two. "I keep all these before me, and take them out and air them frequently."

"What is the other big sack?" asked the first traveler. "It seems weighty?"

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who, strange to say, also carried two sacks — one under his chin and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travelers.

"With all my heart," quoth the stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of good deeds of others."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you", said number two, "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger," for all the evil I hear of people I put in there, and it falls through and is lost. So you see, I have no weight to draw me backwards." — Exchange.

The Sunday School Lesson.

Subject for Feb. 22: CHRISTIAN LOVE. 1 Cor. 13.

GOLDEN TEXT: Now abideth faith, hope, charity, but the greatest of these is charity. 1 Cor. 13: 13.

LESSON TEACHINGS.

We have seen in the last lesson that Christian love had the preeminence over Christian liberty. We see in this lesson that it is superior to at least five great gifts and virtues—speaking with tongues, prophecy, miracle-working faith, philanthropy and even martyrdom. Most of the Corinthians were proud of their spiritual gifts, so proud that they sometimes quarreled over their efforts to display them. Paul there told them a chilling truth — love is still greater. They had not been so anxious to display their love. Prophecy was a greatly esteemed gift. The prophets ranked next to the apostles. But even a prophet had to take second place beside the lowliest man in the congregation who had no gifts whatever but whose love for his fellow Christians was ideal and manifest. Even a man whose faith was such that he could raise the dead and cast out devils and thus win great renown, if he lacked that love which preferred another's welfare and fame and rejoiced in another's good fortune, he stood in heavenly rank beneath the humblest member who possessed this latter disposition. The love of Paul won more hearts than the eloquence of Apollos. If one or the other —talent or love — must go to the wall, it is talent. Love triumphs over all.

But one might think that a philanthropist, a man that feeds the poor and founds orphan asylums and free hospitals, builds sanitary homes and lays out pleasure grounds and parks for the poor, could not but love them, else he would not do these things. Well, it does often seem so. But doubtless such a man may lack true love, else Paul would not suggest a difference. The Pharisees were men who helped the poor, but they did it to be seen of men. They lacked the traits of true love described in this lesson, vv. 4-7. "Pride and charity," runs an old saying, "have different methods, yet both feed the poor." But Paul does not care for pride, even though it feeds the poor. He is satisfied with nothing but the highest—he wants love and love alone to feed the poor.

Can a man be a martyr without loving his fellow-men? O yes. Many men have died for an abstract truth. If Luther would have been burned at Worms when he would not go back on his convictions, he would have died more for faith's sake than for love's. It is good to stand up for the truth and die rather than give it up; but it is better to live a life of unselfish love for others.

Fifteen things are said about love in vv. 4-7. They can be put in other words somewhat as follows:

Love turns the other cheek, forgives instead of retaliating.

Love is not rough and harsh in its ways. It not only means it well but does it well.

Love is not jealous of others when they do something great or good.

Love cannot brag.

Love cannot pat itself on the back and say, "How good I am!"

Love makes a perfect gentleman or lady, adepts in true politeness.

Love does not take the biggest piece, the lion's share. It is satisfied with what is left.

Love does not readily fly into a passion. It keeps cool.

Love never nurses a grudge to keep it warm. It forgives and forgets.

Love never likes to brood much over the evil there is mixed in with the good.

Love delights to discover good in others.

Love prefers to believe the best of any man until it is forced to believe the worst.

Love sees a great future in everybody and prays for it.

Love cheerfully stands all the kicks it gets and overlooks the indignity.

Do you think these traits are worth having and cultivating? Then begin at once to exercise them.

Marriages.

SCHIRCH—RICH.—In Crawford Tp., Washington Co., Iowa, by Rev. Peter E. Stuckey, at the home of the bride, Jacob Schirch, from Meadows, Ill., to Mary M. Rich.

Contributions.

For Foreign Missions.

During the month of January the following gifts were received:

GENERAL FUND. — From anonymous, Moundridge, Kan., $11.00; Halstead Sewing Society, $20.00; Weierhof church, South Germany, $23.58; Gnadenberg Church, Kan., $20.40; Catharina Wittmer and Uriah Binkley, La Salle, N. Y. $10.00; Boyertown church, Pa., $12.00; Deer Creek church, Okla., $6.20; children's festival, Summerfield, Ill., $4.50; Summerfield Society, at anniversary, $3.50; St. John's S. S., Pandora, O., $35.00; West Zion church, Moundridge, Kan., $18.-50; Bergthal Sewing Society, Okla., for medical missions, $25.00; A. H. Buller, Loretta, S. D., $1.00; Bethel church, Inman, Kan., $20.00; Salem church, Dalton, O., $10.60; Hoffnungsfeld- Eden church, Christmas collection, $20.00; J. W. Krehbiel, Moundridge, Kansas, $25.00; anonymous, Berne, Ind., $100.00; John C. Mehl, Middlebury, Ind., $5.00; Hereford church, Pa., $49.08; Hereford S. S., $7.34; Upper Milford church, Pa., $13.; Upper Milford S. S., $5.85; A. Zurflueh, Bluffton, O., $5.00; II Johannesthal church, Kan., $10.00; Halstead S. S., birthday gifts, $13.30; Bethel College Y. P. S., $5.00; anonymous, Moundridge, Kan., $20 00; Hoffnungsfeld-Eden church, $15.00; Trenton church, O., for last quarter of 1902, $18.55; thankoffering of Daniel and Helena Bachman, Moundridge, Kan., $5.00; Beatrice church, Neb., $55.00; Newton S. S., Kan., for tower and bell of Oraibi chapel, $30.20; Geary church Okla., $8.75; I Johannesthal S. S., $10.00; David H. Roth, Cordell, Okla., $12.00; S.S. in town of Beatrice, Neb., $13.32.

FOR INDIA MISSIONS: — From Halstead Sewing Society, $20.00; Bergthal Society, Okla., $60.00; Christmas gift of Bethel S. S. Mountain Lake, Minn., $30.50; Halstead S. S., $6.95: a friend of missions, Granite, Ill., $5.00; Ebenezer S. S., Bluffton, O., $19.90; birthday gifts of Cora Haury's S. S. class, Newton, Kan., $2.00; Bluffton and Pandora Societies, $30.00; Banner S. S., N. D., $6.50; Bergthal church, Okla., $7.20; Sichar (Okla.) S. S. and public school, Christmas collection, $5.00; Bethel College Y. P. S., $5.00; Y. P. Union, Whitewater, Kan., $7.05; Whitewater S. S., $16.81; H. J. Dyck, Altona, Man., $10.00.

FOR MISSIONARY KROEKER'S HOUSE.—From Halstead S. S., $1.03: Sister E., Garden, Kan., $5.00.

FOR MISSIONS IN MONTANA.—From H. A. Bachman, Mt. Lake, Minn., $5.00; Bluffton and Pandora Societies, Ohio, $20.00.

Gratefully acknowledged,

GUSTAV HARDER, Treasurer.

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News of the Week.

Domestic.

THE COAL STRIKE COMMISSION OVER.

COUNCIL DARROW'S PLEA FOR THE MINERS.

PHILADELPHIA, Pa., Feb. 13.—The anthracite coal strike commission, after being in continuous session over three months, closed its open hearings to-day with an all day argument by Clarence S. Darrow in behalf of the miners. The commission will meet in Washington next Thursday and begin the consideration of its award. It is expected by the end of this month the arbitrators will be ready to make their announcement. If an increase in wages is determined upon the increase is to date from the first of last November, the commission having decided upon that date on Oct. 31. After the session to-day the commission held a short conference with the lawyers for the several sides and asked them to hold themselves in readiness in case they are called upon by the commission.

The crowd that heard Mr. Darrow speak to-day was fully as great as that which listened to Mr. Baer and Mr. Darrow yesterday. He took up the entire time of both sessions—five and one-half hours. He touched upon almost every phase of the strike, and when he closed he was greeted with long applause, which Chairman Gray did not suppress. President Mitchell was in court all day, but did not have anything to say to the commission in parting.

At the afternoon session Mr. Darrow took up the question of violence. "You can never have a great strike excepting here and there violence is done," he said "and so it was in the coal fields, where 750,000 persons are living very close to life."

He said it was a wonder, after the operators had insolently and cruelly rejected the requests of the men, that there was not more violence among the population, which was reduced to a condition bordering on starvation. He paid a tribute to the foreigners in the coal regions, who, he said, were a warm-hearted, emotional, sympathetic, religious people. "It comes with poor grace," he said, "for the operators to say that the Poles and the Slavs, whose labor the operators have taken for years, could not speak English and therefore are not a responsible party with whom they could make a contract." He spoke of the strict adherence of the operators to the dead letter of the law and the moral law of humanity, and remarked that if "each of our captains of industry would respect his fellow-man the bitter war just ended would not have occurred and those who lost their lives in that struggle would be alive to-day."

He told of the distinction between the boycott that is criminal and the boycott that is within the law, and then spoke of the non-union men whom he termed "scabs", although he remarked he did not like the word, but used it because it was commonly used. These men, he said, have always been hated. Sometimes they are good men; often they act from necessity, but they are traitors to their class. They are men, he continued who are used by the capitalists to destroy the rights and aspirations and the hopes of the workingmen.

Regarding the demand for eight hours a day, Mr. Darrow said:

"This is not a demand to shirk work as is often claimed to be the case. It is a demand for the right of the individual to have a better life, a fuller life, a completer life, and this, like everything else, depends on your point of view. There is only one standpoint from which you have a right to approach this question, and that is what will make the best man, the best American, to build up a nation where there will be no more strikes and no more violence. Other gentlemen say we assure it in dollars and cents. I shall not."

On the question of the incorporation of labor unions he said:

"I am not willing to admit for a single moment that anything can be gained for manhood, for righteousness, for the good of all by going into some petty legislature and asking to merge the individual flesh and blood man into a corporation created by the state. Why, we were told in the argument that the state of New Jersey—of all the places on earth, the state of New Jersey—had introduced a law to compel labor organizations to incorporate. New Jersey has been busy with the corporation business. New Jersey has issued its bogus charters and sent them broadcast over the United States, its charters which have been simply letters of marque and reprisal for every pirate that sails the high seas of commerce to capture what he can get, until New Jersey has become a stench and a by-word in the minds of all people who believe in fair dealing and justice between man and man."

Mr. Darrow paid a tribute to the organization which had welded 147,000 men, who speak 20 different languages, of all degrees of intelligence, of all degrees of moral character, into one homogeneous mass, and he also paid a high tribute to President Mitchell and his officers for the manner in which they handled this great army of workingmen throughout the struggle.

Fierce Blizzard Sweeps over Country.

ARDMORE, I. T., Feb. 15. — One of the worst sleet storms in years prevails throughout this section of the Indian territory. The storm began late last night with a decided fall in temperature, following the heavy rains of the past few days. Everything in this part of the territory is covered with ice and it is believed cattlemen will suffer the loss of much stock.

GUTHRIE, Okla., Feb. 15. The worst storm of the winter struck Oklahoma about midnight and has been raging with terrific fierceness ever since. Sleet and rain was followed today by a driving snow storm, a cold norther accompanying. On account of their condition no damage to cattle or wheat is expected.

SPRINGFIELD, Ill., Feb. 15.—Springfield to-day experienced one of the most severe blizzards in years. Throughout the day a stiff northeast wind swept clouds of snow over the city, and street car service was practically abandoned. All trains were from fifteen minutes to two hours late. To-night the thermometer fell ten degrees in three hours. The snow continues to fall, and the streets are deserted. In various parts of the city the snow is two feet deep.

TOPEKA, Kans., Feb. 15.—The worst blizzard of the winter prevails over Kansas to-night. Snow accompanied by a strong north wind has been falling all day and to-night the temperature is near the zero mark. Cattle on the western ranges will doubtless suffer. Railroad traffic is retarded.

LINCOLN, Neb., Feb. 15.—Nebraska is experiencing the coldest weather of the winter. A light snowfall early this morning was followed by a steady fall in temperature ranging around zero during the day and dropping below that to-night. A thirty-mile-an hour wind intensified the cold. There is no blockade but trains are behind time on account of difficulty in keeping up steam. The bitter cold is adding to the misery of stock on the snow-covered range.

Olympic Games in St. Louis.

ST. LOUIS, February 12.—St. Louis will be the scene of the Olympic games in 1904. A message received by the world's fair commissioners, yesterday, from their Paris representatives announced that the international committee on the Olympic games had consented to the change and was willing to have the games held in St. Louis instead of Chicago.

Alaska Boundary Treaty Ratified

WASHINGTON, February 12. — The Senate in executive session ratified the Alaska boundary treaty. Senator Teller said he considered the Alaska boundary so well determined as to make it not a matter of dispute. Therefore, while he would not delay it, he would not vote for it. Senator Mason took a similar stand.

Carnegie Offered Cash to Venezuela.

WASHINGTON, Feb. 14.—Moved by the spirit in which Herbert W. Bowen has conducted the peace negotiations at Washington with the representatives of the allies, and anxious that his mission should succeed, Andrew Carnegie, upon hearing of Germany's action in demanding a cash payment of the one million seven hundred and eighteen thousand bolivars instead of the five thousand five hundred pounds previously promised her, sent the following message to Mr. Bowen, dated Feb. 12:

"I shall be glad to hand you over at once $360,000 to meet the German demand if Venezuela desires it."

This fact became known to-night after the last of the addenda to the peace negotiations had been signed at the British embassy.

Mr. Bowen dispatched a grateful reply to Mr. Carnegie, thanking him for his generous offer, which, however, it was not necessary to accept.

In announcing Mr. Carnegie's offer to-night Mr. Bowen said that many banks and financial syndicates had all along been anxious to lend money to Venezuela and had sent representatives to see him with this end in view, though these offers were, of course, of a business nature, whereas the offer of Mr. Carnegie was made without any reservation or mention of security for the return of his money.

Foreign.

ANGLO-GERMAN WAR WITH VENEZUELA.

PROTOCOL SIGNED.

WASHINGTON, Feb. 13. — Herbert Bowen, Venezuela's representative in the peace negotations at Washington, to-night signed with each of the allies' representatives here a potocol providing for the immediate raising of the Venezuelan blockade and for the reference of the question of preferential treatment of the claims of the allies against Venezuela to The Hague arbitration tribunal. The final formalities occurred at the British embassy. At 11:30 o'clock to-night Herbert Deering, first secretary of the British embassy, announced to the Associated Press that the British protocol had just been signed and that the signature of the Italian and German protocols would follow in the order named.

By the provisions of these preliminary protocols, which have required more than three weeks of constant negotiations, Venezuela makes two distinct gains—the immed ate raising of a blockade from which she has been suffering for some weeks, and the return of all the vessels, war and merchant, which have been captured by the allied fleet.

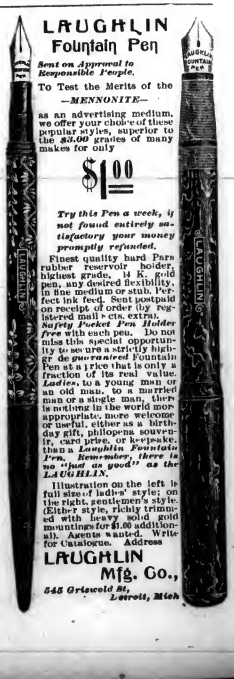
Great Britain, Germany and Italy received advance payments of five thousand five hundred pounds each, Great Britain received her payment on the signature of the protocol and Germany and Italy within thirty and sixty days from date. Germany, in addition, will receive five montily payments until the full amount paid her on the advance aggregates $340,000. As a guaranty for the satisfaction of their claims, Mr. Bowen pledges the allies a share with the other creditor nations in thirty per cent. of the customs receipts of the two ports of La Guaira and Porto Cabello. This percentage will be set aside, beginning March 1, and retained in the Venezuelan treasury until The Hague tribunal shall decide whether it shall be distributed without preference among the claimant nations, or whether the allied powers of Great Britain, Germany and Italy shall receive preferential payments.

BLOCKADE RAISED BY THE ALLIES.

LONDON, February 14.—On receipt of the news here that the representatives of the allies had signed the Venezuelan protocols at Washington, last night, instructions were telegraphed to the commanders of the blockading squadrons off Venezuela to withdraw their ships.

BERLIN, February 14.—The government to-day telegraphed instructions for raising the blockade of the Venezuelan coast immediately. It is supposed that the blockade will be fully raised by to-morrow or Monday.

Chancellor von Buelow and Baron Richthofen both express satisfaction and approval of the United States Government's correct and friendly attitude throughout the episode.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, FEBRUARY 26, 1903. No. 12.

The Blossom.

Only a little shriveled seed—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers,
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake
A blossom wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream,
A life as common and brown and bare
As the box of earth in the window there:
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Dr. Henry Van Dyke.

Items of News and Comment.

The Mennonites in Holland number about 60,000.

The spring session of the Kansas Ministers' Conference will be held on April 1st in the Newton (Kan.) church.

The first book to be printed in Peking after the Boxer uprising was the gospel of St. John in characters for the blind.

Prof. H. W. Webb-Peploe says that God is represented in the Old Testament as speaking to man no less than 1904 times. This carries its own proof and lesson.

Thursday, March 12, is the date of the annual Love Feast to be prepared this year by the Ladies' Aid Society, of the First Philadelphia church, instead of March 10, as previously announced.

The Central College library lately received books from Lewis Beer, of Berne, Ind., State Senator S. D. Crites and W. W. Eaton. John Schumacker, of Pandora, O., made a contribution of five dollars to the college.

Missionary John Klaassen, stationed at Margaredja, Java, reports that they endured a terrible spell of heat in that island, which seriously affected the general health. The Bro. himself has recovered.

The day of Prayer for Colleges was the occasion of some excellent addresses at C. M. College by Rev. J. C. Mehl, James E. Sprunger and S. D. Gordon. The auditorium was almost filled with people.

Dr. A. T. Pierson has written a book on "The Keswick Movement," which is certain to be widely read. It is an exposition of the history, teaching and results of the Keswick "idea," which is being widely accepted.

Rev. H. R. Voth says that the Hopi Indians are little concerned about the condition of souls after death. "I will be somewhere," said one of their priests. They feed departed souls, as these flit past, by placing food on the floor.

H. P. Goertz and D. D. Hiebert, of Mountain Lake, Minn., attended the annual meeting of the Minnesota Y. M. C. A. and were last Sunday represented on the program of the first regular meeting of the Mountain Lake Association.

The German Fortbildungsschule, at Mountain Lake, Minn., will hold its second public examination on March 13th. During the two years of its existence its list of scholars has mounted to a hundred, some of them hailing from Nebraska, the Dakotas and Oregon.

In Austria thousands are leaving the Roman Catholic church for spiritual, not political reasons, as is the case in many other sections. Mission stations in Bohemia and Styria largely increased during 1902, and twenty-five new Sunday-schools were started.

Frau M. M. Rhodius, deceased, in her will bequeathed 21,000 marks ($5,000) toward the maintenance of the Mennonite Realanstalt, at the Weierhof, Germany, of which sum 6000 marks are to pay off a certain amount of borrowed money. We extract this information from the "Mennonitische Blaetter."

Last Sunday, as previously announced, five brethren in the Bluffton and Pandora combined charge were voted for as ministerial candidates They are as follows: Albert Schumacher, P. P. Hilty, Peter Bixel, David King, and C. D. Steiner. On March 8th the two of these five who will have received the highest number of votes will be selected to serve the congregations.

The biggest Y. M. C. A. in the world is in Chicago and is called the Chicago Central Y. M. C. A. It has a membership of 4,891. A large percent of the membership is Catholic. It occupies a thirteen-story building. Over 2000 men go to the building daily. It had over 1,700 students last year, and 26 teachers.

"How to Make Use of the Child's Mental Powers" was the theme of a paper read by Miss Addie Roth before the Sunday-school Teachers' Institute at the East Swamp Mennonite church last Saturday evening. Normal Lessons were reviewed and studied under the leadership of S. M. Rosenberger and Amelia F. Landis.

Bro. John von Gunten, of the Berne congregation, while driving over the tracks in Berne in front of an approaching train, was struck, together with the team, and hurled violently to the ground, sustaining severe injuries about his head. That he was not killed is almost a miracle. It is not fully known to what extend he may have been hurt, but his case at present is hopeful.

General Booth, being asked with others what, in his opinion, was the chief danger, social or political, that confronted the coming century, replied: "I am of opinion that the chief danger which confronts the coming century will be a religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God; and heaven without hell."

Dr. C. I. Scofield, in his "Foreword" written at the beginning of A. C. Gæbelein's late book on "The Harmony of the Prophetic Word," says that there are 200,000,000 more heathens to convert now than there were a century ago, despite a hundred years of missions. This being true, even after we have noted with amazement the manifold extension of missions in these days, we are still compelled to exclaim with Andrew, when he looked at the five loaves and two fishes and then at the five thousand: "But what are these among so many!"

The last number of the "Bethesda Herold" is largely devoted to reminiscenses of the late Ella Romero. She was born on Christmas day, 1881, and had thus reached the age of 21 a month before she died. Her guardian was Rev. J. S. Krehbiel, of Geary, Okla. She would have graduated at Carlisle this month, had the state of her health permitted her to continue her course. These who nursed her during her last weeks of suffering are confident that she died in the Lord.

The Evangelical churches of Chicago have taken steps toward the formation of an interdenominational alliance to be known as "The Federation of Churches and Christian Workers in Chicago." The organization will doubtless be perfect in the very near future, at which time an executive committee of fifty will be appointed, which will in turn elect a smaller committee of nine to carry on the active work of the federation. The first active step to be taken by this body will be the holding of simultaneous revival meetings in all parts of the city during the two weeks preceding Easter.

In a recent sermon preached in London Dr. R. A. Torrey gave a forcible illustration of violation of the command, "Thou shalt not kill." He said: "I was once staying in a beautiful home in America where there was every comfort that money could buy. It seemed that the mother must be happy; but while staying there I found out that in the hours of night, when everybody else was in slumber, the woman could not sleep, but would rise and walk up and down the hallway, because she had a wayward boy, and knew not where he was. A few months afterwards I stood by the woman's grave, and the boy was there too. The report of the doctor was that she died of apoplexy; but I said, "She died of murder, and this man by my side did it?"

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—Spurgeon.

The Wine of Cana and Temperance.

A. M. FRETZ.

Rev. Joseph Cook is generally considered good authority. Here is what he says:—

Is there anything in the Bible to overturn the two great principles recognized by the ideal commonwealth of old, that the people are to be total abstainers, and that they should be led by a priesthood of total abstainers? The ministry is substantially sound on this theme. I need not appeal to them, for they know both sides of the subject. They know that there are two sets of interpreters of certain passages about the miracle of Cana, and as to the use of wine by our Lord. This I claim, that our Lord was consistent with Himself; that whether you say this or that concerning minute matters of textual criticism, you are uttering blasphemy if you say that He, reading the command, "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright," created wine of that sort and gave it to the guests who had been already several days drinking. You are uttering nothing less than blasphemy if you suppose that He who was in all things obedient to His Father, He who therefore must be supposed to have yielded glad, affectionate obedience to these commands concerning wine, and to have been loyal to the Old Testament, which was His Bible, —you are guilty of blasphemy, I say, if you suppose that He put the bottle to His neighbor's lips.

The question is whether, if our Lord were living to-day with these accursed modern drinking customs, with these brandied wines, with these distilled liquors, with these inherited evil appetites in existence around Him, He would find Himself correctly or incorrectly represented by those who say that His example justifies them in moderate drinking. I hold that He made and drank no brandied wines. I hold that what He made and drank was simply that finest kind of wine which the East to this day in many portions of it calls by the names of superlative praise, that finest kind of the fruit of the grape that is not intoxicating. You say there can be no such wine. Ask Dr. Norman Kerr, or a dozen other great authorities which might easily be named. I beg you to give yourselves personal experience in support of the proposition that unfermented wine is a fact. You say there can not be unfermented juice of the grape kept any length of time. This is a popular error. Dr. Norman Kerr tells you that he has kept it in his own house four days absolutely unfermented. What is more, I know from some observations in the East and from reading testimonies from there that many Syrian churches today use that kind of wine in their religious feasts. I have witnessed in London the processes by which unfermented wine is manufactured for the 1500 congregations in the United Kingdom, which now use only such wine in the administration of the Lord's Supper. Dr. Kerr has shown that wine may be preserved unfermented by eight or ten different methods, many of which were known to the ancients. When you tell me that Jesus drank the fruit of the vine, and that therefore you may drink our intoxicants, I must ask you to notice that your position amounts very nearly to exegetical lunacy. It never has been proved that the wine made at Cana, and the wine our Lord drank, was anything nearly as dangerous as the liquors of today. It never has been proved that the wine of Cana and what Jesus drank was not like the wine we believe He used in instituting the Lord's Supper. I think it is beyond dispute among the scholars of the first rank that at the Passover the wine used was non-intoxicating, and that our Lord instituted the supper with such wine. I am grieved with an indignation which I dare not express to the full when I hear preachers and church members quoting the example of our Lord in support of the use of distilled liquors, which were not invented until the nineteenth century. If our Lord were in London or New York today, face to face with our present drinking customs; if He were here in person as He is in spirit listening to the cries of orphans and widows, if He could see how the best portions of our civilization are imperilled by those who fleece the poor and sell to them strong drink: —I believe, on my soul, that He would again, as He did of old, knot up the whip of small cords, and purge the church, — shall I say from thieves? Yes, I will apply that term to the whiskey ring. He would purge the church of moderate drinking and in doing that He would only be giving efficacy to the texts: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;" "Lead us not into temptation;" "Have no fellowship with the unfruitful works of darkness;" "Do not drink wine, that ye may put difference between holy and unholy;" "If meat maketh my brother to offend, I will eat no meat while the world standeth."

Bible Study Class.

E. K. MOHR.

LESSON V. "EVERY LIFE A PLAN OF GOD."

1. A Chosen people, 2 Tim. 1: 9; 1 Pet. 2: 9.
2. A Chosen Work, Mark 13: 34; John 21: 21, 22; 1 Cor. 12: 4, 6, 7, 11, 18, 28, — diversities of gifts and operations to every man, dividing to every man as He (the spirit) will. God hath set every one as it hath pleased him, Rom. 12: 4–8.
3. God's Personal Care, Matt. 6: 26; 10: 29–31. The microscope shows how the Creator enters into the tiniest details of His creation.
4. God's Guidance.
   (a) Promises, Isa. 48: 17; 30: 21; Ps. 32: 8; Ps. 37: 23. The steps and stops are orders of the Lord.
   (b) Prayer, Jas. 1: 5.
   (c) Praise, Prov. 3: 6.
   (d) God's Word, Ps. 119: 105. Do what you know, Deut. 29: 29; John 7: 17; Josh. 1: 7, 8.
   (e) Holy Spirit, John 16: 13.
   (f) Providences.
5. Bible Illustrations.
   (a) All Bible biographies teach this truth, Gen. 50: 20; Acts 20: 24; 2 Tim. 3: 7.
   (b) Jesus Christ, John 17: 4; 4: 34. He is our example, 1 Pet. 2: 21; John 8: 12.
6. Missing or Finding the Plan. What a slavish, wasted thing, what a sin is a life without it. Rom. 9: 17. Strength, satisfaction, power and joy in a life that finds it. John 1: 6; 3: 27-29.

"Peace, perfect peace, the future all unknown,
Jesus I know, and He is on the throne."

7. How may I know God's plan for me? God is more anxious about this than we can be—his will is continually seeking us. Matt. 23: 37, 38. We need a quiet trust to open our eyes and see the first steps of God's plan made plain; then let us take His hand and follow on. Ps. 37: 5.

   Suggestions from Horace Bushnell:—Exclude the desire (a) to be singular (b) to copy other lives (c) to know all at the beginning. Can you say;

"I'd rather walk in the dark with God
Than walk alone in the light"?

   (d) Dissatisfaction with surroundings.

"Every deed that comes to thee
In God's appointed time
Is just the greatest deed thine can be,
Since God's high will appointed it to thee."

   From Drummond we have the following: (a) Pray; (b) Think; (c) Consult wise people but do not always accept their conclusions; (d) Beware of your own bias, but be not too much afraid of it; (c) Do the next thing; (f) when action is necessary, go ahead; (g) You may not find out till long afterwards that you were led at all.

Shall we not surrender to this great, sweet, precious, beautiful truth, the truth of power, the truth of strength, the truth of satisfaction, the truth of joy, the truth that the living God has a will for us and longs to have us accept that will as our own?

"Laid on thine altar, O my Lord divine,
Accept this gift to-day, for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
But here I bring within my trembling hand
This will of mine—a thing that seemeth small—
And Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all."

8. "Lo, I am with you all the days." Matt. 28: 20; Ps. 125: 2; Heb. 13: 5, 6.

   "Find the place where God wants you, and burn to the socket there."

   The victorious Christ—human in sympathy, divine in power—is saying this.

   "All the days"—my love, my interest is with you. All kinds of days — in the place of temptation, difficulty, trial or prosperity, where God has led me or where I have wandered in my folly, there He is with me. Let us go on singing:—

"Never a trial that He is not there,
Never a burden that He does not bear;
Never a sorrow that He does not share,
Moment by moment I'm kept in His care.
"Moment by moment I'm kept in His love;
Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."—Rom. 12: 1, 2.

Obey
Follow
Trust
GOD'S
Command
Leading
Love and Power.

Grand Rapids, Mich.

Six Studies in Foreign Missions.

INTERNATIONAL AND INTERDENOMINATIONAL.

(Based on Dr. James S. Dennis' "Centennial Survey of Foreign Missions" and "The Missionary Review.")

S. K. MOSIMAN.

III. LITERARY — BIBLE TRANSLATIONS AND GENERAL LITERATURE.

The Rev. Brooke Foss Westcott, D. D. left on record these words: "The Christian life is essentially a missionary life, and Foreign Missions express the natural activity of the Christian life in regard to those who are without the Church — the effort now in one direction and now in another to win new victories of faith, future in our attainments but certain in the Divine will: the proclamation, wherever a hearing can be gained, of a message addressed to all mankind: the participation in a task which will find its issue only in the consummation of all things: the testimony borne still through failure and disappointment to truths which concern every man made in the image of God. If, then, our Christian profession is more than a name we cannot rest till we have all claimed for ourselves some share in the widest labors of our church; till we know that according to the measure of our means we are helping — helping with thoughtful and resolute purpose — to convey the blessing which we have found to all who have not received it, though it was prepared by God for them also."

No effort of missionary work during the nineteenth century has won greater victories of faith than bringing the Gospel to heathen nations in their own language. No power, save the Gospel alone, is able to deal effectively with the manifold endowments of different races and make them tributary to the fulness of the Divine life. There are great nations—China, Japan, India—inheritors of ancient and fruitful civilizations, endowed with intellectual and moral powers widely different from our own: there are numerous tribes of Africa characterized by difference of character, circumstance and history; difference of social habit and order. All the differences which St. Paul gathers up under representative types of differences of Greek and Jew, barbarian, Scythian, bond and and free, male and female, who will, in the end, find in the Incarnation that which combines them harmoniously in the unity of one life, for "Christ is all, and in all."

Then the splendid imagery of the Apocalypse will find fulfillment. "The nations shall walk amidst the light" of the Holy City. Little by little "the unsearchable riches of Christ" will be made known till at last the redeemed from every kindred in the world shall declare, each in their own tongue, the wonderful works of God. Much has been done East and West, but much remains still to be done.

Before the nineteenth century missionaries had made only ten translations of the Bible or parts of it. During the nineteenth century 449 missionary translations were made and issued. Of these languages and dialects 117 belong to the African continent, 50 to the American continents, 175 to the Asiatic, 56 to the European continent, and 58 to Australasia and Oceania. The number of languages into which the entire Bible has been translated by missionaries is 99, the entire New Testament 121, and portions only of the Bible 239. The total number of missionary versions is 459. Adding to this number 22 ancient and standard modern versions, like English, Danish, Spanish, German, etc., we have 481 as the total number of languages into which the Bible or portions of it have been translated. Of this number 6 ancient and 40 missionary translations are now obsolete. So we have 435 living versions, (including 20 translations) as the number now in use by peoples of all languages and dialects. Of this number 419 are the fruits of missionary labors.

Valuable service in the distribution of Scriptures, tracts and wholesome literature is rendered by the Bible Societies of Christendom and the Publication Boards of the various denominations. The American, the British and Foreign, and the National Society of Scotland, have many agencies in the foreign mission field, and circulate annually, in co-operation with foreign missions, an immense number of Holy Scriptures, either entire or in portions. As nearly as can be ascertained, the number of Bibles thus circulated each year in mission fields, exclusive of the European continent, is 94,535, the number of Testaments 246,491, the number of portions 2,888,633, making with 57,175 copies unclassified a grand total of 3, 286,834.

The American Tract Society since its organization has aided in the publication on the foreign field of an evangelical literature in 153 different languages. In these languages 8176 distinct publications have been issued from the press since it was established.

The Religious Tract Society of London, chiefly through its committees and affiliated societies in the foreign fields, has circulated its publications in 232 languages, dialects and characters. Of the annual issues reported by the Society about 20,000,000 copies are distributed outside of Great Britain by foreign societies aided by it, including those in European countries. Its most recent statement, however, as regards exclusively foreign mission lands, shows a total circulation in such lands, through its own affiliated societies, of about 10,000,000 copies. This Society distributes 14,000 copies of Bibles daily.

Another society we can not forbear to pass by — The Christian Literature Society of India. This society was organized in 1858. It publishes religious and general Christian literature in 18 languages. Since its foundation it has educated and trained 1200 Christian teachers in its normal schools, 100,000 heathen children have been taught Christian truths, and 2380 Christian books have been printed. The total copies issued by the society amounted to 26,000,000.

Finally we come to the more general mission literature. There are in mission fields 159 publishing houses and printing presses which have an annual output of 10,800,927 copies of 381,166,106 pages of Christian literature of a general character. Aside from these there are 379 issues of periodical literature, magazines and papers with a circulation of 250,809 copies. The El Sembrador (The Sower) of Orizaba, Mexico, has the largest circulation of any missionary paper — 20,000. The South African Pioneer has 9000 on its subscription list.

Nations have been conquered and subjugated by the sword and men have called it civilization; but a mightier power has gone out into the world. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" and the final result will be that "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands: crying with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Our C. E. Topic.

Topic for March 1st. LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT BLESSEDNESS. Matt. 5: 1–12.

MEDITATIONS.

The Beatitudes, or the introductory part of Christ's memorable Sermon on the Mount, are being looked upon by man as very mysterious and hard to comprehend. The worldly-minded will at once unanimously say that these Beatitudes are impossible; and yet we must remember that they are the words which proceeded from the lips of our Lord and Saviour Jesus Christ, and therefor we dare not for a moment doubt their truth or practicability in the least.

The fundamental Beatitude is: "Blessed are the pure in heart, for they shall see God". It is fundamental because without it we cannot fully possess the others. To have a clean and brilliant vision of God is far superior to anything that this world can afford us and it surpasses all earthly knowledge, wealth and fame. The world will naturally say: How can they that mourn or they that are persecuted be happy? Unless they possess a pure and God-like heart they indeed cannot, because they cannot see God, and Christ's light is not shining in and through them. To the worldly-minded only those who possess great wealth, learning and fame are blessed; but Christ does not say: Blessed are the learned, the wealthy or those of great fame. This is indeed a consoling thought for the humble and pious soldiers of the cross. Humility is the theme of Christ's teachings. We may be poor in this world's goods and disregarded by its great men; yet if we are pure in heart, we shall see God—which is far superior to all that the world can ever offer us.

"Blessed are they which are persecuted for righteousness' sake." How many of us can fully believe this? Are we always willing to be persecuted for Christ's sake? Are we ever ready to face the world and stand up for Christ, in spite of all persecutions? I am afraid we are not as bold in our Christian profession at times as we should be and consequently we cannot fully understand what it means to be happy amid persecutions for righteousness' sake. Happy are they, Christ says, for theirs is the kingdom of heaven; therefore He means to say at the same time: unhappy are they which are not willing to be persecuted for righteousness' sake; for theirs is not the kingdom of heaven. Christ Himself also says: "He who will confess me before men him will I also confess before my Father which is in heaven". If we are ashamed to confess Christ here in this world, Christ will also be ashamed of us.

"Blessed are the peacemakers." Are we ever inclined to create and preserve peace in the heart of all people? If not, we shall consequently not be called the children of God.

"Blessed are they which do hunger and thirst after righteousness." Is it our supreme desire to learn and know more about Jesus and His holy will? Christ is ever willing to fill us with divine knowledge; but we must seek it in order to find it.

In order to receive and possess these Beatitudes we must possess a pure heart and a renewed spirit; then we shall learn to rejoice and be truly happy in all things that God in His infinite wisdom and love shall impose on us.

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Editorial.

Life would be no riddle if we implicitly believed what God says of it and unquestioningly accepted God's own life-plan for us.

We are very glad to be able to present our readers next week with a translation of Rev. A. S. Shelly's thoughtful paper read before the late General Conference in the German language. The translation also is his, entitled "Our Doctrine."

We invite attention to the confidential correspondence in this number of Bro. J. G. Ewert, of Hillsboro, Kan. His physical condition is indeed pitiable, yet his mental vigor is not impaired and his good spirits are not depressed. Let us remember him in our prayers. He is one of us by faith in Christ Jesus.

As long as we are far away from the haunts of sin and do not come in contact with the sinners, we are often inclined to harsh judgment. But when a poor fellow, reeking with beer fumes, tells you with tears in his eyes that he cannot quit drinking, and out of a wholesome pride disdains to add that he has no home and hence is almost compelled to depend on the hospitalities of the saloon, there is nothing left but compassion and love to overflowing. You sympathize instead of condemning. Your mission spirit is quickened enormously. Christ must have been filled with just such tender feeling, though a thousandfold more intense, when he ate and drank with publicans and sinners and went out to seek and save the lost. If we would do the Christ-work, we must have the Christ-mind. Our hearts must bleed in genuine sympathy for the helplessness of those who are captives to sin; then we will begin to labor for them in real earnest.

You may never be able to see the falls of Niagara, or the Rocky Mountains; but there are beauties and wonders of nature all around you, which are capable of ministering as deep and genuine delight as are those world-famous sights. There are innumerable opportunities right at our own doors for immortalizing ourselves; it is not necessary to go to New York or to some great university. Any farmer boy can, at his leisure, go out into his father's woodland, and try to solve the problem, why the sap flows up the tree in defiance of the law of gravity. The world is waiting to know why, and it cares not whether Doctor Rothrock in the museum or Billy Brown in the barn succeeds in coaxing nature to give away her secret. The world in this regard is no respecter of persons and will give honor to whom honor is due. So, likewise, you need not get into the pulpit to attain spiritual greatness. Greatness may be beyond you, but goodness need not be. Your sphere may be limited, but your usefulness in your own sphere has no limitations.

"Kind hearts are more than coronets,
And simple faith than Norman blood."

Parents, are you doing your duty to your growing and maturing children? Christian mother, are you in the habit of taking your fifteen year old girl aside and, abandoning false modesty, soberly and earnestly instructing her in some imperative if delicate truths, warning her against temptations and allurements and thus gradually instilling into her a holy passion for the right and a holy hatred of social sin? Christian father, are you taking a similar course with respect to your wide-awake son? It is your duty before God to do so. This very day there are fathers and mothers who are heartbroken over wayward children gone astray, their purity and chastity forever stained, doomed to carry a stigma for life. How thankful such parents would now be if they had fortified their young people against such possibilities! We see no reason why the ordinary young man reared in a Christian family can not be taught to preserve his decency and self-respect when in woman's society, or the young woman to repel any improper advances of young men with righteous indignation and withering dignity, closing her heart and her door upon them forever. Parents, you can ingrain such love of social purity in your children, unless they are hopelessly wild vines. Do so, then, and save yourselves possible future trouble.

Hundreds of Christians are actually in the seventh of Romans; but their proper place is in the eighth.—MACKINTOSH.

Correspondence.

SUMMERFIELD, ILL. — On account of the disagreeable weather and bad roads, the attendance at church for the past few weeks has been very small.

The engagement of Miss Lizzie Berger, a member of our church, to Mr. John Andrew Stoelsing was announced Sunday, Feb. 15. The wedding took place at the home of the bride the following Tuesday.

On account of the bad roads the election of S. S. officers was delayed until the latter part of January. Mr. Jacob Dahlem was elected superintendent. He is a very active worker in the church and Sunday-school and we know under his leadership our Sunday-school for the coming year will prosper and improve.

Mr. Gerhard Dahlem, the brother of our superintendent, is at present very low. He has been very sick for the past weeks and as yet there are no signs of improvement.

The wedding of Mr. Henry Schroeder and Miss Mamie Henike will take place Thursday, Feb. 26. The groom is a member of our church.

Susan Hahn, an old lady of the congregation, bids fair to become a nonagenarian. Last week she reached her 87th birthday. She is still hale and hearty and enjoys comparatively good health. May the Lord grant her many more happy, healthful years!

HILLSBORO, KANSAS.

Dear Readers of the Mennonite:

As I have been persuaded to undertake the duties of correspondent from this place, I thought it would be in place to introduce myself to the readers first, so that they might know in the outset what sort of correspondence they are to expect from me. I cannot bring much *gossip*, in the first place, and I hope the readers will only congratulate themselves on that fact. Then, my articles will not be very comprehensive in scope either, — probably as limited as my field of vision, which is bounded by the four walls of my sick room, with only an occasional glimpse through the window. To the readers with whom I am not already acquainted, I here introduce myself as one who has experienced the special grace of God through a period of severe bodily illness, which has now lasted over six years. The disease has rendered my lower limbs quite useless and given me a stiff neck and immoyable jaws. I am continually confined to bed, from which I cannot be removed at all on account of the pain that every movement of the body causes me. But I am left the use of my hands, and I am very grateful for that. Even though I cannot raise up my right arm, I can at least do my own eating yet and also answer my letters myself.

But I do not want to bore the readers with a tale of woe. There is enough on the bright side of life in every case, and hence also in mine. The fact that I have quite fair use of my eyesight to while away the tediousness of the hours with reading, and more than that, the fact that my mental faculties are not impaired by the illness, is a great source of happiness to me. But the greatest of all is the conviction that everything that befalls us in this life is but part of a plan in the Master's hands to prepare His children for a better world to come.

Through the kind charity of friends I am also enabled to maintain connection with the outside world by means of a specially constructed telephone, which also brings to my bed the services from our church every Sunday. A young lady of our congregation, who has been confined to her bed since last September, enjoys this same privilege with me. Here one of the wonderful modern inventions redounds also to the benefit of the afflicted, and not only to the luxury of the wealthy or the greed of the capitalist, as is so often the case.

The past few weeks have been a season of special blessing to our community. On the first of the month we had the joy of seeing fourteen young souls added to our church by the holy rite of baptism — fourteen more sheaves for the harvest of eternity. The services of the occasion were very impressive, not only for those who were especially concerned, but also for all the rest of us, for we were all glad that the Lord had granted our prayers and raised our elder, Rev. J. S. Hirschler, from his sick-bed, so that he was able to officiate at the ceremony for the young souls, who had found their Savior under His instruction.

On Sunday, Feb. 8, we were favored in the forenoon and evening by two very helpful sermons from Rev. Christian Hege, the young evangelist, who has recently taken a practical course at the Moody Institute in Chicago, and is now visiting the congregations of the Western District. May the Lord bless his efforts wherever he goes, and may his work bear much fruit among us also!

Thursday evening, Feb. 12, Rev. H. D. Penner delivered a very appropriate lecture on the "Miracles" of the Bible, in which he clearly showed that it is much more unreasonable to doubt the possibility of the miracles than to believe in them. Although it was quite a cold evening, the church was well filled, and we all hope that Rev. Penner may soon again favor us with a lecture on a similar timely topic.

On Sunday, Feb. 15th, we were to celebrate the Lord's Supper, but since a severe blizzard was raging all day, some of the members living out in the country were unable to come in, so the Communion service was postponed, and Rev. Hirschler read to those assembled an address which he had prepared during his illness. The subject was "St. Paul in the Storm at Sea," and it seemed indeed a very appropriate one during the wild raging of the wintry elements outside. Yes, we may rest assured, in all the storms that we may encounter in our lives, that there is a steady hand at the helm. Let us trust in it and we shall land safe in the haven at last, even if our frail mortal bark be shattered to pieces. God grant that we all may meet on the other shore.

Denominationalism vs. Christian Union.

REV. TRUNIS S. HAMLIN, D. D.

ITS RESULTS.

"If ye bite and devour one another, take heed that ye be not consumed one of another"—Gal. 5: 15.

So in our foreign mission work. Sectarianism is an incalculable obstacle. There are twelve Protestant denominations at work in Italy. They say to the people: "The Romish Church is corrupt; you must leave it, and come over to Protestantism." "But what," they ask, "is Protestantism? Is it Episcopacy, or Methodism, or Presbyterianism? If Episcopacy, is it High Church, or Low Churh, or Broad Church? If Presbyterianism, is it Scotch, or English, or American?" Such questions are not asked sarcastically, though they might well be, but in good faith. And the puzzle is increased when individuals start independent missions of their own, and Protestantism is represented to the Italians, or the French, or the Spaniards, by this, that, or the other man.

Our church has been occupying certain fields in Persia since ever the Gospel entered that land under the modern missionary movement. We have planted schools, and trained up a generation of young people. Recently some High Church Episcopalians from England have gone there, told the people that we had not been giving them genuine Christianity, and have stolen away not a few of our young men who were just ready to enter upon the work of the ministry. They have even followed those that have come to this country for education; and clergymen in New York City have not held themselves aloof from this proselyting work.

For many years our Mission in Beirut has had a flourishing union Church. All denominations have lived and worked together with the greatest harmony. A few months ago the Bishop comes from Jerusalem, calls upon all his sectaries to withdraw, and starts a little Church of his own order.

Do not imagine that I am trying to fix this upon one denomination, as though it belonged to it exclusively or pre-eminently. We are all sinners in this matter. Right here at home our own Church is going into New England, an evangelized region certainly, if there is any such on the face of the globe, and is using Home Mission money to plant Presbyterian Churches in the midst of Congregationalism. The plea is that Scotch-Irish people are coming from the British provinces into the manufacturing towns of New England, who do not feel at home in the Congregational Churches. But they can get the Gospel there; can rear their children in good Sunday-schools; can all lead Christian lives. In short, it is a question of simple preference. Well, if people are able to pay for their preferences, no doubt they have a right to indulge them; though in this case I do not believe that even the exercise of this right out to be encouraged. But certainly they should not ask us to pay for them. We are glad to give everybody the Gospel, but we doubt the propriety of their criticizing the shape of the salver on which it is handed to them.

But the Church of Christ is more than an evangelizing agency. It is an institution. In addition to giving men the Gospel, it must train them in holy living, keep up the standard of morals, conserve the peace and good order of society, and in general prove itself the salt of the earth. Matt. v. 13. Does sectarianism add to efficiency here? By no means. See how the machinery of education and philanthropy is multiplied, each plant with its staff of men and its cost of administration. Consolidation would mean an economy that would fill every treasury. And the gain of moral power would be even greater than the gain of financial. If our one hundred and forty denominations were one, it would wield a thousand times the force over individual minds and hearts, in society, and in the state, that one hundred and forty are wielding to-day.

In addition to all this waste, which may be called a negative evil, there is the positive evil of much unkind and unchristian feeling. See what a quarrel in a single congregation does. What bitterness, what hard words, what alienations, what sores that are never healed. We are often asked why Church troubles are so cruel and so hard to cure. Just because they arise about matters that lie so near our hearts. We may disagree about indifferent things, and never give it a second thought. But to break with another on a vital question means the sundering of the strongest ties. Now we are wont to think that we are not bigoted, to flatter ourselves for our liberality and breadth of view, but as a matter of fact we feel differently toward Christians of our own name than toward equally godly people of any other name. We feel our own to be sounder in faith, purer in worship, nearer to Christ. "Sandy," said a gentleman to a hard-hearted Scotchman, "I don't believe you think there are any real Christians except yourself and your sister Maggie." "Weel," said Sandy, "you're aboot right, and I e'en hae my doobts aboot Moggie." None of us would be willing to avow it, yet when we look fairly into our hearts, how our sectarianism has narrowed and shriveled us!

And how it retards our growth in grace. Paul tells the Corinthians that he had been unable to give them the best truth of the Gospel; he had to treat them as babes, and feed them with milk, not with strong meat; they were still carnal, worldly; still walking after the flesh, and not after the Spirit. And the sole reason is that they were divided, one saying, "I am of Paul," and another, "I am of Apollos," thus putting the servants above the common Master of them all. 1 Cor. 3: 1–7. These party contentions and ambitions diverted their thoughts from Christ, and disqualified them from following Him with undivided powers.

So he urges the Ephesians to walk worthy of the vocation with which they are called, and assures them that they can do it only as they keep the unity of the spirit in the bond of peace. Eph. 4: 1–3. He writes in the same tenor in every Epistle. He holds out no hope to any of becoming full-grown disciples unless they avoid the weakening distractions of party loyalty, and give themselves wholly to the service of Christ.

And this is precisely in line with the Lord's own teaching. We have only to remember how exacting he is in requiring undivided love to realize that we cannot reach his standard while our best service is given, not to his great cause, but to any sect, however large and respectable. If we are Presbyterians first and Christians second, we may be excellent Presbyterians, but we will be mediocre Christians.

Such are some of the results of our sectarian divisions, a dwarfing of our personal Christian life; a chilling of that mutual love which is the bond of perfectness, a great loss of moral efficiency, and a vast waste of those resources that we hold as stewards, and that should and might be giving the Gospel to every creature. I know that apologies can be offered for denominationalism and many plausible things said in its defense. But can they for one moment offset these undeniable evils? Is it not still true, even in these blessed days of absence of persecution and full religious freedom, that under the spur of party spirit Christians "bite and devour one another?" Is it not still true that we are "consumed one of another," if not in our bodies, yet in our resources and in our influence? Business men talk about "ruinous competition;" where is it more ruinous than in religion? Merchants and manufacturers tell us that the only road to prosperity is rigid economy; but sectarianism is wasting men by the thousands and money by the millions. We all know that influence over our fellowmen for their good is a thing that must be sedulously sought and jealously preserved; yet we are recklessly throwing away our influence over the world by divisions and strifes among ourselves. How must HE feel — our ascended Saviour — whose last prayer was a mighty cry that his people might be one, in order that the world might recognize and receive him as the divine Redeemer!

Missionary Reports.

From Hammon, Oklahoma.

Missionary H. J. Kliewer writes from his station at Hammon, Okla: By the grace of God we have been permitted to enter upon a new year. In looking back upon the year just past we find many of the wishes we had a year ago yet unfulfilled. But on the other hand we find that the good Lord has helped us to overcome many difficulties which a year ago stood like mountains before us. May the Lord graciously forgive us all our faults and shortcomings and may He bless our weak endeavors, to the honor and glory of His holy name! Relying on the precious promises of the Lord, we will endeavor to use our little strength in His service during the new year.

Many improvements have taken place upon our station during the past year. A chapel was built, a new well was dug, a chickenhouse erected and an orchard planted. Besides this the part of our house, formerly used for religious services, was converted into rooms for dwelling.

But where we would have most earnestly desired to see a great change i. e. in the hearts of our Indians, but little change is perceptible. But the kingdom of God does not come with observation and we trust, that still some of the seed sown may have fallen on good ground, and if God giveth the increase, fruit will in His time appear. If becoming a Christian meant nothing more than joining the church it would be comparatively easy to make professing Christians of our Indians, as the "success" of some other denominations substantially proves. But where repentance and conversion are required the thing does not move so quickly. The Indian is inclined to look upon the outward advantages deriyed from a thing, and to ask the question: "What shall I have therefor?" With white people it often is the case, that they become "Christians" in order to derive a reputation or some material benefit thereby. With the heathen this is different. They are despised and ridiculed when they become Christians. Satan always tries to make them believe that with him they enjoy more freedom than with God and by this means he keeps them in bondage. It is, however, possible that among our Indians are some who are secret disciples of Christ, like Nicodemus. It is at all times better to be an unbaptized Christian than to be a baptized heathen.

The attendance at our church services was not as good during the year as it might have been. We oftentimes make the saddening experience, that some who for a while come regularly and who seemingly manifest much interest in the Word of God, for some cause, all at once remain away entirely. Others again fall into sin and disobedience and in consequence thereof become ashamed to come to church. One evil with which we of late have to contend is that some of the young Indians are falling back into their old mode of getting married and afterwards procure the necessary license and come to be married legally. Under these circumstances I can not give my consent to perform the marriage service for them. On account of this my refusal to marry them, some are sorely displeased with me. They think if one is their friend he ought to help them in their unjust and illegal dealings.

My work during the past quarter has been mainly the same as before. My wife for some time had the Indian women to come to her every Thursday afternoon to sew. The women like to sew and a great deal more would have been sewed had it not been for the want of material.

On account ot the fact that not all the things from the Sewing Circles had arrived on Christmas day we celebrated Christmas with our Indians on the last Sunday of the year. Even then not all the things had arrived yet, but we had enough to remember each one with a small gift, for which we heartily thank the givers. There were about 150 persons p r e s e n t. The occasion was much more agreeable on account of the festival being held in the spacious, warm church, instead of in the open air, as in former years.

The Prayer Solution.

Dr. R. A. Torrey, of Chicago, claims for his church in that city, that, for the last seven or eight years, there has not been a Sunday when there have not been conversions, and that in no year have there been less than two hundred and fifty accessions to the church.

He declares, however, that this result is not due to the preacher, but to the single fact that his has been a praying church—a church made up of members fired with the evangelistic impulse, who will not take "No" for an answer. Importunate prayer would solve more difficult church situations than most people dream of. — New York Observer.

I used long ago to preach of many things; but as life runs onward and age draws near, I can preach of only one thing; it is Jesus Christ. Yes, let us preachers be, in a profound sense, "Men of the one Book", and, above all, "Men of the one Name", and we shall never lack listeners. Let us never get outside of that Name for our message. Let us i n v o k e upon our bearing of it, the promised power of the Holy Ghost—the Glorifier of Jesus Christ. We shall find the one Name able to touch all things and to adjust itself to the whole need and to the whole life of every man that lets it. — MOULE.

The Sunday School Lesson.

Subject for March 1: PAUL AND APOLLOS. Acts 18: 24—19: 6.

GOLDEN TEXT: If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him? Luke 11: 12.

LESSON TEACHINGS.

Apollos was an eloquent man, and possessed the gift of expounding his immense learning in a popular and taking way. To such as him Paul referred in his allusion to "excellency of speech or wisdom" (1 Cor. 2: 1). First he taught at Ephesus (v. 24), then at Corinth (v. 1). At Corinth his gifts captured the imagination of many, and these constituted one of the four parties that threatened to break up the unity of the church at Corinth. Its adherents said, "I am of Apollos." There was nothing specially wrong about Apollos—he "was mighty in the scriptures," he spoke and taught carefully the things of the Lord. He was not directly responsible for the sectarian spirit that afterward developed. But the Holy Spirit makes mention of one serious defect in his knowledge—he knew "only the baptism of John," not the baptism unto the name of the Father, the Son, and the Holy Ghost. There is a great difference between these two baptisms, though many people think they are one and the same. For an idea of John's baptism see v. 4 of the lesson. For an idea of Christian baptism read Rom. 6: 3, 4. Baptism is a rite through which we publicly confess that death is our due as sinners, and thus far it is the baptism of repentance, John's baptism. Christian baptism is a baptism "unto Christ's death", and a confession of our faith in His having died for us that we might live. Christian baptism identifies us with Christ crucified. John's baptism, in the words of Paul (v. 4) looked to the Messiah as still future.

Of this important distinction Apollos seems to have been unaware. So two humble disciples, who learned the gospel at Paul's feet—Aquila and Priscilla—took him into their own house and taught him the way of God more perfectly. This ought to settle the question whether laymen can teach their ministers. It also brings to light the admirable humility of Apollos, and we respect his memory more than ever. His knowledge evidently did not puff him up. Priscilla is one of the foremost women in the New Testament. She dared not speak in church, so she spoke at home—and her work was blest of God. Many a christian woman since has taught preachers and other servants of God at home, and sent them into the world to bless it. The result of Aquila and Priscilla's teaching is stated in v. 28.

While Apollos was at Corinth Paul came to Ephesus. He found twelve disciples there who probably were under Apollos' influence, and like him knew only the baptism of John. They may have been taught in the things of the Lord, but one great truth they did not seem to know—the difference between John's baptism and Christian baptism. They were not baptized unto the name of the Son and the Holy Ghost, hence did not receive the Holy Ghost. They knew there was a Holy Spirit (see Revised Version); they surely must have heard that John the Baptist preached, "He shall baptize you with the Holy Ghost and with fire"; but they had not heard that the Spirit is given. They needed to be taught in two or three directions. We incline to the opinion that their knowledge of Christ was very rudimentary, and that they needed to learn the gospel almost from the very beginning. Every true believer is baptised unto the name of the Trinity and is indwelt by the Holy Spirit (see 1 Cor. 6: 19, 20). Paul laid his hands on these twelve men, and they received the Holy Ghost, and spoke with other tongues and prophesied—this last being a sign to themselves and others (as it was at Pentecost) that the Spirit had made His abode in them. But Cornelius and his associates received the Spirit before baptism and without the laying on of hands. Cornelius' experience is a type of all Gentile experience. Since his day all believers are sealed by the Spirit when they believe (Eph. 1: 13).

Deaths.

KILE. — Near Plumsteadville, Pa., on January 27, 1903, Hartman Kile, aged 86 years, 10 months and 29 days. Interment at Deep Run on Jan. 31. Services by Allen M. Fretz.

REIMENSBERGER. — In Plumsteadville, Pa., on February 7, 1903, Jacob Reimensberger, aged 51 years, 9 months and 29 days. The deceased was born in Kirchberg, St. Gall, Switzerland, and came to America some thirty years ago. Interment on the 11th at the Deep Run Old Mennonite church. Services by J. Rush and A. M. Fretz.

KRATZ.—Near Bedminsterville, Pa., on Feb. 9, 1903, John Kratz, aged 77 years, 9 months and 13 days. Interment on the 12th at the Deep Run Old Mennonite church. Services by J. Rush, J. Leatherman and A. M. Fretz.

Contributions.

Received by the Emergency Relief Comission.

From Menno Burkhalter, for Armenian relief, per J. F. Lehman $5; Magdalena Schaddinger, Doylestown, Pa., for India famine, per J. F. Lehman $1; anonymous, per Benj. Ewert, Gretna, Man., for any benevolent purpose, proceeds of $2 Canadian note $1.94; members of Berne congregation, for suffering in Finniand, per S. F. Sprunger $12.50. Total $20.44.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

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News of the Week.

Domestic.

To Control World's Meat Trade.

CHICAGO, February 23—The Post, to-day, says that plans practically are complete for the merging of the interests of the firms that comprise the beef trust. Unless something unforeseen arises April 1 will see the official announcement of the incorporation of a securities holding company which eventually may control the meat trade of the world.

Unlike the popular idea of the packer's merger, however, for the time being it is not to embrace everything in sight, nor is it to be capitalized at $500,000,000 as announced for the United States Packing Company. The plans contemplate no friction with the Federal courts because of the recent decision by Judge Grosscup against the packing-house combination. The nucleus of the great combination of world-wide interests is to be the merger of the smaller independent plants bought last year by the big packers preparatory to the general merger planned at that time.

Chicago will be the headquarters of the combination, but as far as the public is concerned there will be no immediate change in the operations of the individual plants under the new regime.

$10,000,000 Museum Offered to Chicago.

CHICAGO, February 19. — Marshall Field has made a proposition to the South Park commissioners to erect a $10,000,000 museum on the lake front park to take the place of the Field Columbian Museum, in Jackson Park. The plans took definite form, when a representative of Mr. Field appeared before the Park Board and assured them that the merchant prince was ready to give Chicago such a monument.

It is the desire of Mr. Field to present to the city, under park control, a structure to contain exhibits which will be a temple of education to the general public.

Many Lives Lost in Burning Hotel.

CEDAR RAPIDS, Ia., Feb. 20.—Ten lives, according to the best information obtainable under difficulties, were lost in a fire which, this morning, destroyed the Clifton Hotel, in this city. The fire started at 2: 30 o'clock, and at 10 o'clock, the smouldering debris furnished so fierce a heat that search for bodies was impossible.

The list of the dead may prove larger than the number given.

Two persons were fatally injured and a score or more were injured more or less severely, most of them by jumping from windows. The hotel register was burned.

The hotel, a three-story brick veneer structure, is said to have been a veritable firetrap. The flames started in a pile of rubish in the basement, presumably ignited by defective electric light wires. The night clerk was on the third floor when the cry of fire, raised by a bellboy, startled him. He took up the cry, and in an instant the hallways were choked with frightened guests. A rush was made for the stairways. It was then that the crowd already collected in the street heard heartrending cries of anguish and desperation, for the fire, feeding ravenously on the tinder-like material of the lower floor, had completely cut off escape

There followed a stampede for the windows, the only means of exit left. The street below was now filled with a crowd scarcely less frantic than the despairing ones in the fast-burning building.

The victims were literally driven by the flames to jump. Nearly every one of them lingered till the last moment, urged by the people below to wait as long as possible in the hope of assistance. Then a cry would tell that the fire had reached them or the smoke had made it impossible to breathe, and one after the other jumped, some of them to the street and some, more fortunate, to roofs of the buildings adjoining. In a short space of time the street was filled with men and women, bruised, battered, broken-limbed and half-crazed. All were in their night garments.

57TH CONGRESS.

STATUS OF STATEHOOD FIGHT.

WASHINGTON, Feb. 23.—It was 4:45 o'clock this morning when the Republican leaders in the Senate—Aldrich, Spooner, Allison, Platt and Beveridge—ended their all-night conferences on the statehood deadlock. When they finally did go to bed a compromise had been agreed to on which all the Republicans in the Senate can unite. Mr. Quay announced his surrender by telephone, after a three-months' fight for the omnibus statehood bill. The bill will be presented to the Democrats with the ultimatum that it is the only possible statehood measure which can be passed at this session of Congress.

The compromise measure provides for two Republican States instead of the four Democratic States in the omnibus bill. It is substantially the same measure as that drafted by Senator Beveridge a month ago, which was accepted by Mr. Quay but refused by the Democrats.

The compromise provides that neither of the new States shall be admitted until after the next presidential election. The greatest trouble was experienced in making one State out of Indian Territory and Oklahoma. There are no public lands in Indian Territory, all belonging to the Indians, so that lands for roads, schools, public buildings, etc., will have to be bought from the Indians. For the purchase of these lands an appropriation of $5,000,000 is recommended. The name of this State is to be Oklahoma, but Indian Territory can not become a part of it until the allotment is made to the Indians.

Arizona and New Mexico are to be welded into one State. It is to be called the State of Montezuma.

A sop was thrown to the advocates of the omnibus bill by the insertion of a provision that when the Federal census shall show the State of Montezuma to have a population of 700,000 it shall be divided into two States, providing that a majority of the people in each of the proposed new States shall so vote, and that Congress shall approve of the project. The Republicans consider those conditions impossible.

Maiden Trip of the Cedric.

NEW YORK, February 20.—The new steamship Cedric, of the White Star line, arrived to-day from Liverpool on her maiden voyage. She is the largest vessel afloat.

The Cedric is the second White Star liner of over 20,000 tons gross. If the gross tonnage of the three largest steamers of the White Star line is taken, it is equal to an average for the three vessels of a little over 19,700 tons.

The Cedric is 700 feet in extreme length, seventy-five feet in breadth, and forty-nine feet in depth. She is propelled by two sets of quadruple expansion engines driving twin propellers. She has accommodation for 150 first saloon, 250 second saloon and about 2,000 third-class passengers, in addition to a crew of 335 men. The first-class dining saloon is a spacious apartment, containing seating accommodation for 340 passengers. One of the features of the Cedric is that, in addition to the ordinary staterooms, there are suites consisting of bed, sitting and bath rooms.

President King, of Oberlin, Says, Teach Children to Work.

CHICAGO, February 12.—"To allow a child to grow up in idleness and selfishness at home is a hideous crime. A return to home chores would be a distinct addition to religious education. Parents should see that children have some daily service to render in the home and thus learn unselfish duties."

This was the statement of President King, of Oberlin College, at the religious convention in the Second Presbyterian church, which startled many of his fashionably dressed hearers.

President King deplored pride, priggishness and snobbery in religious work. "The one great necessity", he exclaimed, "is doing in every-day life the unselfish thing."

United States is Singular.

WASHINGTON, February 13.—That the United Stathes is singular and not plural was again confirmed to-day by the report of the committee on revision of the laws in the bill revising the penal code. Section 9, of chapter 2, says: "The United States are," and the bill changes the law to read "The United States is."

The report recommends a number of minor changes in the penal code. One of them prohibits any member of Congress or any officer or employe of the Government from soliciting subscriptions for political purposes from any officer or clerk of the Government, as recommended by the codifying commission.

Another fixes a maximum penalty of twenty years' imprisonment upon any person who boards a railroad train, car or locomotive with intent to commit murder, robbery, or violence against any trainmen, express man, mail messenger or passengers.

Points to Abandoned Babes.

CHICAGO, February 13.—"The number of half-starved and neglected infants and children in Chicago is appalling. I agree with President Roosevelt in large families under certain conditions, but if the President would see the misery, neglect and sickness among some of the largest families in the world, he should come to Chicago's ghetto. I honestly believe it would be better for hundreds and thousands of poor little infants if they had never been born."

Thus spoke Justice Sabath yesterday, commenting on the dispatches quoting a physician who stated that the American woman was not doing her whole duty in children.

Pure Gold Edifice for the World's Fair.

WASHINGTON, February 11.—If Uncle Sam will lend Colorado $10,000,000 in the precious metal, Colorado will have a house of pure gold in its building at the St. Louis Exposition.

Ten million dollars' worth of gold will be sufficient to produce in miniature the Capitol or White House at Washington, or one of the imposing buildings of the Centennial State.

Secretary Shaw has received from Senator Teller a letter asking for the $10,000,000 loan for exposition purposes, and the head of the Treasury Department says he sees no reason why the gold should not temporarily be put to the use desired, under a proper guarrantee from Colorado.

Ten million dollars in gold weighs a little over eighteen tons, sufficient to reproduce quite a miniature, even though of such precious and heavy metal.

If the people of Colorado desire pure gold, it must be taken from the assay office in New York or the mint at Philadelphia. There would not be the slightest trouble in securing eighteen tons, if the gold as it comes from the mines will suit, as the necessary amount can be produced from the assay office at Denver. If the gold should be taken from here it would weigh much more and be of greater bulk than if taken from the stores in Philadelphia and New York. It is suggested that the pure gold would be much more suitable.

Pope Leo XIII Celebrates 25th Anniversary of His Election.

ROME, February 20.—The celebration of the twenty-fifth anniversary of the Pope's election was held here to-day. The day was ushered in by a high mass in the Basilica, which was celebrated by Cardinal Rampolla.

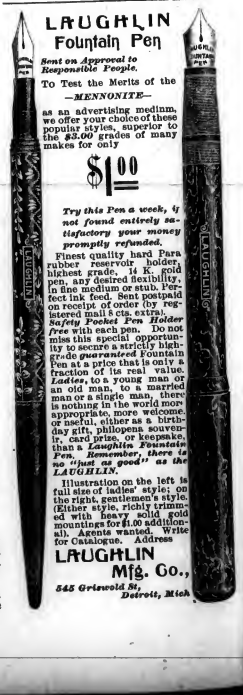
After mass his holiness received the cardinals and other dignitaries of the church. A gold tiara, "the jubilee present of the Catholic world," which cost $25,000, was then presented: Te Deum was sung and there was a procession of all the Catholic associations.

The Pope completed the functions of the day without undue fatigue. Upon returning to his apartments, he exclaimed:

"This is really the happiest day of my life."

Bishop of Southampton.

LONDON, February 20.—The Bishop of Southampton, Arthur Temple Littleton, died to-day at Petersfield, Hampshire. He was born in 1852.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, MARCH 5, 1903. No. 13.

Items of News and Comment.

The catechetical class in Berne, Ind. numbers 92 members.

Nine million children in this country attend no Sunday-school or church.

The English Methodist churches are working for union both in England and in America.

"The business of a great many lawyers seems to be to pluck geese."—"Herald of Truth."

Last Sunday W. S. Gottshall began catechetical instruction in his church at Schwenksville, Penna.

The Fifth Avenue Presbyterian church of New York will this year spend $19,000 for foreign missions.

A new church and S. S. Hymnal has been issued by the Mennonite Publishing company, Elkhart, Ind.

To-day the citizens of the town of Bluffton, O. will decide by vote whether the town is to be "wet" or "dry".

Pastor B. C. Roosen, of Hamburg, Germany, wants some one from America to give him an account of the American Mennonite mission societies engaged in foreign mission work.

The "Review" brings us the interesting information that the "Pennsylvania Mennonite congregation," 10 miles northwest of Newton, Kan., dedicated a new church in January.

The Home and Foreign Relief Commission, of Elkhart, Indiana, proposes to establish an Industrial Mission near Austell, Ga. The mission, besides aiming at the conversion of souls, intends also to teach its inmates to work.

There is a Mennonite congregation in Berlin, Germany. At a recent communion service about 80 participated. Four pastors from different churches preach for them, and a number of young people are under catechetical instruction.

Rev. J. W. Kliewer, of Wadsworth, O., preached in the Berne church last Monday evening. He came as secretary of the Middle District Evangelization Committee to confer with one of his colleagues, Rev. S. F. Sprunger, on the matter of organizing a new church at Fort Wayne, Ind. The brethren at the latter place are willing to organize if they have reasonable assurance of a promising future as a church.

The brethren at Loretta, S. D., held a series of meetings recently, in which the pastor was assisted by Rev. Christian Kaufman, of the same state, Bro. Goering, of Kansas, and others. A number of young people are under conviction and now receive catechetical instruction.

Since the Moody Bible Institute was founded in 1889, 209 of its students are doing evangelistic work as preachers and singers, 559 in churches as pastors, pastors' assistants, visitors, etc., 155 in Sunday-school missionary work, 44 as Y. M. C. A. secretaries, and 228 in foreign fields. The average attendance at the Institutue in 1902 was 231.

"Resolved, that military drill should be taught in all schools of America, and that all able-bodied citizens should be required to serve a term in the army." This question was debated at a public meeting of the Lowell Literary society in C. M. College, Bluffton, O. Of course everybody spoke on the negative side. If not, some were not very good Mennonites.

Bro. S. Bachman's recent article in the "Bundesbote" on the office of the ministry, in which he seemed to leave the impression that the Holy Ghost's part in calling and consecrating men to the ministry was relatively everything and that their election and ordination by men relatively unimportant, has called forth some protests and aroused some criticism. One thing is certain: the Holy Spirit's part is infinitely more important than man's.

The late Marianne Rhodius, named in these columns last week, by a provision in her will, bequeathed the sum of 1,800,000 marks or about $450,000 to the city of Crefeld, Westphalia, near the Holland line. The interest from this sum is to be expended mostly in the relief of widows and orphans. Crefeld, it will be remembered, sent the first Mennonite settlers into this country. During his trip abroad in 1900, Bro. N. B. Grubb had the pleasure of standing inside of the historic Crefeld church in which these early settlers worshipped, and of meeting Bro. Weydmann, present pastor of the church.

The editor of "Die Rundschau" has evidently never read a first-class explanation of 1 Peter 3: 3–4, since he declares in last week's issue that he heartily longs for such a boon. He believes that many churches in this country have lost their spirituality in their controversies over the question whether or not their members might wear gold rings and chains. He believes a man is a fool to spend his money for gold rings when he has scarcely enough to eat; but then that is his business, and he is already punished for it by first lacking good sense and next by being and staying poor. He believes that if a man's heart is right, his clothes also will be right. This seems like sterling sense and sound gospel.

Bro. C. K. Hostetler, through the "Herald of Truth," extends the information that Missionary Ressler will spend about six months in America. He is expected to arrive at New York the latter part of this month. All congregations desiring a visit will send a card to the Secretary of the Mennonite Evangelizing and Benevolent Board. From about April 20 to June 12 he will be in Illinios, Iowa, Missouri, Kansas, Nebraska and other points in the west; from June 12 to August 1, in Indiana and Ohio; from August 1 to Oct. 1 in Canada, Pennsylvania, Maryland and Virginia. Where a number of congregations are at convenient distance from one another, a central point of meeting should be arranged for.

The Wadsworth (O.) church has had a neat little Year Book printed for its use. The record shows careful and systematic organization of the congregation and its auxiliary departments. The membership is 149. During the past year there were 17 additions by baptism, letter and confession, from which three dismissals and one death are to be deducted. Next October it will be fifty years since the church was founded, and some sort of semi-centennial will doubtless be celebrated. Deacon and S. S. superintendent J. B. Yoder generously footed the expense of printing the Year Book. One of the By-laws is as follows: "Persistent absence from communion and the public services shall be considered among the causes which lead to the forfeiting of church membership." $37.51 were contributed toward foreign missions.

Rev. J. Wilbur Chapman's heart is at the right place, as the following manly confession indicates. Several years ago, he wrote a life of Moody, and a misunderstanding arose over which was the official authorized biography of Moody, Chapman's or W. R. Moody's. Dr. Chapman lately said: "God will not use us until we are in right relations with Him. The Rev. F. B. Meyer has said that a man is no more nearly right with God than with his fellow-men, and illustrating this truth a chapter of my own experience comes before me. As circumstances developed, I made a mistake of judgment in writing the book on Mr. Moody's life three years ago. I am sorry I ever did it. I wish I never had. More than a year ago there was an adjustment of the difficulty between myself and Mr. Moody's family. No public statement was made concerning this settlement, but for the sake of the cause of Christ and also that those who have any knowledge of the past difficulty may realize that absolutely no differences now exist between us, both Mr. W. R. Moody and myself, after meeting in the office of a mutual friend, Mr. John Willis Baer, desire to state that all misunderstandings have been put aside. For this I heartily thank God."

The Mennonite schools in Manitoba are taking proper advantage of "The Public School Act" of that Canadian province, which act provides that religious teaching be conducted in any school district by any Christian clergyman or any one authorized by him, on condition that the

parents or guardians of at least ten children attending a rural school, or twenty-five attending a village or town school, present a petition to the trustees asking for such a course a half hour every afternoon or on certain preferred days. During such hours the children may be assembled in different rooms according to their respective denominations. Inspector of schools, Prof. H. H. Ewert, has the oversight over such instruction in his district. The course is outlined in five parts, comprising Bible History, Bible Reading, Singing and Memorizing of Psalms and Church Hymns, Catechetical Instruction and Church History. The Bible History division extends over four years demanding two hours per week. The Bible Reading Course consumes one hour a week and covers prescribed chapters in the Old Testament books from Job to Revelations. Ten psalms and from ten to fifteen hymns per year are to be memorized. Catechetical instruction occupies one hour a week. The Church History Course is pursued for three years, fourteen lessons being given in a year. This is the most elaborate provision made for religious instruction in public schools we have thus far seen.

Prof. C. H. Wedel, of Bethel College, reviews in the "Monats blaetter" for March the article on the Mennonites contributed to the 15th volume of the Realencyclopedia by Dr. S. Cramer. The Mennonites separated from the dominant church in the sixteenth century because they expected no salvation from fellowship with a Christendom devoid of new life. It was not so much baptism on confession of faith that they demanded, as a Christianity based on personal individual faith, powerful to change character and life. For this reason they laid great stress on separation from the existing churches and on church discipline. They opposed a faith dictated from without. They rejected infant baptism because too many sought piety and salvation through it. In their tracts and hymns we come upon sentiments like the following: Love for Christ and the Scriptures; gratitude for deliverance from this world; foretastes of heavenly redemption; fervent love is to bind Christians to one another. The right of freedom of conscience was asserted, and in this connection strict uniformity in faith and formalities was not insisted on, and in the ceremony of feet-washing freedom of opinion and practice was tolerated. Some of the convictions of the early Mennonites were at first shared by the other reformers. Zwingli and others were long sensitive of the weak side of the infant baptism idea. Dr. Cramer is not inclined to lay much weight on the alleged Waldensian origin of the Mennonites. Dr. Cramer estimates the number of Mennonite martyrs between 1531 and 1597 to have been about 1500. Others believe the actual number to have been two or three times as great.

Moravian Missions.

These are fifteen in number, or, as the Moravian phrase is, are divided into fifteen mission provinces, viz., Labrador, Alaska, Indians in Canada and California, Jamaica, St. Thomas and St. Jan, St. Croix, St. Kitts, Antigua, Barbadoes, and Trinidad and Tobago; the Moskito Coast, Demara, Surinam, South Africa western and eastern provinces, German East Africa; West Himalaya, Victoria, and North Queensland, Australia, 464 missionaries (250 brethren and 244 sisters), four more than during the preceding year, are engaged in the work. The total number of souls under the care of the missionaries is 96,833. Of these 92,075 are members of the church. —Exchange.

Our Doctrines.*

A. S. SHELLY.

The expression "Doctrines of Faith" (Glaubenslehre), as used in reference to a body of believers, signifies an orderly setting forth of the different points of their teaching. The word "faith" in the expression indicates the close relation between the "doctrines" and the "creed" or "articles of faith," these being but different names for the same thing viewed from different sides. When things are as they should be, we teach what we believe and believe what we teach. The creed grows out of and again determines the doctrines.

Such doctrines are naturally based solely on the Word of God. Where else should be found the basis on which faith can rest or where else the guide that faith should follow? Man is a creature of faith. Unbelief is unnatural. Faith indicates our normal condition. To believe is to see. But whence comes the light and whither does it point? From God and to God. C. H. McIntosh says: "Unbelief asks, 'How can such and such things be?' It is full of 'Hows'; but faith has one great answer to ten thousand 'Hows', and that answer is—God."

To believe is to recognize the truth. But where is truth except in God and His revelation? Moody says: "I prayed for faith and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'Now faith cometh by hearing and hearing by the Word of God.' I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since. Now the Bible is the only guide-book that points the way to heaven."

The Holy Scriptures as the revealed word of God must therefore be the fountain head of all Christian doctrine. But here arises the question, Why speak of *our* doctrine? Who are *we*? Is such an expression justified? Do we have to deal here with something that is differentiated from others of a class? If so, why the difference between our doctrines and other systems, and how does ours compare with the standard, viz., the Christian doctrine?

Unfortunately Christianity is divided into many denominations or sects and the reason for division generally assigned is disagreement in matters of faith, or divergence of opinion. There are therefore just as many systems of doctrine differing more or less from one another. Each party claims to base its doctrine on the Bible and therefore considers it to be the orthodox Christian doctrine. As the saying goes—"Orthodoxy is my doxy; heterodoxy is the other fellow's." Nevertheless the reason for any difference of faith and doctrine among Christians is unquestionably on man's side and not on God's. Jesus prayed for his disciples and for those that should believe on him through their word that they might be one. Paul joins the idea of one faith with that of one Lord and exhorts to give diligence to keep the unity of the Spirit in the bond of peace,—"till we all come in the unity of faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

Moreover, such a system of doctrine is at best a human presentation of teachings received and put together out of the word, and it is therefore easy to see that by reason of human fallibility the unerring and never contradictory teachings of the Spirit may be imperfectly apprehended or expressed; and thus instead of promoting unity, the seed of dissension may be sown, especially where it is sought to make these man-made forms of teaching binding on the understanding and conscience in essentials and non-essentials alike.

Nothing in the shape of a "creed" has come down to us from the apostles and teachers in the early church. The so-called Apostles' Creed dates from about the close of the 5th century, and the "Teaching of the Twelve Apostles" which has in recent years been rediscovered, treats principally of matters of outward form and discipline in the churches.

Through the marvelous guidance of God the New Testament scriptures were written and afterwards collected and their authenticity indisputably attested. Beyond the writing of these narratives and epistles the apostles did not find it needful to set up anything more definite, simple, or decisive in order to determine the faith or to keep it in bounds. Peter wanted to give diligence that the believers might be able after his decease to have these things always in remembrance. Paul wrestled for those that had not seen his face in the flesh, as well as for those whom he had taught in person, that they might be established on the true foundation, building thereon not with hay and stubble but with the precious metal of divine truth. From all the apostolic epistles it is evident that the writers were fully aware of the threatening danger of false teaching and unbelief that would creep in among the believers. But the one weapon which they would put into the hands of the contenders for the faith is the simple word of the Gospel of Christ crucified, the power and the wisdom of God. Not a formula of intellectual concepts or of external symbolism, but a mighty call of God's love in Christ addressing itself to the heart. It remained for the church in later centuries, especially after its secularizing under Constantine, to resort to the expediency of adopting definite formulas and creeds in its effort to combat heresy and preserve uniformity of faith.

From what I have now said I would not be understood as repudiating all efforts at formulating the doctrines of the church. However, it seems to me of great importance that in the consideration of our doctrines and their significance to our members and congregations, we do not lose sight of the true relation of such outlines to the Holy Scriptures themselves, and it can do no harm to remind us how the misuse of such creeds in past times has led to spiritual coldness and also to terrible persecutions.

Then, too, the historical fact comes into view here, viz., that in the history of those old Evangelical Congregations whose lineal descent from apostolic times Dr. Keller traces so clearly and with whom the Baptists (Taeufer, Taufgesinnten) or Mennonites stand in close subjective if not indeed organic connection, there is no mention of any authoritative setting forth of creeds or confessions of faith. Their teachings are not found determined and formulated by councils. If there had been no other reason for this, the terrible persecutions which hung over them almost continually would have made such regulation of faith impossible. But in the writings of their leaders there is found a constant referring back to the words of the Lord and of His apostles as the only authentic and authoritative rule of faith. Moreover, persecution sometimes brought it about that their understanding and application of Christian doctrine found public expression in the form of defence before the government and before their persecutors.

The same is also true of the Baptists or Mennonites at first. Their teachings must be gathered from the writings of prominent men among them and from reports of public disputations and apologetic utterances. Later when here and there they found more rest from persecution, and organized congregations were formed, we find instances of attempts to reconcile differences of opinion, settle disputed questions of faith and bring about a closer union by the adoption of articles of faith upon which it was hoped, all might agree. Such a title as "The Olive Branch", given to one of these efforts, indicates the laudable motive that inspired it and the same purpose is evident in other similar works, notably also in that of Cornelius Ris.

There are thus a number of formal statements of Mennonite doctrines in existence and beyond a few minor points there is no disagreement between them. In the preface to the work of Cornelius Ris we are told that it was his endeavor to keep well within the lines of the then existing and accepted confessions, of which seven different ones are named including "The Olive Branch" and the "Articles of Dortrecht". He desired not to expand, but rather, it would seem, to contract by omitting controverted points not among the essentials of faith or practice.

Whether we take such an eclectic compilation as that of Ris or any one or all of the others as *our* doctrine, it can yet in no case be regarded as exhaustive—as fixing a limit to our teaching or our faith. Our doctrine in its full extent is and always must be the Holy Scriptures. All the length and breadth, the height and depth of truth vouchsafed to us by divine inspiration belongs to the Christian and therefore of right to the Mennonite doctrine. "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

What has thus far been said will indicate the proper use of our catechism as well as the fuller Articles of Faith (Glaubenslehre) which have been recognized and adopted by our conference. We prize these works for what they bring to us of the thought and teaching of the forefathers in our church, being moved with gratitude to God for the grace given them in the deeply spiritual apprehension of revealed truth. We recognize in them a blessed heritage coming to us out of the past when men's faith was tried as in a crucible. And as a guide in our own teaching we value them as that which they profess to be, viz., an introduction to the devout study of God's inspired word.

The Catechism modestly claims to be a course of "simple instruction from the Sacred Scriptures." The Bible thus remains our text book. The catechism asks questions and answers them mostly by direct quotations from the Bible. Every teacher knows that in the course of instruction many other questions arise which he must either brush aside or to which he must for himself find the answer. Likewise, the Scripture passages cited and applied are not by any means the only ones that can throw light on the questions propounded. The individual teacher thus finds room for original work limited only by the time and ability at his command. The same is still true when the fuller outlines of Ris are used. And thus it is good. The true teacher does the best work in religious instruction, as well as in any other branch, when he leads those he instructs to drink fresh from the fountain, through personal searching of the Scriptures, as did the Bereans of old.

*This article is the English translation of the German paper read at the late Berne General Conference.

Bible Study Class.

LESSON VI. THE WORK OF THE HOLY SPIRIT IN JESUS CHRIST.

E. K. MOHR.

In this work we see God's purpose for the Spirit in the Christian:

I. Born of the Spirit. In Christ (Luke 1: 35) the agent in generation; in us the agent in regeneration, John 1: 11–13. By the Spirit, John 3: 8. Through the Word, 1 Pet. 1: 23.

II. Empowered to live His spotless Life, Heb. 9: 14. So He empowers us. Compare Rom. 7 (the chapter of self-effort) and Chap. 8 (the chapter of the Spirit's working). In one failure, in the other victory. His personality (John 16: 13) dwells in the body (1 Cor. 6: 19, 20) of all Christians (Rom. 8: 9) always (John 14: 16).

Let us recognize this fact, live in harmony with this divine Guest and co-operate heartily in the work He seeks to do.

1. He teaches us, John 14: 26. We must study, 2 Tim. 2: 15,
2. He testifies of Christ, John 15: 26. This is our work, Acts 1: 8.
3. He guides His own, John 16: 13. We should obey promptly (Acts 8: 29, 30) and the fruit of His presence (Gal. 5: 22, 23) will surely be manifest.

III. Anointed for Service. Matt. 3: 16; Luke 4: 14, 17.

1. This is our supreme need for service (Acts 1: 8) emphasized all through the book of Acts and promised to all followers of Christ (Acts 2: 39).
2. Power is not the consciousness of it. 1 Cor. 2: 2–4; Judges 16: 20.
3. Not an enduement. Elijah was stronger than many prophets of Baal one day and weaker than one woman the next. Peter was filled and filled again. Power is in God; as the base of supply is kept open, it is in us.
4. How? (a) surrender, Eph. 5: 18. We must be empty to be filled. As another spirit controls the man filled with wine, so it must be with a person drunk with the Spirit. (b) Claim the promise.
5. Result. Two characteristics are prominent: (a) Occupied with Christ (b) Driven to Service. The Power is not for self but for others.

IV. Raised from the Dead, Rom: 8: 11.

V. Review. The Holy Spirit

1. Brings the Presence of Christ. Gal. 2: 20; Ps. 16: 11.
2. Gives the Likeness of Christ. 2 Cor. 3: 18.
3. Works the Power of Christ. John 14: 12.
4. Is the Life of Christ. Col. 2: 2.

VI. Our Prayer.

"Lord, take me as I am and make me by thy Holy Spirit what I ought to be."

Grand Rapids, Mich.

Our C. E. Topic.

Topic for March 8th: LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT HEART RIGHTEOUSNESS.

MEDITATIONS.

I am afraid many people including professing Christians, practically change this word heart righteousness to mouth or lip righteousness, if I may use the term. By this I mean to say that people too often care a great deal about what others say about them, but care very little what God thinks about them; and consequently they do not possess any heart righteousness whatever. "Man looketh on the outward appearance, but God looketh on the heart." Pleasing men is no evidence in the least of pleasing God. It may be a consoling thought for us to feel and know that others highly regard us and speak well of us; but it is a consolation that lasts only for a time and then will vanish and will help us nothing in the end. On the other hand, when we feel assured that we are right with God, that is a consoling thought that can and will never be taken from us by any one. The world may speak good or evil about us whatever it will; if we are right with God we can ever feel happy.

In the scripture lesson on which our topic is based Christ tells us very distinctly what he means by heart righteousness. He means to say that we do not necessarily possess heart righteousness because we abstain from evil, but that if our thoughts are evil our hearts are evil also. We may perhaps feel strongly inclined to commit a certain sin but never find opportune time to carry out our desire; nevertheless we sin all the same, because our hearts are impure. Therefore Christ says: "Judge not that ye be not judged." We cannot judge one another; but God, the supreme and righteous Judge, can see into the innermost parts of our hearts and will judge us all accordingly. We may deceive our friends and thereby deceive ourselves, but it is impossible for us to deceive God.

Christ strongly denounces the Pharisees, Sadducees and scribes for their great sin of hypocrisy for their pretending to be what they in reality were not. In order to possess true heart righteousness, we must possess Christ as our Savior; and then we will be constrained by His love to love not only our friends (for the world does that also, as Christ says in our text), but we will learn to love and do good to all people. And we do this, not to be seen of men, not to become famous in this world, but because we truly love God and are constrained by his love to follow the only perfect model—His dear Son, our Savior, Jesus Christ, who is no respecter of persons, but desires that all should inherit eternal life.

The Mennonite.

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Editorial.

A little bird sitting on the bare twigs of a leafless tree amid the snows of winter, and singing away while looking heavenward —is this not a good picture of the child of God, rich in faith, who can work on and hope on in the face of trial and adversity, with his inner eyes centered upon the things that are eternal?

"The world's evangelization is impossible to any other than a unified church"— so says Dr. Hamlin in that part of his book on denominationalism which we reprint in this number. We believe this is a solemn truth, and that any dream of a universal Christianity is a phantom as long as the church is split into fragments.

A great many people in our churches and Sunday-school classes are suffering from spiritual dyspepsia. They are babes in Christ, and have been fed for years with meat,—solid food—instead of the needed milk. They have listened to sermons for years, yet they cannot give a clear reason for the faith that is in them. They have heard much of salvation, yet they cannot tell you whether in the end it is grace or works that saves them. They have heard much of the Fatherhood of God, and of the sonship of God's children; yet they know not the conditions on which these mutual relations are based—and as to themselves they are in the dark. Under these circumstances it is well for ministers to go back to first principles occasionally and deal out gospel truth in kindergarten style, "line upon line, precept upon precept." It will pay them to keep up this primary work uninterruptedly.

There is nothing — next to the Word of God—that can so stimulate the spirit of missions as can a good biography of some missionary, like the Life of Carey or the Autobiography of John G. Paton. God adds his blessing to such products of consecrated men, and we doubt not that the Holy Spirit can and does work through such books. Any pastor who is dissatisfied with the average annual offerings for foreign missions lifted in his congregation can not do better than to start a missionary library and get his people to reading works like the above. If he has among his flock any one man who is perversely bigoted against missions, let him present this man on his birthday with a superb edition of Paton's Autobiography or the Life of Dr. Judson. And still better, let the pastor himself on some mission Sunday recount the life and experience of some great missionary. Nothing warms an audience more than to hear a few chapters from actual life touching in their details and impressing their own powerful lessons unobtrusively though surely. When life comes in contact with life, the electric current of sympathy and fellowship is sent through fibre and nerve and pulse — and calls forth a hearty response.

Correspondence.

WAYLAND, IOWA. At the present writing there are quite many on the sick-list in and around our little village, but we are glad to state that some of them are on the road to recovery. Some are afflicted with typhoid, some with measles, others with diphtheria, and some even with small-pox. But we trust that all will end for the better.

The weather has been so very changeable that almost everybody has an attack of bad cold or sore throat.

The Young People's Society of Christian Endeavor of the Mennonite church of this place will celebrate their third anniversary by giving a special program on March 15, at 6:30 p. m. The program will be as follows:

Song .....Congregation.
Reading of Regular Topic.
Prayer.....Rev. S. M. Musselman.
Song ....Congregation.
Opening Address....Rev. Musselman.
Declamation.....Joseph Wenger.
Essay.....Emma Rittier.
Select Reading.....Emma Wood.
Music.....Male Quartette.
Declamation.....Mamie Reynolds.
Address..... .....D. J. Boller.
Duet..Carrie Schantz and Lydia Neff.
Paper.....Martha Graber
Song.....Junior Endeavorers.

F. J. CONRAD,
DELLA SALZMAN,
WALDO BOLLER.
Prayer Meeting Committee.

Denominationalism vs. Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

ITS RESULTS.

"If ye bite and devour one another, take heed that ye be not consumed one of another"—Gal. 5: 15.

THE NATURE AND NEED OF CHRISTIAN UNION.

"Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—John xvii. 20-23.

The waste of money, of men, and of efficiency, that flows from denominationalism is itself an unanswerable argument for Christian union. The ill-feeling that seems inseparable from it, amounting in many cases to bitterness and bigotry, strongly affirms the argument. If, now, it can be shown that fullness and maturity and the largest fruitfulness of spiritual character are not possible under sectarianism, the argument will be unassailable, and ought to be irresistible.

The last point I had time only to mention a week ago. We will now examine it more closely in the light of the New Testament.

We must look not so much at single texts as at whole chapters and epistles, and at the general scope of Apostolic teaching. (This can be appreciated only by reading the Epistles through, and with this in mind.)

Take, for example, the letter to the Romans, which we regard as pre-eminently doctrinal. Its key-note is this: "The Gospel of Christ is the power of God unto salvation to every one that believeth." (1: 16.) On this is built up the whole harmony of redemption. It is a redemption *from* sin *unto* holiness. In the first eleven chapters this is argued, expounded, explained; constantly traced back and up to Christ; its logic more and more kindling with the fire of love, until it blazes in the final benediction, "Of Him and through Him, and to Him, are all things, to whom be glory for ever and ever, amen." Then the Apostle addresses himself to the application of his argument in holy living, and at once comes to this, that we, though "many, are one body in Christ." (12: 5.) Then the remainder of the epistle is occupied in showing how we may realize the oneness. There are varying gifts in the Church, but they are all to be exercised without jealousy. In civil life there is to be due respect for those in authority, and prompt obedience. In social relations the strong are to help the weak, and not to think solely of pleasing themselves. Thus, there will be neither social animosities, nor civil strife, nor religious schism. The idea of the *body* will be realized, where each part has its own function, and where no part works against any other. The hands execute what the head devises, and the head devises what the heart prompts; so that there is everywhere co-operation and no rivalry. Now, mark, this is not for the body as a whole only, but for each member. Paul, in this Epistle, is not discussing the Church nor talking of any corporate salvation. He is applying the doctrines of redemption to individual believers, and it is for their sake, not for the glory of some great corporation to which they belong, that they are to live at peace among themselves. Only thus can they realize the fullness of their salvation.

He uses and expands the same illustration in writing to the Corinthians. (1. 12: 20-27.) In order to have a *body* there must be various members. "If the whole body were an eye, where were the smelling?" (12: 17.) But he is very careful to add that there must be no schism in the body. The hand must not consider the foot useless, nor claim that because it cannot grasp, but only walk, it is therefore no part of the body. Such is the unity that the least member can not suffer alone; every nerve feels the thrill of pain; nor the least member be invigorated without the whole body showing the renewed vitality. The hand might pluck out the eye, but in so doing it would half destroy its own usefulness. The left hand might tear down what the right hand builds up; the right foot insist on going backward while the left insist on going forward; the hearing contradict what the sight asserts, and the brain refuse to believe what the heart pronounces true; but such schism would not only destroy the body, it would destroy all the members as well. The body is greatly injured by loss of hands, or feet, or eyes; but those members *perish* when separated from the body. "No schism" is most desirable for the body, but it is simply *essential* for the members. And so Christians, who are the body of Christ, are not to be envious of each other's gifts, nor jealous because one accomplishes what another can not accomplish. The way of concord is for each to "covet earnestly the best gifts;" but a better way still is for each to love all the rest.

And this introduces us to Paul's marvelous rhapsody on love. We all understand that love is a personal, not a corporate thing. ("Corporations," in this sense at least, "have no souls.") One Church cannot love another; only the Christians in this can love the Christians in that. We all understand when we read this thirteenth chapter that the Apostle is telling what love does for the individual. But tracing the connection, we find that it is Paul's "better way" of avoiding schism in the Church.

The personal Christian life can ripen only in this sunshine of love; and thus ripening, it assures the unity of the body of Christ. Love is the highest fruition of character; that fruition securing unity, and unity making possible the fullest attainments of Divine grace for both the Christian and the Church.

The Ephesians Paul exhorts "to walk worthy of the vocation with which they are called," i.e., to be Christians whose lives will correspond with their confessions, and reflect honor upon Him who called them into his service. In order to do this, he says they must cultivate the graces of humility, meekness, patience, forbearance, thus keeping "the unity of the spirit in the bond of peace." (4: 1-3.) It is just that they may do this that the ascended Christ has bestowed on his Church such rich and varied gifts. Its whole equipment of apostles, prophets, evangelists, pastors; their entire ministry, are for perfecting the saints and edifying the body of Christ. As yet they are children, unsettled in the truth and easily led astray. But they are to come into unity of faith and knowledge, and *thus* to perfect manhood, even "to the measure of the stature of the fullness of Christ." Full likeness to the Savior, which is the end of all Christian living, cannot be realized in a schismatic Church. The believer is essentially a member in a body, a constituent part in a household, (Gal. 6: 10), a stone in a building, (1 Pet. 2: 5), a branch in a vine, (John 15: 5), to whose completion, integrity, existence even, union with others is essential. Isolation is as much an anomaly for the Christian as a single blade of grass in a field, a single apple on a tree. Perfection of the individual fruit requires abundance of fruit. The vine that cannot bear many grapes cannot mature a single grape. Stones, grains of sand, may be isolated, but fruitful soil has coherence; things of *life* grow and cling together. The higher the organism the greater the interdependence; the more absolute the impossibility of the units maturing without unity. The greatest brain God ever made would become idiotic in protracted solitary confinement. The noblest achievements of the human mind have been the results of concurrent mental processes. Not only is this essential to the total, but to every unit that makes up the total. Christ is to secure at last "a glorious Church, not having spot or wrinkle, or any such thing, holy and without blemish," (Eph. 5: 27), and this is the direct result of that unity in which each believer shall reach the measure of the stature of his Lord.

To his own words let us now turn, even from those of his chief Apostle. They are unusually solemn and momentous words. They are a prayer. They are practically his last prayer, offered just as he is about to lay down his life in sacrifice for the world. He is looking forward along the ages, and thinking of us. He is anticipating the effect of his atoning death, and contemplating how he "shall see of the travail of his soul, and be satisfied." (Isa. 53: 2.) Such a prayer "could be uttered only by Christ, and even by Christ only once in the world's history." (Schaff, in Lange on John, p. 512.) We must feel the force of the circumstances before we attempt to understand and interpret the words.

Now the burden of this prayer is that his people may be kept in unity. Four times he repeats this petition. The two greatest issues of the world he hangs upon its being answered—his people's perfection in the spiritual life, and the world's acceptance of Him as its divine Redeemer. Whoever studies this prayer must reach at least these two conclusions—first, that the best that the Gospel is capable of doing for man cannot be realized unless Christ's Church is one; and, second, that the world's evangelization is impossible to any other than a unified Church.

If, then, we believe these things, and are sincere disciples of Christ, we will be most anxious to know what is this unity for which Christ so earnestly prayed, and upon which he hung such momentous consequences.

Various ideas have been, and are, entertained about it, ranging all the way from the hierarchical scheme of an enforced uniformity to the sentimentalism that is content with some vague expression of mutual respect. If those of the former class are quite unattainable, those of the latter are equally unsatisfactory. And the tendency has been toward the latter. Seeing the difficulties in the way of union; feeling how much self-denial and self-abnegation it calls for; how squarely it stands across the path of personal ambition and the gratification of individual tastes, men have been ready to reduce the meaning in Christ's prayer to a minimum.

Is this prayer answered in the present state of the Church? Persecutions have ceased. The bitterness of sectarian animosity has been greatly modified. Freedom of belief and of worship generally prevails. Mutual respect exists among Christians of all names. We say pleasant things about each other in public, and have some small and half-worked plans of comity in our home and foreign mission fields. Now, is this enough? Is it practically all that our Lord prayed for and expected? With these things gained, are our one hundred and forty sects in the United States "one" as far as our Lord desires, and therefore as far as it is our duty to try to compass?

Six Studies in Foreign Missions.

INTERNATIONAL AND INTERDENOMINATIONAL.

(Based on Dr. James S. Dennis' "Centennial Survey of Foreign Missions" and "The Missionary Review.")

S. K. MOSIMAN.

IV. MEDICAL. — HOSPITALS AND DISPENSARIES.

Medical missions are often the pioneers of evangelism. They can be planted where no other branch of evangelistic work is possible. They are based on a need which is universal and felt by all. Every human being is sometimes ill, in spite of the fact that a class of people are teaching that sickness is an illusion and a delusion of the imagination. It is true also, that when people are sick they are more accessible, for they are quite willing to accept help for the body even when they do not feel that they need it for the soul; therefore the medical missionary can approach multitudes who neither wish, nor will have any intercourse with other missionaries. The tenderness of the missionary doctor and nurse in caring for the sick often touches the springs of sympathy and unveils the face of a merciful God, who seeks to save body and soul together from suffering and sins. All the influence of medical work should be, and usually is, utilized for the winning of souls to Christ. There is a peculiar appropriateness in the association of bodily and spiritual healing. During sickness the soul is usually open to conviction of sin, and the physician or nurse who has given his knowledge or strength and care to the sick man has a special right to speak to him on the state of his soul, and the patient will listen with a confidence and affection which he could have for no other person. The ministry of healing itself is Christ-like, and medical missions are permanent agencies of evangelism.

Model hospitals have been built in many places and in some instances opportunity is given for prolonged instruction, both in medical treatment and in medical evangelism. Most of the work of this nature is of recent date, and hence the proportions to which it has grown and the firmness of the foothold it has gained show both its divine institution and the greatness of the need.

In 1858 there were 7 medical missionaries in India; in 1898 there were 168, of whom 83 were men and 85 women. The number of natives who have received medical diplomas is 169. The first woman physician to India was Dr. Clara A. Swain, who was sent out by the Woman's Foreign Missionary Society of the American Methodist church in 1869. To-day there are in India 111 hospitals and 255 dispensaries, which have annually 22,503 in-patients and 820,100 out-patients, making a total of 842,603 individual patients who received 2,453,200 treatments.

China has even more hospitals than India, but the total number of patients and treatments is not quite so great, though the Chinese patients treated in hospitals, called in-patients, exceed those of India by 12,000.

The total number of hospitals in mission fields is 379; of dispensaries 783. During the year 1900—the latest statistics available—85,169 patients were hospital in-patients. 2,347,780 individual patients were treated, and 6,442,427 treatments were given.

Several interesting features present themselves in the study of this subject. One that deserves particular mention is that in many cases patients come from far distant and widely separated villages, and when they return, aid in spreading abroad what they have seen and heard. The Swatow, Kwangtung, (China) hospital has had as many as 2000 villages represented in one year by patients in the hospital. In 1897 the patients in the Dindigul, Madras, hospital came from 793 villages, and 4,406 were surgical cases. Another noteworthy fact is that the medical work is the first to become self-supporting. Surely one cannot take a survey of this great work without coming to the irresistible conclusion that the Lord's blessing rests upon it in rich measure.

Missionary Reports.

From India.

Missionary Penner writes from Champa, India, January 1, 1903:

When to-day we look back upon the year just passed and permit our manifold experiences to pass before our spiritual vision and thus once more call to remembrance the goodness and love of our ever faithful God, we too erect an Ebenezer, and say, Hitherto the Lord has helped us, with a strong emphasis on the term "Lord". That which a year ago seemed difficult and dark to us has, by the help of God, become easy and clear. When I perceive how one difficulty after another has vanished and how the hearts of those with whom we come in contact are continually changing, I am almost daily reminded of the words

found in Psalm 77: 10. We therefore render thanks unto the Lord, at the beginning of the new year, for what He has done for us. And being encouraged by the experiences we had during the past year we enter upon the new year with hearts filled with joy and confidence. With our thoughts turned to heaven and with the Word of God in our hands, we expect to work and to conquer. And while we are thus joyfully testifying for the Lord we solicit the prayers of the Mission Board and of all our churches.

The theme of this my report shall be:

HOW DO THINGS LOOK WITH THE PENNERS AT CHAMPA?

a) In the house. b) On the compound. c) In the tent.

When I write, How is it in the house? I have not reference to the furnishing of the rooms, but to those residing therein. Of these with joy and with thanks to God it can be said: "All is well." Since last April no sickness of any kind entered our walls. We could thus without being hindered pursue the study of the language until a few weeks before Christmas, when our outdoor work was taken up. During Christmas time our teacher took a short vacation. Under this paragraph (a) also comes the dispensing of medicine, since all who wanted medicine had to come to the house to get it. Since my last report a great many were again supplied with medicine, *and some were healed.* But it would no doubt be amusing to many an M. D. if he would hear what medicine I in certain cases prescribe. But I do the best I know how and then pray the Lord for His blessing upon the medicine prescribed. I myself am sometimes almost astonished when my patients tell me that it has become better with them. Two of our patients we sent to Bilaspur to the hospital. Many more ought to be sent there, but many are not willing to leave their home, and in the case of others, we did not have the means to send them. It will be a day of rejoicing when it will be said: "The Mission Board will send us a competent physician."

b) *How upon the Compound?* The answer is: Like a bee-hive. That means, there are many workers, but dissimilar to the bees, they are exceedingly lazy. I remarked to some, it seemed they were born tired. We are putting up a small building for servants' quarters. Besides the masons we employ about 20 women at 6 pice (3 cents) a day to carry sand. These are the ones that distinguish themselves for their weariness. Well, we will not blame them for it, they are heathen. Our garden of which we at first almost despaired, seems now to do better. We have raised some vegetables already. Naturally, it takes all the time of one man to keep this 68 feet square garden moist! He gets $1.33 a month for his service. Our well now has water during the cooler season. But it is gradually becoming less and it is a question whether it will hold out during the hot season. As soon as we have the means for doing so we will dig it deeper.

c) *In the Tent.* Our tent is near our house and is used for all our religious meetings. An exceptionally agreeable service was held in this tent on Christmas. We had promised little gifts to all our children who had attended our services regularly. We wrote to the Board that we did not have the money to buy these gifts, but that our Father in Heaven was rich. Christmas drew nigh but not a penny came to buy Christmas gifts. So we took 60 Rs. of our own money to buy them. Of these 60 Rs. we spent 5 Rs. for "sweets". But these would not reach around and we had to be economical in the distribution of sweets. We already began to ask, whether the Lord would send us any money. But here again He put our little faith to shame, and sent us more than we had expended. I narrate this to show that we are to trust in the Lord and wait for His help. William Carey used to say: "Expect much *from* God and attempt much *for* God." This we will endeavor to do, not only in regard to money matters but more especially in regard to the salvation of the souls of this people.

But to return to our Christmas festival. Already at 6 o'clock on Christmas morning the children put in their appearance, not only our 53 regular ones, but besides them 130 others. Besides the children also some adults came. After the singing of a few hymns, the Christmas story was narrated to them. After this seven boys recited the story of the birth of Christ, whereupon the school sang the hymn: "O du selige, o du froehliche" in Hindi. After the singing of this hymn the most important part of the program for the children had arrived, the distribution of the gifts. Our dear ones at home ought then to have seen the pleasant, friendly faces. Naturally some of the Brahma children went away disappointed. We gave the best gifts to the children who had come most regularly to our services. The little Brahma thought, because he is a Brahma, he ought to receive of the better gifts too, even if he had attended our services but a few times. Every child, however, received some sweets. This festival with the children was a blessed time for us and we shall long remember the day.

How our services will be attended during the present year time must show. Our present mode of mission work is in no wise the most winning one. The heathen is not to come to us but we are to go to him. By the help of God we will get to that. Our work with the lepers belongs here too. Not that they are to come to us but we must go to them and instruct them from the Word of God. The meetings with them are held under a shade-tree. We now have eight of these poor people to care for. Several of them show their gratitude for what is done for them. Others are more indifferent. May we succeed in leading them to Christ.

The Sunday School Lesson.

Subject for March 8: PAUL AT EPHESUS. Acts 19: 13–20.

GOLDEN TEXT: The name of the Lord Jesus was magnified. Acts 19: 17.

LESSON TEACHINGS.

Ephesus was one of the greatest cities in ancient times. It lay along the sea-coast in a plain five miles long and three miles broad. It was the Roman capital of Asia Minor, and was a wonderful city for buildings, by far the greatest of which was the temple of Diana. Of this it was said that "the sun saw nothing in his course more magnificent." It was one of the seven wonders of the world. In this temple the goddess Diana was worshipped, and at the time of this visit of Paul the May celebration of the Ephesian games in her honor was going on. Into this mighty stronghold of idolatry Paul ventured with the gospel.

Where idolatry flourishes superstition also is at home. Our lesson begins with the practice of a superstition. A certain Jewish family in Ephesus followed a profession similar to that of a witch-doctor. They pretended to be able to cast evil spirits out of any one thus possessed. It may be they were at times successful. But a mightier power than theirs was in Ephesus: the gospel, the power of God unto salvation, preached by Paul. The devil was cast out of hundreds of sinners who accepted this gospel. These professional exorcists noticed this and conceived the brilliant scheme of using this seemingly magical name of Jesus in order to cast out demons more successfully and fill their pockets with the hard-earned money of deluded people. But this was a flagrant evil, and the Lord interfered. The evil spirit on one occasion rebuked these exorcists (v. 15)—"Jesus I know and Paul I know; but who are ye?" The very devils believe and tremble, as James says. But not only did the demon rebuke; he also attacked and wounded and drove away the pretenders (16) who used the name of Jesus for worldly gain.

It is a great sin to use the name of Jesus when we have no right to use it. Then we use it in vain. These men did not acknowledge "the name above every name"; they did not say "Lord" by the Holy Spirit: hence their use of the name was sacrilegious. See Ex. 20: 7. Those who make use of Christ's name without knowing or acknowledging the power of that name, as these men did, will not only like them see their evil designs fail, but will also be judged in the end. Only he who is in vital union with Jesus can expect a blessing in the use of His name. To use His name for selfish or mercenary ends is wicked and certain of terrible retribution. When we want to save others with it we can use it with blessed results. This was Paul's use of it.

We can see that the Lord was in this disastrous event partly because of the marvelous effects it produced in the city.

The Jews and Greeks saw the Divine Hand in it and they magnified the name of the Lord Jesus. To use the name for selfish ends is not to magnify it. They gave Christ the glory and feared Him, repented and confessed. Many of them were imitators of the sons of Sceva; and these brought their books of magic together, threw them on a pile and burnt them. This was genuine repentance, as well as honest confession. Such a free confession is always followed by forgiveness. Psa. 32: 5. 1 John 1: 9. If we shrink from the humiliation of confession, we will never know the joy of forgiveness. Let us confess to God every sin, no matter how small or how atrocious. Then only can we look for brighter feelings. It cost these Ephesian converts about ten thousand dollars to confess. Their consequent peace of mind was worth to them ten thousand times ten thousand dollars.

The last verse sums up the meaning of the whole affair: "So mightily grew the word of God and prevailed." And it has lost none of its power. All that is needed is a Paul to preach it right in the face of idolatry and worldliness and superstition. It will then do its work.

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News of the Week.

Domestic.

$2,000,000 Fire at Cincinnati.

CINCINNATI, February 26. — This city was visited by a fire to-day that destroyed one-half of a square in the most central part, and caused a loss of over $2,000,000. The fire started at 1:30 oclock this morning and the burning embers were carried for miles, the Kentucky suburbs being covered with them. The fire departments of Covington, Newport and other Kentucy towns came promptly to the assistance of the local firemen, but it was noon before their combined efforts had the conflagration under control.

It was perhaps the greatest scare the city ever had, as it was thought at one time that the entire business section was endangered, and such would have been the case if there had been brisk winds.

The fire has wiped out some of the landmarks of the city. All the buildings were among the most substantial in the city, with possibly the exception of the large old Pike building.

Naval Bill Passed.

WASHINGTON, February 27.—At the opening of the Senate to-day Mr. Blackburn announced that he would object to all requests for unanimous consent until the Senate shall have an opportunity to say whether or not it wants to consider the Littlefield anti-trust bill.

The naval appropriation bill was taken up and passed with these amendments:

Increasing the limit of cost of constructing granite drydocks at Portsmouth and Boston from $1,110,000 each to $1,150,000 and $1,225,000 respectively; appropriating $1,000,000 for the clothing and small stores funds; removing the restriction put upon the Secretary of the Navy that the four battleships provided for shall be of the general type of the Oregon and the two armored cruisers shall be of the general type of the Brooklyn.

Dead Came to Life.

NEW YORK, February 28. — Miss Edith Curzon, of Redbank, N. J., is recovering from pneumonia after her family thought her dead. She posed as the Goddess of Liberty in Redbank's Washington's birthday parade, and caught a cold which prostrated her. Yesterday she died, apparently, and an undertaker was called in. As he was about to prepare the body for the shroud he was startled to perceive that the right arm, which had lain outside the bedspread, was now drawn up near the face. Then he noticed an eyelid twitch. The family was summoned, and after a time Miss Curzon was able to notice what was going on. To-day she was improving with every chance of recovery.

New Laboratory for Analyzing Criminals.

WASHINGTON, February 28. —If the bill, which has been approved by the Senate judiciary committee, becomes a law, the United States Government will establish a laboratory where criminals of all classes will come under the keen eye of scientific experts. It is purposed to give the malefactor an accurate criminal rating, precisely as a hospital patient is pronounced by experts to be curable or non-curable.

The new criminal laboratory will be an adjunct of the Department of Justice, and after a lawbreaker is convicted of a grave offense he will be taken to the laboratory.

The criminal's antecedents will be thoroughly investigated, and his cranium and physiognomy analyzed. An X-ray photograph will determine the relative size and configuration of his brain, and his physical and mental make-up will be closely studied. The mission of the laboratory will be to determine to what degree a malefactor is responsible for his offense, and to compile statistics to be used in the future readjustment of the penal codes of prisons and reform institutions.

Dr. Arthur MacDonald, specialist in criminology for the Bureau of Education, and one of the most noted criminologists of the country, has perfected a number of instruments, with which to experiment on criminals.

Slay Three Miners and Wound Many.

CHARLESTOWN, W. Va., Feb. 25. — In a desperate battle with Winchesters between striking coal-miners and a force of United States deputy marshals to-day three persons were killed and sixteen wounded, two of them mortally.

Two of the killed and fourteen of the wounded were miners.

The battle, which occurred at Wright's coal mine in Raleigh county, resulted when 250 striking miners attempted to prevent 100 federal officers who had been specially sworn in to serve them with injunction papers.

The posse of deputies was met by the strikers, who were armed with rifles. They defied arrest and warned the officers against any attempt to serve papers. They followed their defiance with hostilities, opening fire upon the force of deputies.

The deputies responded and the battle raged furiously for several minutes.

After the posse had repulsed the miners they followed up this advantage and secured the arrest of more than a hundred, who were brought to Beckley under guard. The sheriff and posse have gone back to the scene and will arrest everyone implicated.

The bloody encounter between striking miners and deputy marshals may be traced in part to the much criticised injunction issued by Federal Judge John Day Jackson, which has been hanging fire several months.

The restraining order was the most sweeping ever granted against strikers in this country. It forbade them going upon the properties of fifty different mines, holding meetings or asking miners who want to work to quit.

Snowstorm in the West.

LINCOLN, Neb., Feb. 27.—Telegrams to-night from central and western Nebraska towns say a heavy blanket of snow covers the whole region and the storm is continuing. The fall in eastern Nebraska was light and it melted as it fell, but farther west it is the heaviest of the winter, from ten to fifteen inches on the level. In the cattle country a blizzard prevails. A dispatch from Ainsworth says:

A severe snow storm has been raging here for twenty-four hours. The wind is blowing from the north and all traffic is suspended. Much suffering among stock is reported from nearby ranches and the loss of range cattle will be large. The temperature is steadily falling.

The Pope Ill Again.

MUNICH, Bavaria, February 28. — Mgr. J. Macchi, papal nuncio here, has received a report concerning the Pope's health which is of an alarming character.

Offers Gift of $50,000,000.

CITY OF MEXICO, February 28. — President Diaz is understood to have received a communication from Pedro Alvarado, the multi-millionaire mining man of Parral, offering to contribute $50,000,000 for the payment of Mexico's foreign debt. Alvarado several weeks ago wrote to the minister of finance, offering to pay the national debt, and the offer was declined, but it has now been renewed, direct to the President.

Alvarado has acquired a vast fortune from his Palmillo mine during the last few years. He says that he got his fortune out of the ground, and that it is right that he should give a portion of it to the government. He lives in princely style, and has given large sums of money to charity.

Both Houses May Be Held in Session.

WASHINGTON, March 3.—Secretary Moody, of the navy, came to the Capitol late this afternoon as the representative of President Roosevelt, with a message to the effect that unless the Senate agreed to the House's naval program, he, the President, would call an extra session of Congress.

Congress is making a strenuous finish. After being in session half of last night it met at 11 o'clock to-day prepared to sit continuously till noon to-morrow. The filibustering of the Democrats makes it necessary for the members of each branch to be in their seats, so there was twenty-five hours of close attention to business before the two bodies when the gavels fell to-day.

The session approaches an end with Senators and Representatives in a bad humor. Individual bills by the hundred have failed as the result of the long deadlock in the Senate followed by the filibuster in the House.

Strike is Begun on the Wabash.

PERU, Ind., March 3.—The Wabash railroad officers here had word this afternoon that the firemen and brakemen on the road had ordered a strike. The officers of this, the Eastern division, were ordered to annul all freight trains and to give the attention to moving passenger trains, for which the company has enough firemen.

Only one or two passenger trains were going over the road at noon, and freight trains were sidetracked.

It is understood here that the company has drawn on its connecting lines for 150 firemen. The conductors and enginemen refused to strike, and they were thanked by President Ramsey for standing by the company.

Denies Divine Origin of Curse of Women.

NEW YORK, March 2.—Speaking on "Women in Industry" before the League of Political Education, United States Labor Commissioner Carroll D. Wright aroused enthusiasm by denying the divine origin of the curse on women in Genesis, "Thy desire shall be to thy husband and he shall rule thee."

"Those were not the words of the gentle Nazarene, the true lover of woman," Dr. Wright said, "but rather of that other spirit which later took him into the mountains."

Recurring later to the matrimonial relations, Dr. Wright had this to say about the influence on them of woman's increasing importance as an industrial factor:

"I believe that the industrial freedom of woman will tend temporarily to decrease the marriage rate, and increase the divorce rate, but I am perfectly free to assert that this does not frighten me. As woman gets the power to support herself, she will be less inclined to seek the marriage relations simply for the purpose of securing what may seem to be home and protection."

Dr. Wright said that his investigations led him to believe that no loss of self-respect toward woman resulted from the co-employment of the sexes, "and as to moral conditions among female wage earners," he continued, I wish to say they are as high as among any other class of women, notwithstanding popular belief to the contrary, and they are certainly better than among some others whom I shall not mention."

Senate to Meet in Extra Session.

WASHINGTON, March 2.—The President to-day signed a proclamation calling an extraordinary session of the Senate of the Fifty-eighth Congress, to meet March 5.

The Senate is called in extraordinary session for the purpose of ratifying the isthmian canal treaty and the Cuban reciprocity treaty.

Hanna Is a Methodist.

WASHINGTON, March 2. — Senator Hanna is a Methodist. He has just said as much to a gentleman of the cloth who invited him to address a convention of Methodist ministers in Maryland.

"They had a great meeting in Cleveland," said Hanna, "and I entertained Bishop Fowler and others. We had a dinner, one evening—a very good dinner, I believe they said. When it was over and everyone was feeling at peace with all the world, Bishop Fowler said: 'Senator Hanna is good enough to be a Methodist. He ought to be a Methodist.' Other dignitaries of the church present agreed with Bishop Fowler. After a brief discussion, they suspended all the pledges and ceremonies usually observed and formally declared me to be a member of the church. So you see I am with you."

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, MARCH 12, 1903. No. 14.

Like.

My sins are like an arrow-flight
That hurtles o'er the field,
Like arrows from an ambuscade;
But God is like a shield.

My sins are like a wintry frost,
And slowly, one by one,
My joys and powers they seal in death;
But God is like a sun.

My sins are like a malady
Increasing through the years;
But, like a good physician, He
The healing God appears.

My sins are like the ocean waves
That surge with angry shock,
The treacherous, inconstant waves;
But God is like a rock.

My sins are like a parched land
With thirst and hunger dead;
But like the living waters, God,
And like the living bread.

My sins are like a wandering
In deserts dread and cold;
But God is like a Shepherd kind,
And God is like a fold.

Like all things hurtful, harsh, and foul,
Are these my ravening sins;
But God is like all graciousness
That helps and heals and wins.

And yet without the loving Christ
And His compelling rod
My heart would leap to follow sin
And disavow my God.

—AMOS R. WELLS.

Items of News and Comment.

The catechetical class at Schwenksville, Pa. numbers thirteen.

Eight students will be graduated from Bethel College this year.

The Bible is read in the schools of all the states of the union except seven.

Bernhard Wiebe lately organized a senior Sunday-school class at Beatrice. Last Sunday there were twenty participants.

The Reformed church of the United States is divided into 8 synods with 58 classes, 1112 ministers and 255,408 members.

The Brethren (Dunkard) churches in some localities, notably in Altoona, Pa., are making efforts toward maintaining a paid ministry.

The oratorio, "The Holy City," will be rendered in Bethel College chapel on the evening of March 13 by nearly a hundred singers under the training of Prof. J. W. Bixel.

Our Donnellson, (Ia.) correspondent writes that the roads in that section are nearly impassable. Two Sundays he did not notice a single team at the church, everybody having come on foot.

Rev. Frederick Zeller, of Mt. Cory, O., though in his eighties, is still a vigorous preacher, as was shown in an able sermon preached at St. John's church, Pandora, O., last Sunday.

A catechetical class will be started next Saturday at the St. John's church, near Pandora, O., which is to meet every Saturday forenoon at the St. John's and Ebenezer churches alternately.

A C. E. Society was organized at the Bluffton Mennonite church on Sunday, March 1. Prof. D. F. Jantzen is president, Florence Kohli, secretary and organist, A. J. Krabill, treasurer, Sarah A. Burkhalter, chorister.

Professor Groff, a fellow of the American Archaeological Expedition in Egypt, believes he can prove that he has discovered the mummy of the Pharaoh of the Oppression (Exodus), otherwise known as Menephtah II.

Rev. S. F. Sprunger, laid up through his unfortunate fall, whiled away several dull hours lately in writing a German poem for the "Bundesbote." It appears this week, and the heading translated is "Not Now — Hereafter."

"The Fifth wheel in the Sunday-school" was the subject discussed last Friday by Rev. A. S. Shelly. Bally, Pa., before a meeting of the Montgomery County Sabbath-school Association held in Perkiomen Seminary, Pennsburg, Pa. On Saturday Rev. W. S. Gottshall was to give the same body an address on "Hindrances and Helps," but was unable to be present.

Miss Mary Graber, daughter of Mrs. Benjamin Widmer, near Noble, Ia., died last Saturday morning aged 22 years. About six years ago she united with the Emmanuel Mennonite church. The funeral services were held on Sunday, Rev. S. M. Musselman and Rev. P. E. Stuckey conducting the services. She was followed to the grave by her step-father, mother, six brothers and two sisters.

Here is a pastor's happy thought which ought to be circulated. Rev. Edwin H. Vornholt, pastor of the Reformed church of Berne, Ind., has chosen the seven words of Jesus on the cross as texts, six of them treated on six consecutive evenings, beginning with March 1st, and the seventh to be used on Thursday evening of Easter week. He has had printed a neat little folder for distribution among his people.

Pope Leo XIII grants an indulgence of three hundred days to all who shall spend fifteen minutes daily in the study of the Bible. The society in Italy that is working for the distribution of the Scriptures is called the "Religious Society of St. Jerome for the Diffusion of the Holy Gospels." The late translation of the Gospels and Acts which was commented on in these columns some time ago is a monument of the efforts of this society.

Within the three months just passed, twenty-one men, it is said, have been killed playing football, fifteen of them having broken their necks or backs. No mention is here made of those ruptured or injured permanently in this way. Elbert Hubbard, in the March "Cosmopolitan", says that two young friends of his are in the lunatic asylum. "If you think", he says, "that football is manly sport, you might interview the parents of these young men."

Missionary Thomas Digel, who toured twenty states for seven months last year in the interest of foreign missions, writes an interesting letter to the "Bundesbote." On the 18th of last November he departed for his home at Esslingen, Wuertemberg. On the Sunday of his voyage he led services in the saloon of his ship. Though in his sixty-third year, he stood his arduous labors in America remarkably well. He said to a lady that he had God as a traveling companion.

Mrs. Abraham Bucher (nee Spollinger) died Tuesday morning of consumption at her home six miles west of Bluffton at the age of 45 years, 3 months, and 18 days. Funeral services were held at Ebenezer church Wednesday afternoon, Rev. Diller officiating in the German and Rev. M. S. Steiner in the English language. The departed mother leaves a sorrowful husband, three children and a host of relatives and friends to mourn their loss. We extend our sympathy. — Bluffton (O.) "Leader".

The following letter of acknowledgment speaks for itself:

CHAMPA, C. P. Feb. 3, 1903.

The Mennonite,

BERNE, IND.

A few days ago a case containing a set of obstetrical instruments arrived at our bungalow in Champa. We do not know who was the kind sender of this useful set, but the friend is one who favors hospital work in Champa and has made a beginning to open this needy work. Many thanks to the generous giver. P. A. PENNER.

Albert Schumacher and P. P. Hilty are the two ministers chosen last Sunday at the Ebenezer and St. John's churches, Ohio. The former received 352 votes, the latter, 277. Owing to the rainy weather and bad roads only about half of the 1007 members were present to vote. Bro. Hilty is 31 years old and is a son of Benjamin Hilty living south of the Ebenezer church. He was a student one year at Bethel College and taught school several terms. Bro. Schumacher is a student at the C. M. College and is about 20 years old. The two young men are now expected to equip themselves for future work.

General William Booth has been conducting wonderful revival meetings in New York City. It is estimated that about 12,000 men and women attended the services held in the Academy of Music on Sunday, March 1. According to the New York "Times," "twenty-eight converts marched up to the 'mercy seat' at the end of the morning service, in response to the exhortations of General Booth and Colonel Lawley. In the afternoon there were thirty-six and in the evening many more. Beggars sat side by side with handsomely gowned women in the auditorium. Rags brushed against silks as the converts knelt along the row of plain oak chairs called the 'mercy seat'.

Each new convert was led across the stage into the registration rooms behind the scenes. There he would write down his name—not as a prospective member of the Army, but as one who had been led to promise a change of life through General Booth's efforts."

Bro. J. H. von Steen, of Beatrice, Neb., kindly sends us the following item: Our city of Beatrice has just been favored with the 23d Annual Convention of the Nebraska Y. M. C. A., and has had, in consequence thereof, a blessed time of spiritual uplift. Between 150 and 200 delegates from all over the state have been in session in the spacious First Presbyterian church for four days past, terminating with extraordinary large Sunday services, both morning and evening. The various churches here, including the Mennonite church in town, had been called upon to provide lodging and breakfast for the delegates. Dinners and suppers were served by three of the churches, each in its turn, in an empty store building, three blocks away from the church. Last Sunday evening J. R. Bader, a delegate from Fremont, Neb., addressed the Mennonite C. E. on Y. M. C. A. work and experiences. It was highly appreciated, especially by those unfamiliar with Y. M. C. A. work. It is hoped that the result of this convention will be the establishment at Beatrice of a Y. M. C. A. building and a prosperous society.

Special Services.

Special services are being held this week in the Bethany Mennonite church, Quakertown, Pa., Rev. A. B. Shelly, pastor. The following is the program as it appeared in an exchange:

Sunday evening, March 8th: "The Fall of Man and its Consequence."—Rev. A. S. Shelly, of Bally.

Monday evening, March 9th: God's Love Toward Fallen Humanity."—Rev. A. S. Shelly.

Tuesday evening, March 10th: "God's Part and Man's Part in the Restoration of Man."—Rev. Silas M. Grubb, of Philadelphia.

"Wednesday evening, March 11th: "Saved by Grace or the Full Restoration of Man through Christ."—Rev. A. M. Fretz, of Souderton.

Thursday evening, March 12th: "Christian Perseverance, or Can a Soul Once Saved be Lost Again,"—Rev. W. S. Gottshall, of Schwenksville.

Friday evening, March 13th: "The Second Coming of Christ, What Does it Mean for Us." —Rev. W. S. Gottshall.

Six Studies in Foreign Missions.

INTERNATIONAL AND INTERDENOMINATIONAL.

(Based on Dr. James S. Dennis' "Centennial Survey of Foreign Missions" and "The Missionary Review.")

S. K. MOSIMAN.

V. PHILANTHROPIC AND REFORMATORY.—STATISTICS OF INSTITUTIONS AND SOCIETIES FOR RELIEF AND RESCUE.

In No. 11 of the MENNONITE, in the column of "Items of News and Comment" appeared the following questionable statement: "A writer on a London paper states that Mohammedanism is making much greater headway than Christianity — that the former can point to about 60,000 converts annually, while the latter does not gain one-tenth of that number in the same period of time." For fear that some reader might draw the "unnecessary conclusion" that Christianity is engaged in a losing battle, we cannot permit the statement to pass unchallenged. If the reader will refer to article I of this series he will find that the total number of converts in heathen lands alone, for one year—1902—was 98,607, which is one and one-half times more than the number given, while it represents less than one-tenth of the number of converts to Christianity of all Christendom. Islam has been weighed in the balance and found wanting. Oehninger, in his "History of Christianity," says, "Islam is the scourge in the hand of God used to chastise a corrupt and negligent church." Mr. Shedd, of Urumiah, Persia, an authority on Islam, says, "The reason that we have 266,000,000 Mohammedans is because the church of Christ failed to do her duty from the 6th century on down." For 12 centuries it has been permitted to run its course unchallenged excepting the resistance offered by Nestorianism and Jacobitism and Judaism in the East, which have modified it. But during the last century it has encountered a new force, even "the power of the Gospel of Jesus Christ," and many have already seen that it can not, in the end, stand before it. Hence we have already two new schools of religion in the East, modifications of Islam—Babism in Persia and Liberalism in India. On account of the inroads of Christianity these societies have sought a plan to counteract the influence of the Christian religion and are sending out missionaries to spread their propaganda. They have their representatives in New York, here in Chicago, and in San Francisco. It is owing to these societies that such reports as the one referred to are sent out, and it is a melancholy fact that they have made some converts, but hardly from Christianity in the strict sense. Their following consists largely of silly women—the kind that you see out driving on the boulevards, with a pet dog on their lap, while the baby, if they chance to have one, is left with the servant girl.

But to the point. We thank God to-day for the lesson that we are saved to serve. That the object of our service contemplates human beings in preference to cats and dogs and sacred cows. What has Islam done for humanity? Why is there need to-day for institutions like the "Bird's Nest Foundling Asylum", founded to rescue infants sentenced to death for the offense of being girls? Where are the orphanages, foundling asylums, leper hospitals, schools and homes for widows, asylums for the insane, etc., etc? These are the subject of our consideration to-day and the hundreds of these institutions dotting heathen lands are a constant reproach to the heathen and his religion.

Missionary work of a philanthropic nature is very diversified. One department that has always appealed to Christian people is that of caring for orphan children. Nothing is harder for a sympathetic nature to bear than to see an innocent child suffer. Hence, as we may expect, this work is well represented in the mission field. India has 115 orphanages with 8,960, Turkey, 49 homes with 4,685 inmates. Other countries have fewer, the greater need in India and Turkey arising from the famine and Armenian massacre respectively. There are on the Mission field 247 orphanages with 16,916 children.

Leper Hospitals are founded in connection with many missions in Africa, Burma Ceylon, China, India, Oceania, Persia and many other places. India has 63 such institutions with 3,799 inmates, 1,454 of them being Christians. Oceania has 3 institutions for lepers with 1,120 inmates. In all 7,523 lepers are cared for by Christian missions in 100 different institutions. Then there are 30 institutions for the blind and deaf and mutes with more than 550 inmates; and 150 homes for widows, with 6,856 inmates. All of these institutions are an object lesson for the heathen people, and especially for Islam, that they can not well argue against. Through these institutions many a soul has been brought to a knowledge of Jesus Christ and to the assurance of a life to come, while they would have been left to die a miserable death of body and soul by the very people who despise Christianity.

But, say some, the field is vast and the results are few. In the vastness of the field lies the special call to prayer. The instant we open our eyes to the great world and think of the coming of the kingdom there, we are overwhelmed with the sense of inadequacy of effort. We feel that in the boundless needs of heathendom there lie demands no energies can meet. It is in such moments that prevailing prayer is born, and if we thus pray, it will be revealed to us in due time, that somehow, in some way, we have shared in bringing to pass that burden of our prayer, "Thy Kingdom Come."

"I Never Knew You."

It is admitted all round, that when a man is "born again," God knows him. "I know my sheep, and am known of mine." "The Lord knows them that are his." But it is said by some, that such may "fall from grace," and then God ceases to know them and their names are erased from the Book of Life. But it is still held that such may be converted again, or be re-born and then God becomes acquainted with them the second time, and their names are written in the Book of Life again. Now if this thing may be done twice it may be done thrice, yea and two dozen times. But it is fair to say, if "falling from grace" is true, when Jesus comes to make up his jewels, there will be thousands, yea millions upon millions upon the left hand who once or twice or thrice were converted in this world, and some of them stayed converted a few days, and some a few years, but alas they all "fell from grace" and here they are upon the left hand with millions who never were converted.

The Judge will say unto them, "Depart, ye cursed, *I never knew you.*" Now if this pet doctrine of "falling from grace", as held by some, be true, these might with propriety and truthfulness turn round and contradict the Judge and say, "Why yes, Lord, there was a time when you did know us, don't you remember when we were converted and called thee Saviour and our names were written in the church book. We are here because we "fell from grace." But the Judge in awful solemn tones will say, "Depart! I *never* knew you. There never was a moment in your life's history on earth when I knew you to be a child of mine, and though your name was recorded in the church book, it was never written in the Lamb's Book of Life. And if you were a member of the church militant you were never a member of the 'general assembly and church of the first born which are written in heaven.' *Depart, ye cursed, I never knew you.*"—"The Manna.'

Foreign Missions at Home.

How much opportunity and responsibility for the conversion of foreign peoples lies at the door of those who remain at home may be gathered from the statistics showing the number of the foreign born population of the United States. Truly one may be a "foreign missionary" without ever leaving America:

Austria	276,249
Bohemia	156,911
Canada (English)	785,958
Canada (French)	395,297
Denmark	154,284
England	842,078
France	104,341
Germany	2,666,990
Holland	105,049
Hungary	145,802
Ireland	1,618,567
Italy	484,207
Mexico	103,410
Norway	336,985
Poland (German)	150,232
Poland (Russian)	154,424
Poland (Others)	78,854
Russia	424,096
Scotland	233,977
Sweden	573,040
Switzerland	115,851
Wales	93,682
Other Countries	356,280

—Missionary Review.

A Prayer.

BY JOSEPH PARKER, D. D.

Help us to walk worthily, usefully, joyously, in as far as we may within these little limits. To this end may the mystery of Christ abide in our hearts; may each heart be Christ's Bethlehem; may Christ be born in each the hope of glory, the Child that shall keep the world young.

The Lord help us to follow the truth of Christ, in obedience, in simplicity of heart, in purity of motive, in unselfishness of desire; then shall we enter into the manhood of Christ, being perfected in His wisdom and in His grace. Lord, help us thus. We could not have breathed this prayer but for Thyself dwelling in us. This desire is not of the earth; it is from heaven—a spark of the eternal flame.

For all Thy love and Thy goodness how can we praise Thee in sufficient song? Thou hast been mindful of us in tenderest care; Thou hast considered us as if we were Thine only household. We forget that all the worlds are Thine, and Thou art the Housekeeper of them all, spreading the table, finding the water to quench the thirst of all. Behold, Thou hast not forgotten one of us; even in the darkness of the darkest night Thou hast set some star.

Lead us the few remaining miles of the journey; we see one steep hill and one great valley; and we know not what that cloud in the western sky wholly means—it may carry thunder in its gloom. But go Thou with us; take hold of each hand, beset us behind and before, and lay Thine hand upon us, and the hill shall be smoothed down, and the valley shall be lifted up, and the cloud shall dissolve in dew. Amen.

Babies in Church.

At a great cathedral service which I attended here in French Canada a mother brought in a baby girl. The child probably could not talk, but had vast enterprise as a walker. The mother came up with her near the front, sitting down between her and the pew door. Very soon, however, she struggled out into the aisle, interviewed different worshippers here and there and gave an occasional shout.

I supposed that the mother was frantic to get her within reach and hold her in place. By no means; when she strolled near her with a cheerful "Ma! Ma!" she only shooed her to be a little quieter, and sat her seat in peace. The audience gathered more solidly; the halt and blind prayed close by at the statue of La Bonne Ste. Anne, some knelt at the chancel; and still the wee child trotted about, chiefly on the pavement before the altar, or sat down between those kneeling at the chancel. Once, facing the audience, she clung to the brass guard rod in front of the pews and whooped at us; once she clung to the communion rail and whooped at the altar. I think she must have made a tour of the entire big cathedral, for after an absence she came walking up the other aisle.

All this time I was thinking: "O, what a lesson for our church people! This baby attracts no attention whatever. I do not see a man, woman or child who seems to notice it, excepting one or two who have smiled on it in passing the aisle. The mother composedly says her prayers, and is getting some good of the service."

To be sure, in the large vaulted, crowded place, such small lungs could not make very sharp sounds, but I know that one minute of that baby's merry-go-round of half an hour would, in our church at home, have put every child into glee and every grown-up into a nervous chill. How infinitely better to take it for granted that babies would be present, and in consequence scarcely see or hear their performances. As Mr. Moody said: "Don't attend to that baby; you hear babies at home all the time, and go right on with your own affairs without regarding them. Do that now. Let the poor mother be able to come to church." Sensible Mr. Moody! Sensible French Canadians! — Margaret Meredith in "Congregationalist."

A Day at a Time.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years. We can not carry this load until we are three score and ten; we can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time.

Even tomorrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived. It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down.

And this is all that life really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true and holy living.—"Christian Uplook."

Our C. E. Topic.

Topic for March 15th: LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT TRUST. Matt. 6: 19–34.

MEDITATIONS.

The secret of success, peace and happiness in many a Christian life is due to a lack of true faith or trust in God. So many people are only willing to trust in God as long as they can clearly see and understand things themselves, and consequently they do not possess true faith. We are not only commanded to lay up treasures in heaven but we are also forbidden to lay up treasures on earth. Ye cannot serve God and mammon. There are many people that try to serve both God and Satan, yet this Christ here teaches is impossible. As long as we feel inclined to love and cleave to the things of the world rather than walk in the footsteps of our Maker, we cannot serve God. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Christ here includes the things he mentioned in the preceding verses: food, raiment, etc. meaning the necessities of life. These things we need; we have no promise of those things which our carnal minds are naturally inclined to wish for, because we have no need of them. So many people seek for everything else before they seek the kingdom of God and its righteousness and consequently their life is a failure. Christ says: I will never leave nor forsake you.

If we truly trust in God we will find no occasion to worry, because we rest secure in God's promises. It is not necessary to worry. It will never bring us any satisfaction. It will only make a bad matter worse. Christ plainly teaches us in our lesson to-night that it is sinful to worry. If we have true confidence in God we can find no occasion to worry.

There was once a certain railroad train that was in great danger of being wrecked. Every passenger was greatly excited and quite uneasy. It was however noticed that on the back seat of one of the cars there was a young girl sitting who seemed to be quite happy and content and entirely unconcerned at the danger. She was asked why she was sitting there so happy and content at this critical time. "O," she said, "I know that we are safe because my father is the engineer." O if we could all, as travelers on life's railroad, trust in our heavenly Father as this little girl trusted in her earthly father.

A pious woman who had very little possessions in this world thanked God heartily for the bounteous blessings that He constantly bestowed upon her. She said: "I thank God that I have what I need, and that I don't need those things what I don't have." Paul says: "Faith is the substance of things hoped for, the evidence of things not seen." Therefore, if we truly trust in God we will trust Him for the unseen as well as for the seen. Hence, let us not lay up for ourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but let us all lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal; for where our treasure is there will our heart be also.

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Editorial.

We regret our haste a few weeks ago in copying for these columns a statement to the effect that the Mohammedans were increasing ten times as rapidly as the Christians. Since then one valued brother and reader has called my attention to the glaring inconsistency of this statement with the facts; and now in this number Bro. S. K. Mosiman also challenges the statement and suggests that it emanated from the Mohammedan missionaries, who are to be found in every large city doing mission work. We cheerfully make this acknowledgment.

Human ordinances can not be violated with impunity. State laws, imperfect as they are, will not tolerate any tampering with them. A prosecuting attorney in Indiana was dishonorably dismissed because he went beyond his limits seeking to obtain a license for a saloon keeper, and that in a shamefully underhanded way. His fraudulent attempts had to be punished. If human statutes are so sacred and inviolable, what about the divine laws? Is God less just than men? If we have not accepted His plan of escape from the wrath to come, we must prepare to face the full and eternal penalty of our manifold transgressions of God's immutable laws.

An unmarried minister, living at Middleton, N. Y., has studied the possibilities of subsisting on a small income and now comes out with the statement that with twelve dollars a month an unmarried minister can enjoy substantial fare, respectable clothing, a comfortable roof and good health, and have something left over in the end for charity. We believe this. The most substantial and nourishing fare has always been cheap. Preachers don't need to be "good livers." Neither were preachers called to their high office to be dressed like dummies in a clothier's window, or to be donned in the latest, loudest styles. Clearness, tidiness, neatness, presentableness are cheap. As to the "comfortable roof" we are not so sure. Rents are high, particularly in a city. But we can not contradict this high-minded minister, who is evidently modeling after Paul, and trying to learn the valuable lesson of contentment, which with godliness is great gain.

The devil had his way in Bluffton, O. last Thursday. The anti-saloon forces fell before a majority of *one*—261 vanquished by 262. It was a keen disappointment to those who had worked and hoped for better things. Several shed tears when the adverse reports reached their ears. But the other side is not at all proud of its bare majority of one. Several good things will result from this experiment. For one, the liquor-element and its allies are bound to recognize and bow before the irrisistible advance of healthy public sentiment. In the next place, the saloon business will lose caste and decency in the eyes of many who have hitherto entertained respect for it. Back door patronage will doubtless assume greater proportions, for carnal desire must still be gratified. But patient education will do its work. The rising generations leave public school with a presumption against saloons and whiskey. Though the right is defeated to-day it will be victorious to-morrow. However, let no one lose sight of the fact that sin has been in the world thousands of years, and that it will flourish till the dawn of the last day, and that the only fundamental corrective is the grace of God as communicated through the gospel of Jesus Christ. The love of righteousness must precede and provoke the hatred of iniquity, and this love is a divine work. We must get our people filled with the Holy Spirit before the drink demon can be effectually cast out.

The Gospel of the Kingdom and the Gospel of Grace.

H. G. ALLEBACH.

The word "gospel", as every Bible reader well knows, means "good news"; or to put it in Scripture terms, "glad tidings of great joy". But the precise nature of the joy varies as the gospel message itself varies. By the gospel, or evangel,—by good tidings, in short — not any one blessing that would be exactly the same, no matter where or when bestowed, is necessarily meant. More than one good thing in the world is often known by the same name.

The word gospel in the New Testament and the words good tidings in the Old have different significations. The word "gospel" in Matthew 24 is the true equivalent of the "good tidings" of Isaiah, while Paul's "my gospel", according to his own express statements, was something peculiarly committed to him, had not been revealed to the prophets of the old dispensation; and certain elements in it were kept a mystery up to his time. This unique position occupied by Paul as the medium of revelations distinct from those vouchsafed to the twelve— his conceptions of such basic principles as faith, justification, etc., are facts known and appreciated by every respectable commentator. Paul's niche in the temple of God is most distinctly stated in Gal. 2: 7—"The gospel of the uncircumcision was committed unto me as of the circumcision unto Peter". This makes his sphere different from Peter's. It is needless to add that the preaching and teaching of these two men, though resting on the same principles at bottom, would differ in some very vital particulars. Paul was thus made the depositary of what is often called the "church truth", as expressed in Eph. 2: 13–18. His gospel was Christ and Him crucified, which was the A-B-C of his Christian instruction (1 Cor. 15: 1–4; 2: 2). There was no discrimination between Jew and Gentile, male and female, bond and free, but Christ was all and in all. Peter, on the contrary, while also building on the foundation of Christ, had not that wide outlook, and in his extant epistles writes to the "strangers" that they should have their conversation honest among the "Gentiles". He declared that in Paul's writings there were "some things hard to be understood."

These distinctions pointed out above may serve to illustrate the nature of the different dispensations committed to different persons, and pave the way to an appreciation of a fundamental distinction made in the New Testament between the Gospel of the Kingdom and the Gospel of the grace of God.

In order to an adequate understanding of these terms and of all that they involve, it is necessary to bear in mind one great truth, viz. that all prophecy concerning Jesus — and what other prophecy can you find in the Old Testament than Messianic prophecy? — all Messianic prophecy is to be fulfilled. "Not one jot or tittle of the law shall pass till all be fulfilled". "Heaven and earth shall pass away; but my word shall not pass away". A considerable portion of prophecy has already been fulfilled. Isaiah 53: 1–10 has been literally fulfilled. Every Old Testament Scripture bearing on the incarnation, the meek and humble life of the Saviour in the body of his humiliation, the crucifixion, the teachings and many other particulars of his public career have been fulfilled. But what of Isaiah 2 and 11? Has "the mountain of the Lord's house been established in the top of the mountains"? Have all nations begun to flow into it? Has the law gone forth out of Zion? Is the earth full of the knowledge of the Lord? Have the outcasts of Israel and the dispersed of Judah been gathered together from the four corners of the earth? Have the old wastes been built, and the waste cities repaired (Isa. 61)? Has the wonderful future of the chosen people of Israel, as depicted in Isaiah 60, been at all approached in the course of history? Every candid student of prophecy must at once answer in the negative. And the same verdict must be submitted when hundreds of similar glimpses of Messianic times, scattered throughout the Old Testament, are obtained.

It will, of course, never be doubted that these things are to be literally fulfilled. We have reached that era in Biblical study when the old fashion of spiritualizing all Old Testament prophecy still unfulfilled, is passing away. Scholars begin to admit more and more that if the first coming of Christ and the accompanying particulars were all literally fulfilled — the proof of which can be read in the Gospels —then there is no reason to suppose that all those connected with the Lord's coming in glory will not be fulfilled in the same way. Micah had prophesied that the Messiah should be born in Bethlehem; and that is where he was literally born. What is to hinder our believing that the same Jesus, who ascended heavenward from Mount Olivet, near Mount Zion, shall according to Zechariah again appear "in like manner" in the same places "to dwell in the midst of the daughters of Zion"? The details of His crucifixion, the betrayal, the false accusations, the scourging, the mockery, the burial with the rich, the prayer of forgiveness, the desertion of the disciples — all took place in wonderful accord with the prophecies. We are able to read a good part of the life of Christ in the Psalms and prophecies of the Old Testament. Why should it be surprising to be able to read of the various details connected with his second coming and his triumphal reign on earth?

Now the glories of Messiah's Kingdom and the blissful reign of righteousness and peace, though often heralded by prophets, were to be officially announced and preached as the

dawn of their inauguration brightened in the sky of history. Malachi had prophesied a forerunner, who was to prepare the way for the Redeemer by preaching repentance. This was the mission of John the Baptist, and nobly did he do his part. John preached the gospel of the Kingdom. Its main burden was: "Repent, for the kingdom of heaven is at hand". Jesus himself preached it (Matt. 4: 17). He "preached the gospel of the kingdom". Mark tells us plainly (1: 14): "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel." Later, Jesus sent his twelve disciples on the same errand (Matt. 10). It is to be noticed that hand in hand with the preaching of the gospel went healing and casting out of demons. When the twelve were sent out, they were given power to perform the Messiah's functions in full. As they preached, they were to heal the sick, cleanse the lepers, raise the dead, cast out devils. This was to be a sign to the chosen people that their Deliverer had come, that the Son of David, the righteous Branch, had been brought forth. And the common people, unblinded by Pharisaic jealousy and hatred, when they saw Jesus heal one blind and dumb and possessed by a demon, realized that ancient prophecy was fulfilling before their very eyes, and exclaimed, "Is this the Son of David?" Poor Bartimeus rightly called Jesus of Nazareth the Son of David. When John the Baptist from amid the gloom of a veritable Doubting Castle sent a delegation to Jesus to inquire whether he was the one that should come, Jesus referred them to the temporal blessings that were filling the land and bade John receive them in evidence of Christ's Messianic identity. All this was a literal fulfilment of Isaiah's prophecy: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Christ himself announced his intention to fulfil Isaiah's prophecy in this wise when he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In truth, here was the Messiah, here were his beneficient deeds, here were present all the marks of the kingdom portrayed so glowingly by the prophets—the kingdom that should have no end, the Messianic millennium that because of its endurance was called the last day, the year of jubilee, the acceptable year. No Jew could expect a more ideal blessedness than that which Jesus of Nazareth was introducing right before their eyes. Why, then, should not all the prophecies have been unsealed at once and the Messiah rule become final and everlasting? Why was this millennial sunrise so soon to be overclouded?

An attempt will be made to answer this in the next issue.

Denominationalism vs. Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

NATURE AND NEED.

Christ has himself given us the standard of Christian union: "As thou, Father, art in me, and I in thee, that they also may be one in us." That is, believers are to be one as the Father and the Son are one. And how is that? Why, in the fullest sense, this side the point of merging, and so losing, personality. "In Christ dwelt all the fulness of the Godhead bodily." (Col. 2: 9.) He was able to say: "He that hath seen me, hath seen the Father." (John 14: 9.) He constantly protested that he neither spake nor acted of himself, but as the Father prompted; that his will perfectly coincided with his Father's will. Indeed, so strenuously does Christ insist upon this identity that it is not easy for us to keep the distinct personalities of the Deity in our thought. And, practically, we do not do it. We pray indifferently to the Father or the Son or the Spirit, or to the three in one. Theologically we distinguish between their offices in salvation, but in daily religion we do not. Under conviction of sin we cry to *God* for pardon. In pain, fear, anguish, we call on *God* for relief, safety, comfort. Nothing could more chill the fervor of piety in times of dire need than the effort to distinguish between the persons of the Godhead, and to pray to one for this thing, and to another for that. And here speaks our deep conviction that there is no schism in the Deity; that Christ has neither come reluctantly on his Father's errand of salvation, nor by his coming made the reluctant Father willing to save. They are one in this great purpose for whose accomplishment all the resources of the universe are brought into requisition. We cannot conceive of any jealousy between them; of their working against each other in any way; of their wasting the power that might save an immortal man by wrangling over the question which man should be saved, or just how, or where, or when, he should be saved. One in the purpose to save, they are just as much one *in the execution of the purpose*.

Here is the point of practical instruction for us, beloved. That Christians have a common purpose is unquestionable. All desire the glory of Christ in their own sanctification, and in the evangelization of the world. Whoever fails here is not a Christian, by the very definition of terms. But the moment we enter upon the execution of the purpose, we fly apart. Individual preferences, party ambitions, sectarian rivalries, are allowed to outweigh the one purpose. Hence, one hundred and forty denominations, all professing the same desire, yet crowding and jostling each other, too often illnaturedly; competing for this or that work with ruinous prodigality, while the world still lieth in the wicked one. Is this the unity for which Christ prayed? Is this the way in which he and the Father are one? A sufficient answer is to look at the result. When *His* unity comes, it will be *evident*. The world will recognize it, and be convinced by it of the genuineness of Christianity. Is that the case to-day? Alas! far from it. The world recognizes our divisions clearly enough, and understands what they mean, I fear, quite as well as we do. But, in order to make it appear that there is any union, we have to explain somehow the multiplicity of our sects. We say, "They are the results of various types of mind applied to the great problems of theology, or of various tastes in worship, or of great historic movements in races and nations." This sounds large and plausible. We say, "There is internal unity; it is obscured by these divisions, and you do not see it, but you must take our word that it exists." The world shakes its head, and replies, "Your Master said that we should recognize it, and be convinced by it, but the unity you claim meets neither of these tests." Beloved, let us frankly confess that the world is right, and that we are something less than ingenuous in our plea. There were people in St. James' day that insisted that they had Christian faith, though they had no corresponding works to manifest it. He told them plainly that they were self-deceived; that beneficence did not consist in telling a poor man, with whatever unction, to be warmed and filled, but in feeding and clothing him. (James 2: 15–16.) We feel how dangerous and delusive is this claim of invisible graces in the whole realm of the Christian life. "I have meekness and humility," says one, but his very gait, the poise of his head, the flash of his eye, pronounces him proud as Lucifer. "I have control of my temper," says another; but sullenness, irritability, sharp words to those that he knows will not retort, sadly belie the profession. Can we believe in the existence of graces that never fruit in action? Let the man that claims to be honest pay his debts and keep his accounts straight. Let the man that insists he has "truth in the inward parts" speak the truth, and stop bearing false witness againts his neighbor, whether by words or by silence. Let the man that professes to love show himself humble and patient and unselfish and cheerful. Without these results, professions amount to nothing. Without these works, faith is dead. And so of Christian union. Show me thy unity in the midst of thy divisions, denominations, schisms, and I will show thee my unity, without divisions, in a Church unrent as the seamless robe of her divine Lord.

"Do you really look for that?" you will ask me; "do you really expect that sectarian strifes and denominational rivalries will cease, and that Christ's Church in the world will actually and visibly become one?" I certainly do, beloved. I am just as unpractical an idealist as all that. I do not look for it to-day nor to-morrow, but in God's good time, and so surely that it is my solemn duty, and yours, to believe in it unwaveringly and work for it untiringly. I expect it, because I find in the New Testament no provision for sectarianism, but the most solemn warning against it. I expect it because Christ prayed for it and the Father heareth him always. (John 11: 42.) I expect it, because he hath promised to bring in his other sheep until there shall be one flock as there is one shepherd. (John 10: 16.) I expect it, because all believers are members of Christ's body, and I cannot imagine that sacred body forever torn limb from limb. (Eph. 5: 30.) I expect it, because only in oneness with Christ and with each other can any of us be made perfect (John 17: 23), and reach the fullness of his stature. (Eph. 4: 13.) I expect it, because only when this unity exists and is evident will the world believe, (John 17: 21, 23), and Jesus see of the travail of his soul and be satisfied. (Isa. 53: 11.)

"How long, dear Savior, O, how long,
Shall that bright hour delay?
Fly swifter round, ye wheels of time,
And bring the glorious day!"

Our fidelity to God consists in our obedience to his will on earth as it is in heaven. Only one thing is necessary —is this God's will? If it is, we must faithfully observe it. Our holy religion is expressed in one little word—namely, obey. When this is done, all things else will come right. Our obligation to God is seen in his supply of our necessities. In order to live we must breathe—inhale and exhale air. None but God can supply our wants.—Rev. Dr. Alonzo Monk.

The Sunday School Lesson.

Subject for March 15: THE RIOT AT EPHESUS. Acts 19: 29–40.

GOLDEN TEXT: The Lord preserveth the faithful. Psa. 31: 23.

LESSON TEACHINGS.

In the last lesson, the last verse, we learned that the Word of God grew mightily and prevailed in Ephesus. A large church was established there. Acts 19: 10, 1 Cor. 16: 9. One of the most distinguished men who believed may have been Tyrannus, in whose school Paul taught (Acts 19: 9). Paul stayed in Ephesus nearly three years—until Pentecost of the year 58 or 59. He was very busy, among other things writing 1 Corinthians.

The gospel made such record-breaking progress that a certain class of people became alarmed. This class was a labor-union, one of the earliest on record, a guild of image makers and image jobbers. They made silver images of the goddess Diana and sold them, probably enriching themselves by this craft. As one Ephesian family after another renounced Diana and accepted Christ, these silversmiths found their business getting duller and duller. It was time to raise a protest against such ruinous competition, and the image makers called a meeting under the presidency of Demetrius. They did not proclaim a strike but they created a mob and an uproar. If theirs had been a business not in conflict with the gospel, such business would not have been in danger. Is saloon-keeping such a business? or selling trashy literature?

It was not the religion of these men that was first in their minds; it was their business. With Demetrius it was "first his pocket, and then his religion." Is it not so with most men? The chances are that you can take far more liberties with a man's religion than with his business.

Idol-makers are as plentiful now as they ever were. The mind creates idols, and these are as plain to the inner eye as though the outer eye could see them. In this sense covetousness is idolatry. When David wanted Uriah's wife her face and form were in his eye day and night. He worshipped her because her image filled his heart and made him forget God and give up his trust in God. Wealth, fine homes, fine horses, fine clothes, stocks and shares and dividends, public office, political leadership, popularity—all these and countless others are among the idols worshipped. But the gospel is opposed to them and the hottest opposition to the gospel comes from these sources.

Paul was saved from danger by several men who had charge of the festival in Diana's honor — "chiefs of Asia" or Asiarchs, as they were called. These men could not have been converts, still they had some vague feeling of tolerance for and perhaps a faint interest in Paul and his religion. Paul was doubtless grateful to them, and God used them to shield His servant; but this did not save them. Speaking a good word for the church now and then and occasionally giving her a dollar is done by many men, but it does not help them. They must be actual followers of Christ themselves if they would not be disappointed.

For two whole hours the senseless mob cried out, "Great is Diana of the Ephesians". But Diana did not help them for all their much speaking. Prayer in order to be prevailing need not be a loud, deafening outcry, nor repeated a thousand times till God is forced to answer. Be assured that what you ask for is according to God's will, pray for it repeatedly; but be calm and bide your time, trusting in His wisdom and love all the while.

Alexander did not quiet the mob, but the town clerk, the keeper of the records, did. He made a very strong speech, giving four convincing reasons why the crowd should disperse. They may be summed up as follows:—

1. Our goddess Diana and her worship cannot be destroyed. Therefore don't get excited.

2. These men (meaning the men whom they had caught, Gaius and Aristarchus, Paul's companions) are neither temple-plunderers nor blasphemers of Diana. Therefore you can have nothing against them.

3. If any man has cause for complaint, the law is open, let him plead before the deputies. Therefore it is not necessary to act so disorderly in order to get justice if it is needed.

4. We, the public authorities, are in danger of being called to account for such riots. Therefore we beg you for our sakes to disperse.

Our Book Table.

"Modern Secret Societies", by Charles A. Blanchard, D. D., is a book that every one should read who wishes to know how lodges stand in the light of truth, morality and the Word of God. Dr. Blanchard is a trusty old veteran in exposing the folly and evil of lodges, and in this book he is exceptionally clear and convincing. The book contains three features which are sure to commend it. First is its excellent introduction to the subject, under the heading, "Clearing Away the Brush", which in seven short chapters disposes of such questions as these: "Is it possible to know what lodges are without uniting with them?" — "If evil, why do so many good men unite with and sustain them?" Secondly, the book is conveniently divided into short, readable chapters. Thirdly, it contains a number of first-class cuts of prominent anti-lodge workers, dead and living. The book is of small size convenient to carry about, and of neat appearance. It is published by the National Christian Association, 221 West Madison St., Chicago, Ill., and sells in cloth binding for 75 cents.

In these days when criticism seeks to dismember the Word and destroy its unity, it is a pleasure to take up a book that dwells entirely upon its divinely-created harmony. "The Harmony of the Prophetic Word" is the title of a new book by Arno C. Gaebelein, editor of "Our Hope". He believes in the verbal inspiration of the Bible, — "that the same Spirit of God spoke in and through the different instruments, therefore its divine unity." In his book he shows "that nowhere is the Divine unity of the Scriptures so evident as in Prophecy." He shows that the prophets, though writing at different periods, are significantly one with reference both to the sufferings and to the glories of our Lord. The book is mainly addressed to the glories, and points out how the major and minor prophets of the Old Testament continually speak of the Day of the Lord, the Great Tribulation, the Nations opposed to Israel, the Man of Sin, the Glorious Appearing of Christ, the Conversion of Israel and the Coming Millennium. New Testament prophecies of these last things are also diligently compared with those in the Old. The author is well known as a sane and sagacious writer on prophecy, and this book is fairly representative of his abilities. A short "Foreword" is written by C. I. Scofield. It is published in cloth by Francis E. Fitch, 47 Broad St., New York, and is sold for 75 cents.

Marriages.

HACKMAN — MOYER. — On March 7, 1903, at Schwenksville, Pa., by W. S. Gottshall, Abraham M. Hackman, of Franconia, Pa., and Alice K. Moyer, of Telford, Pa.

KULP—SCHLOSSER. — On March 7, 1903, at Schwenksville, Pa., by W. S. Gottshall, Isaac Irwin Kulp, of Graters Ford, Pa., and Lizzie C. Schlosser, of Cedars, Pa.

Deaths.

BEAN.—On Feb. 2, 1903, near Ironbridge, Pa., of pneumonia, Mary, wife of Henry D. Bean, aged 29 years, 4 months and 15 days.

REIFF. — On March 3, 1903 near Ironbridge, Pa., James O. Reiff, father of the above, aged 67 years, 2 months and 9 days. While nursing his daughter, Bro. Reiff contracted the same disease, and this was followed by a paralytic stroke, which ended his sufferings four weeks after the death of his daughter. Both were interred in the Lower Skippack Mennonite burial grounds. Both funeral services were conducted at the house by A. K. Wismer, and O. S. Hillegass, and at the church by H. H. Johnson and W. S. Gottshall.

Contributions.

For Foreign Missions.

During the month of February the following gifts were received:

FOR GENERAL FUND. — From the Springfield church, Okla., $2.70; Salem church, O., $9.30; a friend of missions, Nebraska, $10.00; Bruderthal church, Kan., $40; Summerfield S. S., $11; Butterfield Sewing Society, $15; Henry Quiring's church, Minn., $14.60; Bergthal church, Pawnee Rock, Kan., $11; West Swamp church, Pa., $5.08; West Swamp S. S., $12.93; West Swamp Y. P. S., $3.68; East Swamp church, Pa., $2.31; East Swamp S. S., $3.95; East Swamp Sewing Society, $5; Society of Christian Workers, Quakertown, Pa., $5; amount in mission box, Berne, Ind., $5.30; Peter E. Habegger, Berne, Ind., $37.35; Neuhoffnungsthal church, Okla., $7.50; Hermann Sudermann, Newton, Kan., $130; anonymous, per Henry Riesen, Canada, Kan. $25; L. M. and C. E. Ledig, Ioamosa, Cal., $6; anonymous, Deer Creek, Okla., $25; August Krehbiel, Donnelson, Ia., $5; Friedensau church, Perry, Okla., $4.90.

FOR INDIA MISSIONS. — From Sewing Society, Butterfield, Minn., $15; a S. S. scholar, Marion Junction, S. D., $.60; anonymous, Peoria, Ill., $5; Society of Christian Workers, Quakertown, Pa., $10; Deep Run church, Pa., $6.06; Souderton C. E., Pa., $5; Rev. A. M. Fretz, Souderton, Pa., $2; S. B., Oregon, $10; Flatland S. S., Pa., $8.

FOR INDIA ORPHAN FUND.—From Sewing Society of West Zion church, Moundridge, Kan., $10; G. and K. Vogt, Summerfield, Ill., $300.

FOR INDIA LEPERS.— From J. W. Krehbiel, Moundridge, Kan., $5; J. B. Welty, Latham, Mo., $5; Zion church, Elbing, Kan., $42.25.

MISS. H. J. KLIEWER'S ORGAN FUND.—From Berne Sewing Society, $10; South Alexanderwohl Y. P. S., $5.

FOR SEWING MATERIAL. — From Berne Sewing Society, for the Society at Missionary Petter's, $12; Berne Society for Lisetta Kiesinger's Society, $12; Berne Society for H. J. Kliewer's Society, $12.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

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News of the Week.

Domestic.

Favorable Report.

WASHINGTON, March 9.—The Senate committee on foreign relations today agreed to report favorably the Columbian canal to the Senate. No action was taken on the Cuban or other reciprocity treaties. The Columbian treaty was reported, as in the former session, without amendment.

The outlook for a speedy ratification of the canal and Cuban treaties is not encouraging. The greatest menace to the canal treaty is the threat of the minority to oppose ratification unless the treaty provides for absolute sovereignty over the canal strip, coupled with right to fortify.

Transcontinental railroad influence is still secretly at work.

Opposition to the Cuban treaty has not yet been fully developed. Some Senators express the opinion that it may be powerful enough to defeat ratification. The Senate is entering on the work the President has called it to perform without heart in its task. Seventeen Senators have already left the capital without any intention of returning.

Dowie is Angry.

NEW YORK. March 9.—The Rev. John Alexander Dowie, Elijah II, takes occasion in the columns of his paper, Leaves of Healing, bitterly to assail the Rev. Dr. James M. Buckley, editor of the Christian Advocate, of this city, accusing the latter of having classed Dowieism with Mormonism.

"Have I ever advocated Mormonism?" Dowie asks. "Why does he dare to attempt to dishonor me by speaking of me in association with that thing? Because he is letting Satan make him mean, wicked and sinful. He is a living incarnation of anti-Christian meanness and shameful wickedness."

Boxer Uprising.

WASHINGTON, March 6.— While no advices have been received at the Chinese legation here regarding the condition of affairs which is approaching a crisis in the interior of China as a result of the renewed activity of the boxers and other rebels in various parts of the country, it is the understanding that the new minister, Sir Liang Chen Tung, who sailed from Hong - Kong February 27, on the steamship Korea, for San Francisco, will bring to Washington important information bearing on the subject.

In addition to the uprising of the rebels and the increased importation of arms, the extortion practiced by the viceroys in the collection of indemnity is said to have caused the most distressing conditions in many provinces.

European advices show no evidence of weakening on the part of the powers in their demands for the payment of the indemnity in gold.

Great Rivers are Rising.

CAIRO, Ill., March 8. — Observer Smith, of the weather bureau, has sent out warnings to places south of Cairo to prepare for at least fifty feet of water. Rain fell yesterday and last night over the water sheds of the Ohio, Wabash, Tennessee and Cumberland rivers and in many places where the rivers were falling yesterday they are rising again to-day. A vast territory around and below Cairo is now covered with water and many families have been forced to abandon their homes.

MEMPHIS, Tenn., March 8. — The river after remaining stationary for two days began to rise slowly again to-day. The gauge to-night marks 34.4 feet and more water is coming. The levees remain intact although a large area of lowland south of Memphis is submerged. Crittenden and Lee counties in Arkansas, are inundated and some distress is reported from there, especially among the negro farmers. The most serious difficulty the railroads are experiencing from the encroaching waters is the delay to schedules, many trains arriving from one to three hours late.

PADUCAH, Ky. March 8.—The Ohio river although higher than since the great flood of 1884, is still rising tonight as are also the Wabash, Cumberland, Tennessee and other tributaries and the situation from here to Cairo is the worst that has been known for nineteen years.

CINCINNATI, Ohio, March 8. — The Ohio river which had fallen last night below the danger line of fifty feet has been rising here again to-day and it is reported rising at upper points.

The rain prevailed throughout Ohio, Indiana, Kentucky, Tennesse and western Pennsylvania so that another flood is predicted this week all along the Ohio valley.

Sankey is Reported Blind.

NEWCASTLE, Pa., March 6. — Ac cording to a letter received here, Ira D. Sankey, the famous evangelist and former partner of the late Dwight L. Moody, has become totally blind, at his home in Brooklyn. This information was received by Charles C. Sankey, a cousin of the evangelist. The letter stated that some time ago Mr. Sankey contracted a severe cold, which settled in his eyes. An operation was performed some days ago, but without favorable results. Mr. Sankey was born and reared in Newcastle.

Casualties.

MONTREAL, March 7.—The Richelieu and Ontario Navigation company's magnificent steamer "Montreal," in course of construction, was burned to the water's edge to-night. A huge crowd was attracted by the conflagration and several hundreds of persons found their way to the roof of an Allan line shed, which, unable to stand the weight, collapsed, roof and people going down on a crowd collected in the shed. Two persons were killed and fully seventy-five were injured, some of whom will, it is thought, die.

GLENS FALLS, N. Y., March 7.—Nineteen men are dead as a result of the capsizing of the ferry boat used by workmen at Spire Falls, about ten miles west of Glens Falls on the Hudson river.

CUMBERLAND, Md., March 8.—Six persons were burned to death and one was fatally injured as the result of a fire this morning in a small hotel at Leiter, a mining town near Elkins, W. Va.

SEATTLE, Wash., March 8.—A special to the Post Intelligencer from Dawson says: Five persons were burned to death in the Aurora roadhouse on Hunker creek, at 2 o'clock Thursday morning. Charles Bernsie, who owned the house; his wife and two children and Thomas Baird, who was in charge of one of the government roadhouses were burned to a crisp.

DENVER, Col., March 7. — James Stettauer, a multi-millionaire of Chicago, is dead here from blood poisoning, the result of a cut while being shaved a week ago. The barber, while shaving the back of his neck, by accident cut a small pimple. Inflammation and some pain followed, but Stettauer paid no attention to it.

Two days later symptoms of blood poisoning developed, he became dangerously ill and was removed to a hospital, where he died.

OLEAN, N. Y., March 9. — A score or more people were killed and a large number were injured by an explosion of oil near here to-night. A freight train on the Erie, made up principally of oil tank cars filled with oil, broke in two near this city about 9 o'clock. The two sections of the train came together with a crash and one of the oil tanks was demolished Fire broke out almost instantly and the sky was lighted up for miles. A large crowd of people left the city for the scene of the fire. While they were lined up along the tracks a terrible explosion occurred. The flames communicated quickly with the other tank cars, and a second and third explosion followed each other in rapid succession. Sheets of flame shot out in all directions. Scores of persons were caught within the zone of the fire and enveloped in flames. Men and boys ran screaming down the tracks with their clothing a mass of flames. Others fell where they stood, overcome by the awful heat. Just how many were killed is not known, as many of the bodies were incinerated.

Foreign.

Sweden's Klondike.

COPENHAGEN, March 7. An amalgamation has just been effected between the companies working iron ore mines in northern and central Sweden, thus concentrating the mines, which represent something like 300,000,000 to 400,000,000 tons in the hands of a single administration.

The Swedish papers declare that the time has long been foreseen, and is probably now on the eve of being reached, when the other large iron mines of the world (or of such of them at all events as are adapted to ore exportation) will approach exhaustion. When the time actually comes the incredible wealth of Sweden's iron ore mines will have its opportunity.

All the conditions exist for a satisfactory output for export purposes, properly equipped railway lines connected with good harbors, and it is believed that the existing imports, which amount to 1,800,000 tons yearly, will soon increase to 300,000,000.

The only drawback to this optimistic forecast is that the Swedish ore contains a large amount of phosphorus.

Unhappy Finland.

COPENHAGEN, March 7. — A leader of the Finnish patriotic party, who is now in Copenhagen, has given some remarkable illustrations of the Russian oppression under which Finnland is now groaning.

There is no longer any sanctity attached to private correspondence, and if the Finnish postal officials refuse to carry out the orders to open private letters they are at once dismissed, and their places are filled by Russians.

In the matter of military service, 25,000 recruits were called up, but only 11,000 obeyed. The remainder are to be sentenced to various terms of imprisonment, and should any of them seek to leave the country, they are refused passports.

Strong measures are also being taken against Finnish students who show themselves opposed to the Russianizing of their country.

Finland's three legal tribunals are being abolished, and a single Russian tribunal is taking their place.

Public opinion is, of course, extremely excited, but it is believed that this is exactly the end which the Russian authorities are aiming at, as if the Finlanders were to revolt the movement could be at once suppressed by armed force, and the country annexed as a Russian province.

Francis at Berlin.

BERLIN, March 9.—Emperor William received President Francis, of the St. Louis Exposition, in audience at noon to-day.

The Emperor treated Mr. Francis with great distinction. He received him privately, not even Ambassador Tower, who arranged for the interview, nor any member of the Imperial household, being present. The Emperor asked many questions about the exposition and remarked that expositions did as much for the interests of a better understanding between one country and another as years of diplomacy.

Some allusion having been made to his majesty's letter to Admiral von Holman on the Babylonian origin of the Bible, and to Houston Stewart Chamberlain's work on "The Foundation of Nineteenth Century Civilization," the Emperor sent for a copy of Mr. Chamberlain's two-volume word, wrote his name on a fly-leaf and presented the books to Mr. Francis.

Britain and Russia.

LONDON, March 9.—Supporters of a friendly understanding between Great Britain and Russia regarding countries where their interests clash, are much interested in what was regarded as a significant statement, made by Under-Foreign Secretary Cranborne, in the House of Commons, to-day.

Replying to a question, the secretary declared the government was of the opinion that it was most desirable there should be an amicable understanding between Great Britain and Russia on the subject of their respective interests in Persia and elsewhere, and, he added, a question concerning those interests had lately been discussed by the two governments.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, MARCH 19, 1903. No. 15.

Items of News and Comment.

Mrs. H. H. Regier, of Mountain Lake, Minn., is slowly recovering from her illness.

The latest musical organization effected in the First Mennonite church of Philadelphia is a sextette.

It is said that Ira D. Sankey, the world-renowned gospel singer, now seventy-two years of age, is getting blind.

A Conference of French Mennonites will be held March 26th at Nancy, France, to which all Mennonites of that tongue are invited.

Cornelius Penner, oldest son of Elder Gerhard Penner, of Beatrice, Neb., was called to the ministry last Sunday by a vote of the congregation.

The "Central Publishing Company" created by the Mennonite Brethren at Hillsboro, Kan., was incorporated February 24, and its board of directors is composed of nine persons.

The Home and Foreign Relief Commission at Elkhart, Ind., has received $10.00 from a mission friend in Manitoba toward the support of Missionary Penner's lepers in India.

The Love Feast at the Philadelphia First church last Thursday evening has been reported a success. The Ladies' Aid Society of the Second church, five years old next Tuesday, attended in a body.

Mr. and Mrs. David G. Wells, of Spring City, Pa., will after April 1st be steward and matron respectively of the Mennonite Home at Frederick, Pa., in place of Mr. and Mrs. Jacob Zuschnitt, resigned.

Elder J. Hege, from California, visited the Beatrice, (Neb.) congregation last week, after officiating at the installation at Wisner, of his son Christian in the ministry.

Rev. H. P. Krehbiel, of Newton, Kan., preached English at the funeral of John Henry von Steen.

A meeting of Mennonites to consider the erection of a Normal School was held March 7th in the Eigenheim church, near Rosthern, Saskatchewan. 130 friends of such a project were present from outlying districts and towns. A large majority were in favor of it. A school committee of five was chosen. The business before this Committee is to determine of the site of the school building, to adopt suitable regulations, to solicit a building fund, and to fix the date of the next meeting.

Bethel College may soon have a theological chair endowed and controlled by the Western Conference. The Committee appointed at the last session to consider this matter now engaged in outlining a practicable plan. The Committee invites all interested friends to express themselves either in the church papers or in private correspondence. Such communications can be addressed to any one of the following persons: J. R. Toews, C. H. Wedel, H. P. Krehbiel, all of Newton, Kan., or William Galle, Moundridge, Kan.

Bro. Valentine Strubhar, of Washington, Ill., sent the MENNONITE a welcome letter, full of cheering news with the exception of one foul tragedy which made the blood run cold, and which will be detailed on another page under the heading of "What Rum is Doing". He writes that Bro. M. S. Steiner preached very forcibly in his churches to saint and sinner a few weeks ago, resulting in a reviving of the members. Bro. Steiner continued his work at Congerville, Ill. with splendid results. Bro. Strubhar is kept very busy ministering to his two congregations (the one in Washington, the other in the country), but he enjoys the work. Six of the churches have united in Home Class Department work and will canvas the town this week with the hope of getting many indifferent people to take an interest in the Word of God, and especially with the desire to see them dispense with their trashy literature and consign it to the flames as did the Ephesian sorcerers. The brother wishes all our readers the richest blessings from above.

The Denver Convention.

The International Convention of the United Society of Christian Endeavor will be held in Denver, Colo., July 9–13. As usual, upon the occasion of these conventions, one afternoon is set aside for the members of each denomination to meet separately and discuss the work of the church along their own lines of work. The Convention committee has set aside Friday afternoon, July 10, for these denominational rallies, as they are called. A meeting is also being arranged for Mennonites. A very interesting and, we hope, a helpful program is being arranged for this service. It is hoped that the Young People's Associations and Christian Endeavor Societies of the Mennonite church will be well represented. The place for meeting will be announced later and will also appear in the official program.

N. B. GRUBB.

Who Sent Missionary Penner His Instruments?

This letter received March 16, will explain itself:

H. G. ALLEBACH, Berne, Ind.

Dear Bro.:—In your issue of March 12th we find your account of the receipt by Bro. P. A. Penner, of a set of surgical instruments, saying he does not know where they came from. As a matter of explanation, we beg to inform you that these were sent out by the Home & Foreign Relief Commission, as he has repeated occasion for their use, and as we have already sent out a good many hundred dollars to Bro. Penner, it might be a matter of interest to your readers to inform them who sent these instruments. Mention was made of these in the "Herald" at the time of sending, but probably you did not notice it.

Very respectfully yours,
HOME & FOREIGN
RELIEF COMMISSION,
per A. C. KOLB, Sec'y.

As Bro. Kolb suggests in an N. B., Bro. Penner likely did not receive the letter from the Commission in time, else he would doubtless have acknowledged the source of the generous donation. It does one good to take note of such evidences of liberal, largehearted good fellowship as is indicated in this letter. In the name of our Conference we heartily thank the Elkhart brethren both for the gifts and the beautiful spirit that sent them.

Harperizing the Sunday-school.

The plan of studying the Bible proposed by the Council of Seventy under the leadership of President W. R. Harper has been commended to every minister and possibly every Sunday-school in the land, and many of these are taking the prescribed course and are urging their people and schools to do likewise. It may, however, be wise to consider the following letter to the Cincinnati "Enquirer" of February 14th:—

"Rev. R. Keene Ryan, one of the foremost ministers of the city, declares in a signed article that John D. Rockefeller, President of the Standard Oil Company, through his representative, William R. Harper, President of the University of Chicago, is seeking to gain as absolute a control of the religious and moral education of the children of America as he has of the oil supply of the country.

"He is seeking this vast power through the medium of the Congress of Religion lately held in Chicago. His method, in so far as it has been revealed, is discovered in the policy outlined by the Council of Seventy.

"He is seeking through his henchman, William R. Harper, the overthrow of the present system of teaching the youths of the nation the Sunday-school lessons and the substitution of a new scheme so vast in its conception that the mind stands dazed and numbered before it.

"It contemplates the substitution of a propaganda of seventy picked men to decide what shall be taught in the Sunday-schools of the land for the present International Sunday-school Association elected by the Sunday-schools themselves. There is to be no appeal from the fiat of this seventy. Their word is to be and prove absolutely final.

"He recognizes that the kindergartens and infant classes represent the 'raw output' of human and divine intelligence, and in his mad ambition to control the destinies of his fellow-men he is thus seeking to effect a corner of this 'raw output of human souls.'

"The scheme contemplates a vast hierarchy, having for its ecclesiastical dominion every Sunday-school in the United States and Canada. It contemplates

the union of the university and church, the teacher and preacher, the church and the teacher, of course, subservient to the university, the university subservient to its founder, John D. Rockefeller.

"William R. Harper's hatred of the minister is too well known to dwell upon. It was only last Thursday that a Baptist convention of ministers, referring to this well-known hatred of their profession, passed the following resolution:

" 'We trust that the aversion of the President of the University of Chicago toward ministers and churches, thus frankly indicated to young men and parishioners, is not yet incurable.'

"John D. Rockefeller and William R. Harper are seeking to gain such complete control that these rebukes will prove impossible.

"During the convocation of the seventy, the Assembly, at every stage of its deliberations, was absolutely under the control of William R. Harper. True, as it is argued, there are representatives from almost every denomination under heaven, but they were carefully selected and were all of the same school of thought.

"The scheme proposed by the Council of the Seventy is on the face of it a very harmless and innocent affair. The surface of things gives no indications of the future trouble hidden underneath.

"It contemplates the destruction, first of all, of the International Sunday-school Association, and the demoralization of their entire system now in operation. When this is done then the Sunday-schools will be reorganized under the *regime* of the Council of the Seventy. The schools will be graded, the old teachers and their present methods will be discontinued. Kindergartens will be inaugurated, and all the literature given to them for their study issued by this Council of Seventy. For this avowed purpose and to propagate and promote the wishes and intentions of John D. Rockefeller, this National Council has been organized.

"This is what might result:

"A mighty syndicate, controlling all Sunday-school literature.

"The total overthrow and destruction of the present International Sunday-school Association.

"The domination of this Council of the Seventy by William R. Harper.

"Gaining control of the minds of the rising generation by controlling the literature that is issued to them.

"The consolidation of the Church and University.

"By controlling the literature that is issued to the children, revising the Bible and eliminating all objectionable passages and chapters, they will control the spiritual education of the child, making of the churches a gigantic syndicate, teaching the same thing at the same time everywhere. Combining all the institutions of the country under one directing and controlling mind, they teach the youths the same historical and scientific truths; then, with the schools and churches working in harmony and sympathy, the work of absolute subversion to the will of one person is complete."

Bible Study Class.

LESSON VII.—"GRACE."

E. K. MOHR.

I. Definition: Unmerited favor—something for nothing — the divine life in the soul.

II. Source of Grace — God gives it (Ps. 84: 11) to each (Eph. 4: 7, 3) to be obtained (Heb. 4: 16) through Christ (John 1: 17) and the Word (Acts 20: 32).

III. Manifest in — Christ (Luke 2: 40; Jno. 1: 14), The Early Church (Acts 4: 33; 11: 23), The Humble (Jas. 4: 6).

IV. The Gifts of Grace — Salvation (Rom. 5: 14, 15, 17, 20, 21), Justification (Rom. 3: 24), Works (1 Cor. 15: 10), Giving (II Cor. 8: 7. 9; 9: 7. 8), Manifold Grace (1 Pet. 4: 10).

V. Growth in Grace —

1. Not grace growing, for grace is what Godis — infinite, everlasting, exceeding rich (Eph. 2: 4-8), sufficient (II Cor. 12: 7-10). "Plenteous grace with thee is found". Complete grace for me in Christ (I Cor. 1: 30). In Him is the fulness of God (Col. 1: 19; 2: 9), an abiding fulness that can not be exhausted—and all the fulness of Christ is *for our filling*.
2. But grow in grace (II Pet. 3: 18).
   (a) There is no dead level in Christianity (Prov. 4: 18), grace for grace (John 1: 16). Like the waves of the sea — when one comes another is close behind it —grace follows grace.
   (b) The way to stand is to grow — no standing but by going (II Pet. 3: 15-17).
   (c) Growth in grace is intimately connected with knowledge of Christ. II Pet. 1: 2-4; II Cor. 3: 18.
   (d) The fulness of grace for us at His Coming (I Pet. 1: 13), grace comes to perfection in glory (I Jno. 3: 2).

"Grace, 'tis a charming sound,
Harmonious to the ear,
Heaven with the echo shall resound
And all the earth shall hear.

"Grace first contrived a way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

"Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves our praise."

Grand Rapids, Mich.

Six Studies in Foreign Missions.

INTERNATIONAL AND INTERDENOMINATIONAL.

(Based on Dr. James S. Dennis' "Centennial Survey of Foreign Missions" and "The Missionary Review.")

S. K. MOSIMAN.

VI. CULTURAL. — ASSOCIATIONS FOR GENERAL IMPROVEMENT.

The best history of the church through all her past career is her missionary history. Looking back through the centuries, the most inspiring influences are found, not in religious wars, not in disputes and hair-splitting of councils, which were often bitter and fruitless, not in rituals and ecclesiastical establishments, not in the sad history of persecuting zeal, but in missionary heroism and conquest. Amid all that is dark and humiliating in the memories of Christian centuries, the missionary annals of the church constitute the brightness and sunshine. They savor of the true Biblical Christianity. The periods of missionary inactivity constitute the dark ages. In other words, whenever the Church forgot her duty to humanity she fell into error. May we not rightly infer, then, that the Church has still a *little strength*, and that the Lord has set before her an open door which no one can shut? For the gospel that she has brought to heathen nations has proved to be of the right type, for there is only one gospel that transforms the human soul. If history does prove that an active Christianity, the kind that reaches out to save a brother from sin, is the kind that is Biblical, and the kind that perpetuates itself, ought we not welcome every agency that tends in that direction? Some of the agencies we are about to refer to have been criticized as superficial and shallow. Whatever grounds there may be for such criticism, the fact remains that their aims are in the right direction and they will be rewarded for what they have done rather than condemned for not doing that which was beyond their power to accomplish. Among these agencies or societies may be named:

I. Societies for the Religious and Social Improvement of the young. These are inclusive of the following: (1) The United Society of Christian Endeavor. From this source it is estimated that $70,000 represented in 1899 the annual contributions of Christian Endeavor Societies at home to the treasuries of foreign missionary societies. In the foreign field (not including Australasia) there is a total of 1,315 Societies. (2) The Epworth League. The Methodist church (North) is represented in the foreign field by 443 chapters and a membership of 16,755. The M. E. church (South) has 45 chapters with 2,035 members. The total is therefore 488 chapters and a membership of 18,790. (3) The Baptist Young People's Union. Special attention is given to the study of missions by the use of what is called the "Conquest Missionary Course". All contributions are disbursed through the regular missionary agencies of the Church. (4) The Brotherhood of St. Andrew and the Order of the Daughter of the King, both in connection with the Protestant Episcopal church, are represented by their own missionaries respectively in Japan and China. (5) The International order of King's Daughters and Sons. In the foreign mission fields circles of the Order have been established, in India, China, Japan, Turkey, Africa and elsewhere. (6) The Young Men's Christian Association. The Y. M. C. A. has about 300 associations in mission lands, with a total of nearly 14,000 members. It has at present 22 international secretaries in the foreign fields, 10 of whom are engaged in work among students. In addition, 15 native secretaries are in its service, making a total working force, native and foreign, of 37. Thirteen association buildings are in use in the foreign field. (7) The Young Women's Christian Association. The Y. W. C. A. has formed a National Union for India, Burma, and Ceylon, with headquarters at Calcutta. Five secretaries are stationed in India. It has also representatives in Turkey, Egypt, Ceylon, China, Syria and South America. The number of associations in mission fields is 313, and its membership is 6.357.

II. Sisterhoods and Deaconesses.

Prominent deaconesses' organizations are working at many places in mission lands. The Kaiserwert Deaconesses have charge of orphanages and hospitals in Africa and the Levant. This institution in Germany and in the mission field has trained more than 2000 of these consecrated women. The South African General Mission has a Deaconess' Home at Johannesburg, and it greatly enlarged its operations in connection with work for the army during the recent war. The Society for the Propagation of the Gospel has Sisterhoods at Grahamstown, South Africa, and in Seoul, Korea. The German Deaconesses are at Keta, on the Slave Coast. Sisterhoods of the church of England are at Bombay, Calcutta, Madras, Lohore, and in Colombo, Ceylon. The American Methodist Episcopal church has seven Deaconesses' Homes in India, one at Singapore, one at Penong, and another at Chungking, China. The Moravian Sisters have an establishment at Jerusalem.

III. Bible-Women and Zenana Visitors.

This important department of missionary service is conducted by Bible and missionary societies in co-operation. The report of the British and Foreign Bible Society for 1899 states that returns have been received from 552 Bible-women. The number of native women to whom on an average the Scripture were read by the Bible-women is 31,600; nearly 2000 have been taught to read, and over 20,000 copies of Holy Scripture were put into circulation through this agency. The 552 Bible-women were geographically distributed thus: India 372; Ceylon 88; Syria and Palestine, 16; Egypt, 23; China, 28; Japan, 5; Korea, 10; Malaysia, 6; Mauritius and the Seychelles, 4. Visiting zenanas is a department of missionary work exclusively conducted by women missionaries and native assistants. It has not been possible to obtain exact statistics, but the number of zenana visitors may be safely estimated at nearly 3000.

In conclusion we add our prayers that the facts which have been selected may lead some reader to investigate this great subject more thoroughly lead him to see his relation to God's plan in the extension of His Kingdom. A few days ago the writer visited the National Academy of Science. In one of the apartments was the skeleton of a huge and monstrous mammoth. On closer investigation the fact was disclosed that the scientist had discovered a few bones of this pre-historic animal in a Western marsh. From his knowledge of anatomy he constructed a form of what is supposed to be a correct representation of the animal when it lived on the Western plain. Thus it remains for the reader to clothe the skeleton of dry facts, that have been presented in these statistics, with flesh and blood, and he will have a living theme; for verily these bones shall live.

There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our hands. —JOHN RUSKIN.

The Armour of God.*

EMMA RITTLER.

Be ye strong in the Lord and in the power of his might. This is a greeting which I extend to you all, my Christian friends, tonight.

The following thoughts are taken from Eph. 6: 13-18: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day." Oliver Wendell Holmes says: "The human race is divided into two classes, those who go ahead and do something, and those who sit and inquire why it is not done the other way." One can readily decide which are the ones that are wearing the armour and who are working under difficulties. These are heroes spiritually as well as morally, faithfully performing earth's lower ministries—pointing souls to a higher and nobler life. There is not one soul that does not possess the possibility of saving another. We should remember that a kind act shown to those who are going down to the chambers of death is a kind act shown to the Father, for He hath said, "Inasmuch as ye have done it to the least of these, ye have done it unto me." Self-deception and the deception of others are merely outer garments, which are transparent to God, for He sees, not the pretentious, but the true heart. It is the righteous person that God blesses,—for He hath promised that the righteous one shall go into life eternal. The person is so supremely blest as to wear the armour of God—is in every sense of the word a devoted and consistent, even if plain, Christian.

His life is a bright focus of vital godliness. His light will shine with a power and effectiveness which nothing can dim. There is power in a holy life which nothing can resist. It is God's will that we should be holy, and if we make His will our will, there is nothing to hinder a holy life.

Christ's character has given us the thought of God and revealed to us these mighty truths of the Fatherhood of God and the Brotherhood of man. Through the wonderful Christ-life the nations are to be lifted out of the mire of sin and into the glory of heaven. Christ on the cross broke down the wall between the Jews and the Gentiles. God is always ready to enlarge His kingdom and to teach His purpose. Our Father is all-compassionate, and of great kindness to us, and so should we be the same to those of our fellow beings who are unable to see and understand God's noble teachings. Do we consider the millions who are sitting in darkness and know not that the light has dawned? When in that great day they will say, "Nobody ever has told it to me," can we then satisfy ourselves and believe that we have obeyed God's command to—"teach all nations?" God is the Father and therefore should be obeyed. The love He has for us we should have for others. Shakespeare, the well-known poet, beautifully says: "God's goodness has been great to us; let neither day nor night unhallowed pass, but still remember what the Lord hath done."

If we could feel that when a soul is lost we are in a measure to blame for it, our lives would be different. It would rouse our dormant powers to life and activity. It would prove that we are under obligations to work for the salvation of others. We can so live in Christ that it will be a more convincing argument to the truth and reality of religion than all the arguments of the most profound scholars and eloquent divines.

The power of a holy life is something that can not be successfully combated. When such lives are led the truth of the gospel will be seen and acknowledged on every side and the ends of the earth will soon see the salvation of God. By taking the helmet of salvation and the sword of the Spirit, which is the Word of God, we can certainly live a righteous life, beautiful to the eyes of God, as well as of man; and as sure as God is true, so sure is our reward.

"Take therefore the whole armour of God that you may be able to withstand in the evil day."

*Read at the third Anniversary of the Wayland (Ia.) C. E. Society March 15, 1903.

The disciples were not losing time when they sat down beside their Master and held quiet converse with Him under the olives of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading and secret prayer — THEODORE L. CUYLER.

Our C. E. Topic.

Topic for March 22nd: LESSONS FROM THE SERMON ON THE MOUNT. WHAT CHRIST TEACHES ABOUT JUDGING OTHERS. Matt. 7: 1-5.

MEDITATIONS.

It seems that people are naturally inclined to look upon and talk about the evil deeds of others rather than the good they possess and do. In our lesson today, however, we are taught by Christ himself that this is a great sin. "Judge not that ye be not judged."

In the first place let us realize the fact that Christ is the only one who is able to judge others in the true sense of the word. Man looketh on the outward appearance, but God looketh on the heart. Christ does by no means wish to say that we shall approve of any evil deed of our fellowmen; neither does he wish to say that we are not to remind them of their misdoings and, if possible induce them to mend their evil ways. This every true Christian will naturally do and Christ will smile upon us by so doing. This must all be done through love. Love to God will prompt us to love our fellowmen. People too often do not judge others in this spirit, but rather judge others by finding faults in them and thereby also inducing others to hate them. This is what Christ condemns in our lesson.

"For with what judgment ye judge ye shall be judged." It is quite natural that if we are continually engaged in picking out the faults of others, others will do the same with regard to us. The less we talk about the faults of others, the less they will talk about our faults. We must not for a moment think that we have not faults, for we are all imperfect, we all possess our weaknesses "And why beholdest thou the mote that is in thy brother's eye but considereth not the beam that is in thy own eye; or how wilt thou say to thy brother: let me pull the mote out of thine eye and behold a beam is in thine own eye." It is more Christ-like to correct our own mistakes than to be correcting the mistakes of others; but the trouble is we do not look for our own mistakes and consequently we do not see them. If we were as anxious to see and correct our own mistakes as we are to see and correct the mistakes of others, we could and indeed would make this world much happier both for ourselves and for all those with whom we come in contact. "Thou hypocrite; first cast out the beam out of thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye." After we have been thoroughly cleansed of our own sins and imperfections it is our earnest desire to live a pure and holy life ourselves and bring as many to Christ as we possibly can. Instead of trying to pick out the faults of others we will strive to induce all to pull out their evil deeds and develop their good talents. Christ said: "I came not to judge the world but to save the world." John 12: 47.

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Editorial.

A writer in the Chicago "Tribune" says that sermons should not exceed a quarter of an hour in delivery. The same writer, on the same night he wrote this, may have gone to a theatre and sat out a play between two and three hours. Very much depends upon the man who says things.

A conference of the Kansas Mennonite ministers will be held in the Newton church April 1. Woman Suffrage will be one of the colossal questions, to be tackled by C. H. Regier. The wording of the topic is so general, however, that it is hard to decide whether political suffrage in the state or ecclesiastical suffrage in the conference is meant. We do not presume to say which is the more important of the two, though the status of our sisters in the General or any local Conference would be an interesting theme. If the sisters would not care to vote in the conference, that would settle the question and close the debate as to their political aspirations. What the women think about it is after all the main argument, pro or con. Two other topics, both of deep interest, are "The Efficacy of the Offering of Christ" and "Did Judas Iscariot Take Part in the Lord's Supper?" the former to be discussed by W. J. Ewert, the the latter by William Galle.

It is a good education to learn to see things as others see them. Not that their view is more likely to be correct than our own; but the ability to see and appreciate both sides of a question argues a fair-mindedness, an intellectual poise which is incapable of hasty, prejudicial judgment. He who can see both sides can generally make the necessary correction, and see the right side. A Kurdish missionary lately expressed his disgust at wine-drinking before an audience generously sprinkled with bar-keepers and anti-temperance people. If an American had said the same things his speech would have been greeted with perfect indifference or open resentment. But this man was an Oriental, whose opinions were not colored by American prejudices, and who spoke for the other side of the world and possibly for a large constituency; hence his utterances stimulated wholesome thought instead of blind hostility. If you want to see something in the right light look at it with both eyes.

The Gospel of the Kingdom and the Gospel of Grace.

H. G. ALLEBACH.

The prophet Daniel (9-25-27) tells us that sixty-nine weeks—that is, weeks of years, or 483 years—after the command that Nehemiah should rebuild Jerusalem the Messiah should come, but should be cut off; thus he would make an end of sin and reconciliation for iniquity. The Messiah must, according to Isaiah 53, receive the stripes due the erring people of God. He must suffer and die, but His humiliation was to be immediately succeeded by His exaltation. In fulfilment of this prophecy, Jesus died and rose from the grave. He could say, "All power is given to me in heaven and on earth." Then there should have been nothing to hinder the further fulfilment of prophecy. The suffering Messiah had completed His work; the reigning Messiah should have begun His. Daniel's words, "to bring in everlasting righteousness" should then have been in order. But after staying 40 days upon the earth Jesus withdrew into heaven, and has not yet returned, though the apostles looked for His coming and we to-day look for His coming, since He said He would come again. Why this apparently inexplicable interruption, or perhaps annulling of all the promises?

The natural and adequate explanation of this break in the even line of truth is the sad apostasy of Israel, the chosen people of God, for whom the Messiah was and is yet intended. The whole truth is told in the few graphic words: "We will not have this man to reign over us". It was the Jewish mob that cried out "Crucify him! Crucify him!" in answer to the honest protest of Pilate, "I find no fault in him". "He came unto his own and his own received him not". Yet even though His own people had cut off the Messiah, they themselves were not yet to be cut off. Peter on Pentecost preached to his countrymen, the crucifiers of Jesus, faith in this Crucified One as the Lord Christ, through whom the forgiveness of their heinous crime, of all their sins, and acceptance with God were to be obtained. As a result, three thousand believed. The number swelled. But the unbelieving Jews outnumbered the repentant ones and persecution set in, which culminated in the martyrdom of Stephen. This event marked an epoch. The believers were scattered and preached the gospel in other lands. From then on the Gentiles occupy the principal place in the theatre of activity. Paul becomes the great Apostle to the Gentiles. This marks the temporary fall of the Jews. Paul writes to the Romans (16: 11), "Through their fall is salvation come unto the Gentiles".

In this period we are living to-day. A one-sided observer would suppose that the Jews had forever forfeited their claims to any Messianic blessings. Will they ever believe? Paul answers the question in no indefinite way: "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." "And so all Israel shall be saved." We are living, then, in an interval. God is calling out of the world a peculiar people, constituting the Church, a body of believers composed of Jews and Gentiles, between whom the middle wall of partition is taken away, and who are one in Christ Jesus. The calling, portion, inheritance, citizenship, standing and destiny of the Church are all heavenly and eternal, in contrast to the position of the Jewish nation, who are preeminently God's earthly people. The Church is not foreshadowed in the Old Testament. It was revealed to Paul. He called it a "mystery", saying in Ephesians 5: 32: "This is a great mystery: but I speak concerning Christ and the Church". The Church is the Bride and Christ is the Bridegroom. In Revelations 5 the Church is seen in heaven, while Israel is still on earth, and a great tribulation is to be a part of their earthly lot. The gospel that is preached to-day to Jew and Gentile alike is not the gospel of the Kingdom, which John the Baptist and Christ preached, but the gospel of the grace of God which ends in the baptizing of all who believe it into the one body, the Church. It is Paul's "My Gospel".

But this dispensation will end. The fullness of the Gentiles will be brought in some day and then Israel's time will come again. Then the Ancient of Days will come to judge all nations, His throne will be set up on the earth. Then the most glorious parts of Old Testament prophecy will be fulfilled. Then shall the Lord stand upon the Mount of Olives and fight against the nations that go up against Jerusalem. He shall be King over all the earth. The remnant shall go up to Jerusalem from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. In that day "Holiness unto the Lord" shall be upon the bridles of the horses. It shall be the time of restitution of all things. Then "the floors shall be full of wheat and the vats shall overflow with wine and oil". Every one "shall eat in plenty and be satisfied". Then the prophecy of Joel, quoted by Peter on Pentecost shall first find its complete fulfilment: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit". The whole of the book of Joel will be fulfilled.

The Gospel of Grace is the preaching of Christ and the Church. The Gospel of the Kingdom is the preaching of the millennial reign of the Lord of all the earth.

Correspondence.

PHILADELPHIA. — It was the writer's happy privilege to spend part of Sunday, March 1, with Lawrence McApin, a native of Ireland, who came to this country eighty-one years ago, in the celebration of his hundreth birthday. Though a hundred years old, he looks scarcely more than seventy. The thought that fills his mind most is the goodness of God and his assurance of eternal life with Jesus in heaven. This forms for the greater part the theme of his conversation. When I asked him what it was that enabled him to become so old, his eye twinkled as he said, "First, the grace of God and then walking in his ways."

It is amusingly interesting to notice to what extent the editor of the "Herald" goes to explain who the General Conference people are. We regret, however, that the statement that the organizer of the conference had been excommunicated from the ministry, seemed necessary to be made. Especially so, when it is a tact that the person referred to had not been expelled from the church nor excommunicated from the ministry. Even though a poisonous arrow darts now and then out from the camp, the work of the Conference is recognized and its various features and methods of church work are imitated and followed, from the work of the Sunday-school to the organization of a General Conference. It is sad indeed that in these times of crying need for a pure gospel and united effort

against the evils of the world and in the concentration of forces to win the world for Christ, that the minds of the rising generation must be prejudiced against those who are not responsible for divisions. "One, even Christ, is our Master." Can it be in accord with the spirit of that Master to belittle the work of one family and train the young to hate instead of love the brethren? Even though our fathers had differences, shall we in this enlightened age continue to hinder the work of grace by dealing out that leaven which fosters malice? God forbid! Let us strive for better things, brethren.

N. B. GRUBB.

WAYLAND, Ia. — The weather has been very gloomy for some time past, and the roads are very bad, at some places almost impassable. We are sorry to say that there is still considerable sickness in this vicinity at present writing, though we always hope for the better.

Our Endeavor program of last Sunday evening was well rendered and the house was full. The program was so interesting as to preserve an unusual quiet in the audience. We notice one thing at an occasion of this kind—we see faces in the church that we do not very often see at such places. But that is what the Society is laboring for, and we hope and pray that it may some time, if not in the near future, be of benefit to these hearers.

May God grant us more of His divine power that we may grow stronger in this work, is the prayer of the Society.

Denominationalism vs. Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

STEPS TOWARD UNION — ALREADY TAKEN.

IV.

"Be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren."—Matt. 23: 8.

"The evils of denominationalism," I have been told since last Sunday, "are perfectly evident and very deplorable. The idea of Christian union is a very lofty and inspiring one. But is is totally impracticable. How can it ever be realized?"

Well, dear friends, I want to say emphatically that I have no patent plan for bringing the Churches of Christendom together. I make no claim to have discovered a panacea for denominationalism. These sermons are not a romance, that is to have some startling denouement, but a plain setting forth of facts and principles. Sectarianism is conceded to be a present, wasteful, grievous evil; if we accept it as inevitable, or acquiesce in it as something for which we are in no way responsible, it will surely never be cured. It was the people that were awake to the wickedness and peril of slavery, and that discussed it, not always very wisely, perhaps, but always earnestly, that paved the way for its overthrow. They did not know *how* it was to fall, but they believed it would fall. Not one of them could have predicted the actual method, or would have chosen it, had the choice been theirs. Mr. Lincoln himself could not have struck the final blow until God's providence indicated the hour. Nor could he have struck it successfully then unless there had been behind him a public sentiment educated by years of persistent discussion. So our duty is to open our eyes to the facts, to speak frankly of them to each other, and to ask ourselves what we can do to bring in a consummation that is as certain as God's promise can make the future.

It may help us to notice some methods by which Christian union can *not* be effected.

First of all, not by turning back the course of history and reversing the process that has led to our present denominationalism. State Churches are doomed. Violence to secure conformity is a thing of the past. Nobody now believes that a man's soul can be saved by torturing his body, nor that there is any value in a confession of faith extorted at the point of the sword. On the surface, and for a little while, this looks like unity, but soon we find that the fires of persecution have seamed the vase in every direction, and it is ready to fall to pieces at a touch. It appeared to be a happy day for the struggling and persecuted Church when Constantine converted and made Christianity the religion of his great empire. But it was really the birthday of sectarianism. It was hailed as the dawn of freedom; we now see that it was the dawn of repression that was sure, sooner or later, to break out into dissent. And from that day to this it has been made more and more evident that national force can not secure religious unity.

Nor can ecclesiastical force. No better machine for using this can be conceived than the Church of Rome, and no one will deny that it has improved its opportunities with vigor. But independence of thought and action are more and more asserting themselves in that communion. Let the Papacy attempt to control political movements in this country, and how quickly it gets the reply: "We take our religion from Rome, but not our politics." How many devout Romanists are outspoken for our public schools, and insist on sending their children to them, in spite of anathemas and even excommunication. The day when a Papal bull could bring sovereigns to their knees, array armies against each other, and make the bravest men tremble, has forever passed away. However Christian union may be brought about, it must come in an atmosphere of civil and religious freedom.

In the second place, unity is not to come by any existing sect swallowing up all other sects. This is the vision that usually passes before our minds when the words, "Christian union," are pronounced in our hearing. We think of all the Churches becoming Presbyterian, and know of course that they never will. We ask ourselves whether we could become Methodists, or Episcopalians, or Lutherans, and get a prompt negative. So we dismiss Christian union as a mere chimera. And it would be, were there no other way than this merging; were some one sect to remain just what it is now, and all others to slough off their peculiarities in order to become homogeneous with it. Any exclusive principle, like the papacy, apostolic succession, the necessity of a particular form of baptism, not only can never become the basis of union, but forbids the possibility of union by unchristianizing all that do not hold it. Any branch of Christendom that claims to be "*the* Church of Christ," can not accomplish nor help toward union, no matter how widely it opens its arms to the rest of us. It must first concede the common and equal rights of all. And this Protestantism as a whole is now doing.

Nor, in the third place, can union be effected by any fiat, or coup d'etat. There are always men who have plans for doing everything, and doing it at once; for avoiding the action of gravitation, annihilating space, and securing the results of time without waiting an hour. So there are those that have schemes of Christian union warranted to bring all the sects together immediately. We may well distrust all these. The disease is too deep-seated and of too long standing to be healed by a poultice. The evil is too great to yield to a proclamation. Legislation can not produce union. If all our one hundred and forty sects were to unite in appointing representatives to an œcumenical conference, that should convene and discuss terms of union, nothing would come of it in the present state of Christian sentiment on the subject. For even though the leaders might agree, they could not control their followers. Christian union must come first in the desire and purpose of the people. It is coming that way; for the fact is, the laity are always in advance of the clergy in such matters. The latter act whenever they feel unmistakably the sentiment of the former. Whether in Chnrch or state, only that legislation is useful that expresses the conviction of the people. Hence nothing immediate will probably come of the conference now holding between the Episcopal and Presbyterian Churches. In 1886 the House of Bishops proposed four terms of possible union—acceptance of the Scripture, of the œcumenical creeds, of the two sacraments of baptism and the Lord's Supper, and of the historic episcopate. Our General Assembly promptly met the overture and appointed a committee of conference, which has been faithfully working at the problem proposed. This interchange of acquaintance and opinion is an excellent thing, and works toward union; but legislation under it is impossible, since the fourth term unordains our ministry, and shuts the pulpits of a great Church against us all. Dr. Dix, of Trinity Church, on Friday last, spoke on this question, and is reported to have unqualifiedly condemned exchange of pulpits; to have declared that Episcopalians will never recede in the least as to the episcopate; and to have pronounced the idea of Christian union a "craze," like that for fiat money, and unlimited coinage of silver. (N. Y. Tribune, 21 Mch., 1891.) The time is not ripe for an act of union until there is first the *spirit* of union; and that spirit has not come while we exalt a questionable historic continuity above the manifest seal of the Spirit of God. It will not be denied that this seal is upon the ministry of *all* our denominations; and its presence ought to silence debate. Then legislation would be hopeful; but meanwhile we must go on cultivating the spirit of concord that will at length issue in efficient acts.

It is most encouraging to notice that this spirit already largely pervades Christendom. We are not speaking of Christian union as though the need of it were a new discovery, nor as though the first steps toward it were yet to be taken. One has only to glance at current movements to realize how public sentiment on this subject has advanced in the last quarter or half century. Where is now the large city that has not some undenominational, or inter-denominational, movement for reaching the unchurched and the neglected?

Such is the "city mission" in New York, which is doing noble work on both the East and West sides; building handsome and substantial edifices; and so commending itself to public confidence that it is receiving splendid donations—$65,000 from one gentleman a few days ago to erect a new church. Such is the Central Union Mission of this city, which goes where none of our churches are going, literally into the highways and hedges, to compel people to come in; in which all our denominations are co-operating; and which needs only a suitable edifice to insure its permanency and greatly enhance its usefulness.

What Rum is Doing.

Last Friday witnessed one of the most blood-curdling deeds in the vicinity of Washington, Ill. One William Minch went unawares to the house of his brother-in-law, Adam Oetzel, and while the latter with his wife and eight children was eating dinner, deliberately shot him down in presence of the family. Then the murderer went home, threw his own wife on the floor, cut off part of one ear and said to her: "Now when you get to heaven you can think of me." Then proceeding to within two blocks of Rev. Valentine Strubhar's house, he blew out his brains. Strong drink was the beginning of this horrible end. He became negligent of his marriage vow and his parental duty. In less than three hours, strong drink left stranded upon its pitiless shores two widows and fourteen fatherless children. The brutal fist of a drunk-crazed husband left its mark upon the defenceless wife, which she will carry to the grave. Oetzel, the victim, was by his own confession, unprepared for death. Can we in the face of such a terrible tragedy still believe that it is right to spend one's money at the saloon and help to stimulate and keep up a business that is ruining character, blasting hopes, demoralizing homes, endangering our nation, and is one of Satan's most successful agents in sending our sons and daughters to perdition?

A Dream With a Meaning.

A young lady of the fashionable or aristocratic order of society who claimed to be a Christian but who did not live altogether for spiritual things, dreamed that she had died and gone to heaven. She was being shown around the celestial city by her guiding angel. As they approached a magnificent mansion she asked the angel for whom the mansion was intended, and was told that it was intended for her coachman. She was very much surprised, and could not understand what he would do with such a mansion, for he had lived in a little hut on her father's estate, and had spent his evenings in Rescue Mission Work in the slums of the city. The angel told her that somehow the Master would prepare the person for the house he was to occupy. As they passed on they came to a smaller and humbler dwelling, and she inquired for whom it was being prepared. He told her that it was being prepared for herself. "Why," she said, "I could never live in that miserable place. I could not even get my piano into the parlor." The angel told her he was very sorry, but he believed the Master was doing the very best He could with the material she sent up to Him. The young lady woke up from her dream and from that time forward began to lay up treasures in heaven by living in this world with eternity in view. This dream has a lesson for us. Christ said, "I go to prepare a place for you." He can only prepare the place for us as we allow ourselves to be prepared for that place by the Holy Spirit here. If we value the present life with eternity's values in view, we will do better work for God. — Exchange.

Some one has suggested that when at the Tower of Babel men tried to glorify themselves by building a tower to heaven, God made them talk in different tongues; but when at Pentecost they set about glorifying Jesus, God enabled them to speak with other tongues so that they could understand one another. Pride and selfishness are often at the root of separations, and the love of God alone will bring them together.—Exchange.

The Sunday School Lesson.

Subject for March 22: PAUL'S MESSAGE TO THE EPHESIANS. Eph. 2: 1–10.

GOLDEN TEXT: By grace are ye saved through faith. Eph. 2: 8.

LESSON TEACHINGS.

We have, in three successive lessons, seen Paul laboring among the Ephesians. Let us now see what he deems fit to write to them from his Roman prison.

Ephesians deals with church truth—the glorious state of those who are united with Christ. In this lesson Paul tells the Ephesian Christians what they now are in contrast to what they once were. The first three verses dwell on their past; the rest of the lesson on their present exalted condition. In the past they were dead (v. 1); now they are alive—"quickened" (v. 5).

What is spiritual death? It is separation from God, and therefore from everything that is good, from all true happiness. Happiness and goodness and God go together and belong together through all eternity. Every body and stream of water seeks its level and is not perfectly at rest until it has reached it. So with men created in the image of God. Augustine beautifully said: "Thou hast made us for Thee, and our hearts are restless until they rest in Thee." Spiritually dead men may for a time be unconscious of their separation from God, through the diverting fascinations of sensual pleasures; but sooner or later they will wake up and be miserable.

Trespasses and sins are the fruits of a Godless life and hence the proof of such a life. "Without faith it is impossible to please God." "Whatsoever is not of faith is sin." This far-reaching definition rebukes all such arbitrary lists of sins and vices as men often collect. Evangelists in towns are very prone to attack a few besetting sins like dancing, card-playing, theatre-going, etc. What about the other sins of men, common to city and country people alike, sins committed in the heart? These are just as bad. It is "sin" rather than sins to which an evangelist should address himself, if he wishes to have men completely saved.

The devil is our ruler as long as we live in sin. He does not reign in hell (he will never reign there, the poet Milton to the contrary notwithstanding) but he has his throne in "the air". See Luke 8: 5–12. He is even in heaven (Eph. 6: 12), where God's children now are (v. 6; Heb. 10: 19–22). The sons of disobedience, under Satan's dominion, are engaged in satisfying the desires of the flesh and of the carnal mind, which is at enmity with God. "I do as I please, not as God pleases" — this is the essence of sin. Such a self-governed life need not be vicious—it may even be outwardly virtuous; nevertheless since it is not subject to God, it is sinful and subject to His wrath — and God will judge it. See John 3: 36.

Such was the past of these Ephesians. Their present forms a bright picture. What wrought the change? The grace of God. See v. 4— God is "rich in mercy", "for His great love wherewith He loved us". Also v. 8 — —"For by grace are ye saved." What did this grace do? It changed both their standing and their state. It did three things for their standing (vv. 5, 6): quickened, raised up, seated in heavenly places. It did one great thing for their state or practical holiness: it created (regenerated) them unto good works. And all these changes are wrought by grace, not by works. God does it all, not we. The last verse particularly emphasizes this by saying, "We are His workmanship." He is the sole agent in our re-creation, just as He was in our original creation. Adam did not create himself by his good works; neither do we re-create ourselves by our good deeds. But being regenerated, our life by faith in God is evidenced by our holy walk.

Notice also the recurrence of the expression, "in Christ Jesus" — "quickened with Christ," "raised up together," "made us sit together in the heavenlies with Christ," "his kindness toward us in Christ Jesus", "created in Christ Jesus." Why this continual recurrence? Because "we are complete only in Him." "No man cometh to the Father but by me." He "is made unto us wisdom and sanctification and righteousness and redemption." Without Him we are nothing and can do nothing. We have neither standing nor state before God. United with Him by faith, we are not only saved but exalted, re-created. It is to be feared that we do not dwell as much as we might upon the greatness, the completeness and the finished character of the work of our Redeemer. We do not realize how miserable we are without Him, nor, again, how absolutely secure we are in Him.

Deaths.

HAUENSTEIN. — On Feb. 25, near Noble, Iowa, Jacob, husband of Anna Hauenstein (nee Kauffman), at the age of 23 years. On the 27th he was buried at the Centre M. E. church, where the sermon was preached by Rev. C. R. Zimmermann, assisted by S. M. Musselman.

VON STEEN.— On March 3, at Beatrice, Neb., John Henry von Steen, aged 80 years and 40 days. He was born at Langfuehr, near Dantzig, West Prussia, Jan. 22, 1823; was baptized on confession of faith June 9, 1839 by Elder Jacob Manhardt; immigrated to the United States in the spring of 1877. Twenty years ago his wife preceded him into eternity. Funeral services were conducted last Friday, March 6, at the Mennonite church in Beatrice, services being conducted in English by Rev. H. P. Krehbiel, of Newton, Kan., with 1 Cor. 15: 26 as text; and at the country church adjoining the cemetery by Elder Gerhard Penner in German on 1 Cor. 3: 11.

GRABER.—On March 6, near Noble, Iowa, Mary, daughter of Christian (deceased) and Elizabeth Graber, at the age of 22 years, 5 months and 29 days. On Sunday, March 8, interment was made at Emmanuel church at Noble, where services were conducted by S. M. Musselman, assisted by P. E. Stuckey.

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News of the Week.

Domestic.

Irrigation Plans.

WASHINGTON, March 13.—Secretary Hitchcock, of the Interior Department, has granted authority for the acquisition of necessary property, rights of way, etc., prior to the construction of irrigation works in five localities. These projects are: Wyoming, Sweetwater dam; Montana, Milk river; Colorado, Gunnison tunnel; Nevada, Truckee; Arizona, Salt river reservoir. These projects are estimated to cost $7,000,000 and will provide for the irrigation of about 600,000 acres of arid land.

In addition thereto the Gray Bull reservoir project is to be taken up immediately. The construction remains subject to the feasibility of obtaining the necessary rights and the adjustment of private claims in such manner as to comply with the act approved June 17, 1902.

Squadron Ordered to Honduras.

WASHINGTON, March 13.— The Caribbean squadron, under command of Admiral Coghlan, has been ordered to Honduras, where the revolution is assuming serious proportions, to protect American interests.

Nebraska Governor Talked Religion.

CHICAGO, March 13. — Nebraska's new governor, John H. Mickey, transformed a banquet for Methodist Governors, given at the Auditorium last evening by the Chicago Methodist Social Union, into a stirring revival service, in which the "amens" and "hallelujahs" were not lacking.

As Governor Mickey stood on the speakers' platform and told why he would not permit an inaugural ball to be given at the time he took his seat as chief executive of his State tears streamed down his face, and more than half of his auditors wept with him.

The oratorical part of the banquet included denunciation of dancing, card playing and theater going.

When the religious outburst over Governor Mickey's statements had spent itself, the toastmaster of the evening, Allan A. Gilbert, asked that the hands of those who would establish a family altar of prayer should be raised. Almost everyone present responded.

It was a remarkable scene. Almost 700 men and women in evening dress were seated about the tables. Governor Mickey, true to his principles, was almost alone in a plain business suit. It had been expected that five Methodist Governors would be present. Governors Durbin and Bliss were compelled to send telegrams of regret. Governor Van Zant, of Minnesota, and Governor Bates, of Massachusetts, had been expected, but could not attend. Governor Yates was present and spoke.

Extra Session of the 58th Congress May Be Called.

WASHINGTON, March 13.—It can be stated by authority that President Roosevelt is considering the practicability of calling an extraordinary session of the Fifty-eighth Congress. When he was informed that it was the intention of the Senate to amend the Cuban reciprocity treaty so as to render action upon it by the House of Representatives necessary to make it effective, he informed some members of the Senate that he would hold himself free to call an extraordinary session of Congress to secure action on it.

No definite time was mentioned for the meeting of the extraordinary session. The President is much in earnest in his desire to have the Cuban treaty ratified and made effective.

Panama Canal Treaty Ratified.

WASHINGTON, March 17.—Without dotting an "i" or crossing a "t", even without changing a single punctuation mark, the senate to-day voted to ratify the treaty with the republic of Colombia for the construction of an isthmian canal. The vote for ratification was 73 in the affirmative to 5 in the negative. The senate was in executive session when the result was announced, so that only the senators themselves and a few confidential employes were present. All the senators announced themselves as gratified to have the long struggle terminated, but none of them manifested their appreciation by cheers or hand-clapping.

CASUALTIES.

CRAZY FARMER KILLS HIS FAMILY.

ST. LOUIS, March 12. — Adolph Krauss, a German farmer living twenty-one miles west of St. Louis, near Bellefontaine, to-night killed his wife and six children with a sledge hammer. He then knocked himself unconscious with the hammer, and at midnight is dying. It is believed that Krauss was insane. He has the reputation among his neighbors of being a quiet industrious farmer, and no other cause but insanity has been assigned.

THE MISSISSIPPI FLOOD.

MISSISSIPPI BREAKS DAM

MEMPHIS, Tenn., March 16.—The St. Francis levee gave way this afternoon at Trice's landing, Arkansas, 20 miles north of the city, and to-night the waters of the Mississippi river are rushing through a three-quarter-mile crevasse in the embankment with a roar that can be heard for miles. This is the first break that has been made in the vicinity of Memphis, but the fact that the water is still rising at a rapid rate and that three other points on the Arkansas levee, north of Memphis, are in a precarious condition, lead to the fear that reports to-morrow will tell of several other serious crevasses. The levee at Trice's, which is a mile from Hollybush, has been threatened since Sunday afternoon. A force of several hundred men has been doing all in their power to save the embankment, and it was hoped that the break could be prevented. These efforts would have been sufficient but for the unprecedented stage of the river and the fact that the rise during the past two days has been at a rate more rapid than ever before heard of with the river in its present condition.

Foreign.

More News about the South Sea Disaster.

PAPEETE, March 4 (via San Francisco, March 16.)—The latest intelligence relative to the hurricane in Tuamotu, or low Archipelago, indicates that the fatalities will number 600. The loss of property will be one half million dollars. Relief measures have been instituted. The hurricane and high water lasted during January 14, 15 and 16. At Hikuera, 377 deaths occurred, in most instances among visitors from other islands who were there during the diving season. One hundred and forty-two deaths are reported from six other small islands. In this report there is no record of the unknown dead, and it is believed that the total number of fatalities in the entire archipelago was not less than six hundred.

On an isle south of Hikuera 263 natives perished, being swept into the lagoon and again into the great sea, lacerated terribly by the contact with rocks, coral and debris of all sorts.

Fewer Lepers in Hawaii.

HONOLULU, Hawaii, March 13. — Leprosy is much on the decrease in the Hawaiian islands, according to the report made by Governor Dole to the Legislature in regard to the condition of the leper settlement. Stricter enforcement of the rule of segregation is said to be the reason for the falling off in the disease, and it is denied here that the showing is due to the failure of the authorities to round up all the lepers.

In a message to the Legislature, Governor Dole says: "Since 1887 the law has been vigilantly carried out. The number of admissions in 1888 was 579, in 1889, 308, and in 1890, 202, and from that year to the present time the admissions have decreased in number, though not regularly, from year to year, but, taking the twelve years beginning with 1890 and ending with 1901, in sections of three years each, we find the admissions to be as follows:

1890 to 1892 inclusive 454
1893 to 1895 inclusive 445
1896 to 1899 inclusive 350
1899 to 1901 inclusive 254

"From these figures it would appear that with strict segregation the disease has steadily diminished, while without strict segregation it shows a tendency to spread."

Czar of Russia Grants Religious and Partial Self-Government to the Common People.

ST. PETERSBURG, March 12. — The Czar has issued a decree providing for freedom of religion throughout his dominions, establishing, to some degree, local self-government, and making other concessions to the village committees.

After referring to the efforts of his predecessors, particularly his father for the welfare of the Russian people, the Czar announces his decision to grant freedom of religion to all his subjects who profess non-orthodox creeds and to improve the conditions of village life and those of the local nobility and peasantry.

Among the measures outlined by the Czar for the attainment of these ends is reform in the rural laws, which is to be effected with the advice of persons who possess the confidence of the people. The system of administration in the various governments and districts is to be examined by representatives of the different localities concerned, with the view of effecting the necessary amendments.

Measures are also to be taken to relieve the peasantry of the burdens of forced labor.

The decree, which was issued in commemoration of the anniversary of the birthday of Alexander III, is considered to be the most significant act of state since the emancipation of the serfs.

The public hails it as the proclamation of a new era, opening up bright prospects of the early improvement of Russian internal administration.

ST. PETERSBURG, Friday, March 13, via the frontier.—The public has suspended its judgment of the decree of the czar providing for religious freedom and for other reforms until the practical measures realizing the proposed reforms are announced. Experience shows that such work proceeds slowly here. Russian history is strewn with disillusionments; the liberals say they are prepared for a repetition. Even in less radical circles the fear is expressed the reactionaries may succeed in hampering the czar's desire for reforms. The progressives are particularly outspoken in their distrust of M. Von Plehwe's participation in the reform program. They complain also of the apparent intention to permit the domination of the priesthood in local affairs.

The decentralization feature of the decree is welcomed. The necessity heretofore of applying to the St. Petersburg chancelleries in connection with the most trivial matters was largely responsible for the paralysis of public and private initiative.

It is generally remarked that the "toleration" passage of the decree contrasts sharply with the report on orthodoxy by M. Pobiedonostreff, procurator of the holy synod, published last week, in which stricter measures against the sects, including the so-called Stundists, Molokanes and others accused of socialistic tendencies are demanded. It is considered doubtful whether the special recommendations against those sects declared to be particularly dangerous will be modified.

Even the Emperor.

BERLIN, March 14.—Emperor William has ordered that fire engines need not stop even for himself or the Empress, let alone other members of the royal family, ambassadors or detachments of marching troops.

This order was the result of a dispute over the driver of a fire engine refusing to obey the lieutenant's gesture to stop and let a company of infantry pass.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Courage.

MARY LOUISE LEWIS.

Though oft assailed with doubts and fears,
Still onward urge your way,
With courage face the fiercest foes,
You'll win at last the day.

Though long and hard the battle seems,
Be not disheartened, friends,
Still trust in God for strength to wait,
Till He His blessing sends.

The clouds of night must roll away,
Before the morning light
Dispels the gloom that oft has cast
Its shade on all things bright.

Thus in our lives some hours are dark,
But just one upward glance
To God, and quickly to our aid
His heavenly hosts advance.

A message sweet they bring to us,
Though oft we've read it o'er,
It seems each time a grand, new thought,
That we had missed before.

"Be strong," they say, "for as thy days,
Thy strength shall ever be."
And with such words of peace and calm,
Our worries quickly flee.

Then let us work and watch and pray,
With hearts so strong and true,
That courage shall but conquer fear,
In all that we may do.

—12 Church St. Hartford, Conn.

Items of News and Comment.

The Methodist church is doing energetic missionary work in the Philippines.

Bro. Peter Jansen is sojourning in Mexico at present and thinks it a queer country.

Prof. H. H. Ewert conducted a well-attended convention of teachers in Plum Coulee, Manitoba, March 14th.

Catechetical instruction has been begun in the Mennonite church at Marion Junction, S. D. with ten in attendance.

$500 will be paid out of the Mountain Lake, (Minn.) Beneficial Society as death benefits to the next family that needs it. H. P. Goertz writes that the membership is growing. The dues are $2.00 per member.

Evangelistic work on a large scale will be carried on in St. Louis during the Exposition. An auditorium holding 5,000 people will be erected. This will be one of the results of G. Campbell Morgan's work in that city.

Samuel H. Longaker, a prominent member of the Schwenksville (Pa.) church, once chosen a minister of that church, died suddenly last Saturday, probably of heart failure, at the age of 61. The funeral was held yesterday.

Rev. G. Campbell Morgan, one of the most magnetic preachers and suggestive Bible teachers living, will be at Dayton, Ohio, to lecture three days, beginning May 3d. The meetings will be held in the United Brethren church.

Rev. S. F. Sprunger has so far recovered from the effects of his sprained hip that he can go about on crutches with help. He expresses his appreciation in this week's "Bundesbote" of the sympathy extended to him by many of his friends.

Two colporteurs sent out by the British and Foreign Bible Society distribute Bibles in Asia Minor during the six summer months in that region. They often have dangerous trips before them through rugged mountainous country, difficult to travel. About 1500 Bibles have been distributed, half of them in the Turkish tongue.

Our readers will remember the touching reference Bro. J. G. Ewert, of Hillsboro, Kansas, made to his helpless condition, in a correspondence that appeared several weeks ago. The gratifying intelligence now reaches us that the German school at Mountain Lake, Minn., rendered the oratorio of "Zion" and sent the amount of the collection lifted on that occasion to our unfortunate brother.

A little girl returning from church was asked by her father what was the preacher's text. She replied, "I keep my soul on top". Her father thought she must have been inattentive, but after a diligent search for the passage she found it and hastened back to her father. It read, "I keep under my body." "But father", she added, "does it not mean the same thing?"

At Darwin, Meigs Co., Ohio, there is a telephone Sunday-school — an outgrowth of the Home Department scheme. It was conceived in the fertile brain of a cripple unable to walk for twenty years. At 9 o'clock on Sunday morning the members of the class are mysteriously assembled, each with the telephone receiver at his ear. A song is announced through the phone, and everybody sings, each at his own home, though they can hear one another. Then a prayer is offered, after which the lesson is taught by the one to whom it has been assigned. At 10 o'clock the service closes. Eleven families belong to this telephone class.

The "Mountain Lake View" thus reports the condition of Mrs. Regier: "Mrs. H. H. Regier is now in the St. Luke's hospital in St. Paul. When she was a maiden still in her teens, she was on the wagon one day, the horses ran away and she fell to the ground and was injured. Ever since that time she has suffered from time to time untold agonies and after her marriage her good husband has been running to the doctor for help hundreds of times. Temporary relief could be found but no permanent cure seemed possible. After this operation the surgeons give her good hope for a perfect recovery."

The Pennsylvania Christian Reform Convention held a meeting in Mechanicsburg March 16 and 17. Rev. A. M. Fretz, of Souderton, Pa., was represented on the program in the shape of an address on "Materialistic versus Spiritualistic". Rev. W. B. Stoddard, of Washington, D. C., gave an address on "Lodge Strength and Opposition". "The Bible and the Lodge" was discussed by John S. White, of Steelton, Pa. The purpose of the Reform Conventions in those states where they exist is to educate public sentiment with reference to the iniquities of lodges. Rev. Fretz was elected president for the ensuing year. His address will appear in the "Cynosure", the organ of the National society.

The following summary of recent events in Mennonite towns appeared in last number of the "Weekly Bulletin" of the First Philadelphia church: "Berne, Indiana, a Mennonite town with one of the largest churches and the seat of our General Conference publication house, has, after a battle fierce and long, succeeded in driving the saloon from the town. Bluffton, Ohio, also a Mennonite town, the seat of the Central Mennonite College, with a Mennonite Mayor, has also waged war against the saloon; and recently the matter was submitted to the voters of the town. A fierce fight was made by both sides. The saloon element won the day by a majority of one vote."

The story is told of a poor Hindu who wanted to be forgiven for a transgression committed in his youth. No one could give him any advice, so in the absence of light he had a heavy iron collar fitted on to his neck and for seventeen years wore it day and night while he tramped the country asking alms. In India the digging of a well for the thirsty traveler is a notable work of charity, sufficient to cover a multitude of sins. It was this self-tortured wretch's object to wear his iron collar till he should have begged enough money to be able to dig such a well.

One day he wandered through a distant village where a missionary was preaching. His hair was gray, his beard white, his brow furrowed. The evangelist preached from the text: "The blood of Jesus Christ cleanseth us from all sin." The Hindu listened and believed. He cast off his iron collar and became a free man in Christ Jesus—a missionary himself.

Central Mennonite College News.

Prof. A. J. Gerber delivered the address at the Vesper Services last Sunday. His subject was "Rational Living".

The Spring term will open April 8. A number of new students are expected.

Last evening a concert wound up the program for the present term. A choir of thirty voices sang "The Hallelujah Chorus" and "The Transient and Eternal."

Next year Prof. A J. Gerber will be succeeded by Prof. E. J. Hirschler, at present instructor in German at the Polytechnic Institute at Terre Haute, Indiana.

A course of free public lectures, concerts and entertain-

ments have been provided for the Spring Term. The complete program will be published later.

A class in German Bible is taught by Prof. D. F. Jantzen.

What the Word Did.

I was born in a poor man's home on the coast of Cornwall, England. When nine years of age I was sent into a ship-building yard to work for my living. My surroundings were of the sinful kind. Soon my young life drank in these influences. I drifted along up to the age of seventeen. At that time I used to go out after supper with young men of my age, and spend the evenings on the streets in some kind of street pleasure.

I was out on this mission one evening, and a party of us was standing by a store window, when a party of Methodists came by, going from their prayer meeting. When they reached us they stopped for some reason I do not know. One of the party—an old man—came up to me, and putting his hand on my shoulder and calling me by name, said: "I don't know why, but I always pray for you." When he had said this he lifted his hand, and the prayer meeting crowd passed down the street. I looked after them out into the darkness, saying: "I wonder why that old fellow prays for me?"

The work was done. Conviction for sin followed. A desire to be saved entered my life, and two weeks after that I found Christ. The old man is in Heaven long ago. I am here, doing what I can to make the world better. Only a word — that was all. But as a result of that word, thousands will be in Heaven, for the old man started forces at work that evening that will never stop — no, never! — Rev. Robert Stephens.

Bible Study Class.

E. K. MOHR.

LESSON VIII.

A Message to Ephesian Christians
Every Christian

Ephesians chapter 2.

I. The Past.
1. What we were.
Dead. V. 1. Rom. 5: 12; 6:23. Sin is separation (v. 12) and separation is death. Eph. 4: 18; John 15: 6; Luke 15: 24. Some time the separation becomes eternal.
Walked. (V. 2) refers to being physically alive — mentally alive (v. 3) though it is a death in life.
Worldly.—Children of disobedience, v. 2. Jas. 4: 4. German: Kinder des Unglaubens. Heb. 3: 12.
Satan-possessed. (V. 2.) Resulting in v. 3. Titus 3: 3. Isa. 1: 4–6 is not a very attractive picture. Here is a trinity of evil—the world our external foe, the flesh our internal foe and the devil our infernal foe. Where one is the other two are usually found.
Children of wrath. V. 3.
2. What God was.
But God (v. 4) here is our hope, rich in mercy, great in love. God's love is the source of Christ's work (John 3: 16) —"even when" v. 5—"while", Rom. 5: 8.
3. What God did.
He made alive. V. 5.
He united us with Christ (v. 5) — "alive together" (v. 6) —"raised together"— "seated together" (v. 7)—"framed together" (v. 22) — "builded together".
He raised up (v. 6) "made to sit in heavenly places".

II. The Present.
What we are now.
Saved (v. 8). Salvation is the gift, grace the source, faith the channel. A gift is not a gift till accepted. Eternity is begun now. John 5: 24; Rom. 6: 23.
Of God's household. V. 19, vv. 13, 20, 22. Heb. 10: 19. John 17: 23; Gal 2: 20.
His workmanship (v. 10)— "in us". Eph. 3: 20; Phil 2: 13.
His workmen (v. 10) — prepared work — "walking"— "now run" (Heb. 12: 1)—"be zealous". Tit. 2: 14; Heb. 10: 24. John 9: 4 — "saved to serve."

III. The Future.
What God will yet do. V. 7. Rev. 21: 1–7; 1 Jno. 3: 2.
After a most destructive fire, a man came up to an earnest Christian who was supposed to have lost heavily, and said, "I understand you lost everything in the fire." "Ah!" he replied, "Some one has misinformed you; it is a mistake,— quite a mistake". "Have you got much left, then?" asked the friend. "Yes, much more than I lost." "I am glad of it; I did not know you were so rich before the fire." "Yes," said the good man, "I am richer than you can conceive, and here is my title-deed, 'He that overcometh shall inherit all things.' I am like the Rothschilds, I don't know what I am worth. All things are mine; I am joint heir with Jesus, the Son of God."

Grand Rapids, Mich.

Which is the most wicked—an infidel's opposition to the church, or a Christian's indifference to it? —C. D. MEIGS.

"A Gigantic Religious Syndicate."

JAMES E. SPRUNGER.

While traveling in the interest of our church publications during the last summer's vacation, I asked one of our ministers how he liked our new church paper. "Well," said he, "I like it quite well, not exactly because I agree with everything it brings, but because it stirs me up, and makes me want to send in a reply."— I suppose this article is due to a somewhat similar feeling.

The religious press of the country and even the daily press have shown an extraordinary interest in the results of the Convention for Religious Educators held at Chicago Feb. 10–12, 1903. The first article that I have noticed in our English church paper, attempting to give the readers some idea of what the Council of Seventy is, what their motive was in calling the abovementioned convention, and what the results of that convention were, was the article in last week's number, headed: "Harperizing the Sunday School."

It seems unfortunate that the only information to the readers on this subject should be a piece of rank misrepresentation, taken from the Cincinnati Enquirer.

I can understand why a radical Democratic paper like the Cincinnati Enquirer should welcome to its anti-trust columns a piece of yellow journalism, characterizing the Religious Education Association as a gigantic religious syndicate, combining all the institutions of the country under one directing and controlling mind, John D. Rockefeller, President of the Standard Oil Company with William R. Harper as his henchman. But I fail to see why it should be incorporated into the columns of our church paper.

Rev. R. Keen Ryan, the writer of the article must reason something like this to reach his conclusion: John D. Rockefeller is the financial backbone of Chicago University, Wm. R. Harper is President of said institution: John D. whistles and William R. dances. Wm. R. is a member of the Council of Seventy; Wm. R. whistles and the Council dances. The Council called a convention for Religious Education. To this call responded in all some twenty-three states, Toronto and Montreal; about forty presidents of colleges and universities, many deans and professors of theological seminaries, eminent Sunday-school, Young People's Society and Y. M. C. A. workers, many religious editors, pastors of different denominations, principals and teachers in day schools, officers of boys' clubs, and representatives of other kinds of religious and moral instruction. The Council under the leadership of Harper whistles and the whole company of these representatives dance to the music of this "minister hater".

Therefore this is a gigantic religious syndicate, under absolute control of John D. Rockefeller.

I imagine the Cincinnati Ministerial Union would smile if this article were presented to them as a representative production from one of their "foremost" members.

A few statements as to the nature and purpose of this "gigantic syndicate" from other sources than that of the Enquirer might not be out of order.

In the first place the Council of Seventy is not and never has been under the leadership of Wm. R. Harper. John Henry Barrows, late president of Oberlin College, was President of the Council up to the time of his death, and now Prof. Frank K. Sanders, dean of Yale Divinity School, has been elected in his place. Although it is true that President Harper has done more for its organization and promotion than any other member, it does not detract any from its merits.

The Council of Seventy, early last fall, published a call, signed by almost four hundred of the leading representatives of the various religious and educational departments of our country, a call for a convention to effect a national organization for the improvement of religious and moral education. To this call responded, as already mentioned, Feb. 10–12, 1903, a large delegation from all over the country and organized themselves into the "Religious Education Association"—an altogether independent organization from the Council of Seventy.

Whether such an organization is desirable depends upon the purpose and plan to be carried out. No new organization is needed merely to antagonize and disturb organizations already in the field, or duplicate the work of such organizations.

The resolution ot the committee of Twenty-one, unanimously adopted by the convention, indicates a plan of service in three ways:

(1) In unifying the efforts of the different agencies already engaged in different lines of work. The acceptance of such service of course involves no syndicate compulsion, but is entirely voluntary and in no case involves giving up independent position.

(2) In stimulating present agencies to greater effort, such aid being furnished through suggestion, publications of information of the work at large, and through help derived from personal contact with each other of those interested in the same division of work.

(3) In creating new agencies where no agencies now exist, and for special lines of work in which as yet no united effort has been exerted, as well as in working out new plans which may be found helpful in lines of work already established.

Above all, the Association will cultivate the co-operative spirit, it will refuse to enter into rivalry with institutions or associations of any class; and it will perform that general service which will promote the efficiency of all institutions. It is not the purpose to publish a series of Sunday-school lessons or to compete with existing Sunday-schools or other organizations; but rather to advance religious and moral education through such agencies. The scope of its activity is far broader than the field of Sunday-school work alone. Art. III Sec. I of its Constitution defines its work under the following departments:

(1) The Council, (2) Universities and Colleges, (3) Theological Seminaries, (4) Churches and pastors, (5) Sunday-schools, (6) Secondary Public Schools, (7) Elementary Public Schools, (8) Private Schools, (9) Teacher Training, (10) Y. M. C. A.'s and Y. W. C. A.'s, (11) Young People's Societies, (12) The Home, (13) The Libraries, (14) The Press, (15) Correspondence Instruction, (16) Religious Art and Music.

The following Press Comments might well be considered alongside with the "Enquirer" letter:

The Cumberland Presbyterian Feb. 26.:

"The gathering was a notable one, and its results will be far-reaching. It is a prophecy of better, more natural, more scientific methods in Bible Study, in moral and religious instruction. It will give a new impetus to family religion, to a more careful selection of teachers, both for the common school and the Sunday-school. It will give a helping hand to every institution and enterprise which has in view the religious culture of men. It betokens a new era."

Western Christian Advocate (Methodist) Cincinnati:

"If any one has feared that the new movement meant undue liberalism or a dangerous form of critical Bible study, we opine that a careful study of the personnel of the officers and the plans of the Society will disabuse the mind of such an unjust suspicion."

Zion's Herald (Methodist) Boston.

"The convention for religious education held in Chicago, Feb. 10–12, has more than met the expectations of those who called it and has almost if not altogether dispelled the fears and suspicions of those who have looked askance upon the project ever since it began. The seriousness of the gathering, the sanity of the discussion, the wideness of the scope of the proposed and now completed organization, and the unity of spirit and purpose revealed, were manifest signs of the occasion. We are convinced that vast possibilities of usefulness open up before the new organization."

Episcopal Recorder (Episcopal) Phila.:

"We feared that the convention might make shipwreck in the discussions on the ever-changing higher criticism, and are glad to know that our fears are unfounded. While plain and fearless reference was made to the subject, the general opinion obtained that in reality it was 'irrelevant' to the matter in hand, which was one of spiritual instruction."

Evening Transcript, Boston:

"As for the expected antagonism to the International system of Sunday-school lessons, it did not develop. On the contrary, that system was commended by some of the most prominent participants in the convention as having served valuable ends in the past and having itself created a demand for something better and more elastic. The simple truth is that this movement is a straightforward, broad-gauged, level-headed, religious educational propaganda, indorsed and directed by the ablest educators of the country."

The Watchman (Baptist) Boston:

"Throughout the convention as a whole, the higher criticism was hardly mentioned. The question constantly kept to the front was: How can moral and religious teaching be reinvigorated and made more effective in the formation of Christian character?

"One impression of the convention lingers after many others have been effaced, and that is the profound agreement of Christian men in the things of the spirit. The things as to which they agreed were so large and compelling that the smaller things were lost sight of."

The Congregationalist and Christian World, Boston:

"Briefly summed up, the thought of the convention was that the end of education is not knowledge, but life, and the ideal of life is sharing the life of God. The means to secure the end, through homes, public and private schools, churches, Sunday-schools, all educational and social institutions, were comprehensively considered in orderly progress, with a unanimity as surprising as it was uplifting. And often the ideal in the speaker's mind, which glowed in frank and manly expression, was our *Lord Jesus Christ*."

Sunshine Through the Cracks.

If we obeyed the command, "In everything give thanks," we should not need to contrive far-fetched causes for gratitude. There was a thankful soul who had learned this lesson, one old and poor and sick, who, upon being asked what she had to be thankful for, answered, looking at the shabby walls of her room: "For the sunshine through the cracks." Is there any one who has less than this to stir the feeling of thanksgiving?

Somehow God's love sifts in and is seen as bright as sunshine through the cracks of everything that seems to be mean and poor. Nothing can keep this light from looking in and through. Often it is a crack that lets it in. Something that seemed almost ominous of self-confidence, our peace, prosperity, security, in some way. The walls crack, but the sun looks through. The very thing that seemed almost ominous of evil makes a way for the light to shine.

It is far better to look at the slender line of light than to gaze upon cracks. Nothing hurts the golden beam that slips a radiant finger through the most unsightly hole. It comes through unstained and pure, as good to look at, as full of warmth and cheer, as though it slipped through a crevice of crystal.

The discriminating gaze which discovers and disdains to stop short with the crack, is worth a fortune. It finds its pot of gold where others would descry but emptiness. Cultivate this happy faculty of the thankful heart. — Selected.

Our C. E. Topic.

Topic for March 29th: A MISSION STUDY OF AFRICA. Psa. 68: 29–31. Isa. 43: 3.

MEDITATIONS.

One man out of every seven on the globe dwells in Africa. It is said that only two million out of Africa's nearly 200,000,000 people have ever heard the gospel.

"Think", says Dr. Pierson, "of the ninety million in the Soudan region without a single evangelical witness and the forty million in the Central African lake district sitting in heathen darkness. Stanley's journey across Africa occupied a thousand days and had a length of seven thousand miles. In all he saw not a single Christian." Women are the burden-bearers in Africa, and at thirty they look as old as with us at sixty or seventy. When the missionary steamer was to be carried several thousand miles in sections to Lake Nyassa a tribal chief was asked to send help and sent 800 women—who did the work well. In some parts of Africa slaves are buried alive with the bodies of their dead master or mistress, their legs first being smashed. Forty yards of calico is the price of a strong young man in Africa, while an old man will sometimes bring only two yards when sold as a slave. Livingston once declared that however degraded the Africans might be there was no need of telling them that God exists, or that there is a future life. They all know those two great truths. A band of Christian Hottentots were conducting some missionaries in the interior of Africa. On the way it was observed that the Hottentots rose two hours before daybreak, and each prayed by himself, and then went back to sleep. They did this so as to be sure that their prayers would not be hurried or interrupted. Krapf once wrote, "It does not matter if I fail utterly, the Lord is King and will carry out His purpose in His own time." Vanderkemp made some hazardous journeys in South Africa in his pioneer work, but he wrote, "The more the difficulties and dangers were mentioned, the more I was excited in mind to go forward, and found my faith strengthened." Dr. Richard tells about a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing about Jesus", they cried, "What shall we do"? At last fifty of them took some food and crossed the river and stayed among the villages there for three days, preaching Jesus.

I trust that we will all begin to realize that there is a great deal of work to be done in the line of mission work in Africa. If we are true disciples of Christ a part of this work belongs to us. We all can do something for our poor African neighbor. Some of us may be able to do more in certain lines than others; but all of us can surely do something.

First of all it is necessary that we are truly concerned about their soul's welfare and if we are thus concerned, we will most earnestly pray for them, knowing that the fervent prayer of a righteous man availeth much. If we possess the true missionary spirit we will not neglect to ask God whether He has called us to be a missionary to Africa, and if sincere, we will respond promptly to His call. May God help us all to labor more earnestly in His vineyard; and may we do all by His strength to win this whole wide world for Jesus.

The Mennonite.

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Editorial.

The Mennonite church at Schwenksville, Pa., has just now been called to pass through the furnace of affliction. In the death of Samuel H. Longaker it loses perhaps its most substantial pillar since the death of its former pastor, Rev. Moses H. Gottshall. Rev. W. S. Gottshall, the present pastor, writes: "We are all grief-stricken—the town, the congregation, and all, feel that we have sustained a great loss. It is difficult to realize that Brother Longaker is no more. He was a great and good man, whose place can scarcely be filled." Some thirty years ago he was chosen (probably by lot) to the ministry; but he never felt convinced that he possessed the gift of preaching. Occasionally he would rise in his pew and give cogent expression to his sound and wholesome thoughts, which was often as powerful as the sermon itself. Several years ago he traveled through the western states visiting Mennonite settlements and our Oklahoma mission stations, returning home to work in his unostentatious way with broader mind and greater zeal. He endeared himself to all by his blameless walk and kindly, helpful disposition, and he will be followed to the grave by hundreds with genuine grief.

Here is something upon which those opposed to swearing of oaths in court, whether Mennonites or not, can congratulate themselves. The Schwenksville (Pa.) "Item" says: "The Bible was not used by the Norristown court this week. All were affirmed." Nothing can be more nonsensical than the cut and dried form of repeating *sotto voce* the unintelligible mummery, "You do solemnly swear and affirm that you will tell the truth, the whole truth and nothing but the truth, so help you God," grinding it out at the rate of two hundred words a minute; and before the parrot is through, the witness has raised his right hand and jerked it down again, often with no more intention of telling the truth than a typical horse trader. The sooner the courts can get rid of this relic of a more lawless age the better. "Yea, yea, nay, nay" — this is all the oath an honest God-fearing man needs to take. "Whatsoever is more cometh of evil." It is a bad habit for an individual to ransack heaven and earth for strong words with which to advertise the fact that he intends to tell the truth; but it is just as bad a habit when a court indulges in it. A judicial oath is an affront to a Christian man, and it does not serve as a moral check on the bare-faced perjurer and downright rogue. An ideal form would be this: "Will you tell the truth, the whole truth and nothing but the truth?" "Yes" (or "No"). This would have at least the merit of simplicity, and it would not contain the superstitious element residing in the usual oath.

A professor of sociology once gave an address before Frederick the Great in which he extolled in the superlative degree the excellence of human nature. At the close of the eulogy the king tapped the sociologist on the shoulder and said he had never met such an ideal creature. One is often tempted to use this incident as a parable or fable with a moral and apply it to fulsome flatteries of human nature often indulged in by pulpiteers of to-day turned sociologists. A friend handed us a tract the other day written by a Unitarian clergyman. It attempted to explain the transfiguration of our Lord. For him the sublimest meaning of that grand scene on Hermon was not the divinity of Jesus Christ, but the divinity of man; and it urged the reader to realize this divinity in himself. Beautiful no doubt! Such phrases enormously tickle the vanity of the flesh. Their sweetness and subtle charm are almost irresistible. Beautiful—but is it true to the hard, cold facts in the case? Our friend labeled the thing at once by saying "Salvation by character!" You are saved because you are divine. No repentance, no dependence upon Christ as the Sin-bearer, the Lamb of God, is necessary. This used to be strictly Unitarian doctrine—is it so any longer? How many pulpits are at present lulling men to sleep by such fatal soporifics? You cannot get the leopard to change his spots by inducing him to be true to his leopard nature. Preachers should stop preaching Booker Washington and should confine themselves to preaching Christ, the only hope of a race pronounced lost by the Word of God.

Harper Vindicated.

We had no malicious intention nor any desire to be unfair when we allowed the Rev. R. Keene Ryan's impression of the Council of Seventy to be reprinted in the MENNONITE. We believed it to be rather one-sided, but with the expectation that the other side would not be dilatory in replying. Bro. James E. Sprunger takes up the gauntlet in this number and shows the charge against Harper to be at least inordinately exaggerated if not utterly false. We did not know that the Cincinnati "Enquirer" was so "yellow" as to carry the war against trusts even into a minister's convention. But Rockefeller and Harper should not yoke together at all. Since Ida Tarbell's account of the Standard Oil Company's history has appeared, the public suspicion of the creator of Chicago University has been heightened rather than allayed. It is well to be on one's guard with reference to any enterprise with which the Standard Oil magnate has any direct or indirect connection. It takes such definite information as Bro. Sprunger gives us to get rid wholly of our uneasy feelings. We are glad too for the quotations given from various religious journals.

Woman in the Church.

Because in Christ there is "neither male nor female", we dare not carelessly infer that a woman can take a man's place in the spiritual sphere. She has a place: Phoebe at Cenchrae did the work of a deaconess and was Paul's messenger to Rome; Dorcas at Joppa made clothes for the poor saints; Priscilla at Ephesus taught Apollos; Philip's daughters at Caesarea prophesied. The female sex indeed receives honorable mention in the New Testament as in the Old, and occupies an exalted place. But the bounds to her activity are set. Jesus did not choose a woman to be an apostle. There was not a woman among the seventy. In Corinth a woman was not allowed to speak in the church. Her social position is defined by Paul when he says that the man was first created, then the woman—that Eve by transgression fell, more than Adam. She is subject to the man in the home. Obedience is her first social virtue. This decides her place in the Church. The quieter and gentler functions belong to her, and she can fulfil them the most efficiently. When a woman gives heed to her own highest instincts, she longs for the heavenly atmosphere of a home which she herself has created, a home which is to be a boon and a refuge to the tired husband, a nursery for children who will go out of it and bless the world. Such a home is the normal woman's paradise. It is her world, the center of her activity, toward which her whole nature gravitates. Deny her this, and she is a fish out of water; she misses her calling and will die a disappointed woman, who will never have climbed to the height of her destiny as determined by divine Wisdom. The Church was not intended to revolutionize this divine order of things. Woman was meant to occupy a sphere in the Church analogous to that which she fills in the home. We do not need to take Paul's words literally when he wrote to the Corinthians: "Let your women keep silence in the churches." At the same time, we can not fail to see from this and similar passages that Paul in all these statements simply endeavored to embody in definite, practical form, suited to the occasion, the eternal principle: God created them male and female.

A Suggestion to our Mission Board.

Now and then we hear complaints from our Foreign Mission Board individually and collectively that our missions in India and America are not as well supported as they ought to be. Mennonite money seems at times to flow into the foreign treasury about as sluggishly as molasses in January. It is also objected that too much money goes into other treasuries to be applied to missions outside of our own fields. It is felt that in some way our people should be led to confine their gifts to our own treasury. This idea is what gives point to the Emergency Relief Commission's manifesto in this week's "Bundesbote". The brethren assume that whenever an individual or congregation holding to our Conference contributes a certain amount to missions in Armenia or Kurdistan or China or Africa, our own treasury will suffer by just that amount. This assumption is not justified by the facts — not in every case. The average man's dollar goes either to Armenia or Wisconsin or stays in his pocket. If no Armenian or lumber-camp missionary comes around next year, our average Mennonite does not say to himself, "Now I am going to drop the dollar into our own mission box." He deposits it in the bank or spends it on his family. We cannot hope greatly to swell our own mission fund by forbidding our people to give to other missions than our own.

But they need to give more. How shall we control the situation and master the art of effectual persuasion? With the hope of reaching a partial solution of this problem, we beg leave to offer the following suggestion: Proceed on the principle of personal contact. Let the Foreign Board or the Conference send an agent through our districts and churches, a man who will be able to interest the congregations and individuals in Oklahoma, Arizona or India missions, just as other representatives or emissaries are doing for their missions. Let him describe the fields, speak intelligently and entertainingly about their conditions and needs, and make every Mennonite feel deep down in his heart that this is *his* field and that he ought to be specially attached to it. This is the electric current that will stimulate the nerve whose function it is to open the purse. When the night afterward the agent for Trans-Caucasus or the Lake Superior lumber camps appears, our loyal Mennonite will say, "I have just given about as much to our own missions as I feel able to give for missions at this time."

Nothing will run itself on paper. Our church papers doubtless deserve some credit in the work of gathering scattered Mennonite congregations into a united Conference. But the biggest share of the result was accomplished by our Home Missionary, who for ten years traveled from ocean to ocean preaching Conference union, in season and out of season, directly and indirectly, consciously and unconsciously. Living contact, personal intercourse, oral interview was the mightiest factor that now figures in the result on which we humbly pride ourselves. We have tried the experiment and have seen how successful it has proved. Would it not pay to arouse in the same way a substantial interest in our foreign missions? The outlay would be great; but would not the net result be much greater? If through such visits, the average contribution to our missions would be increased a dollar per head, it would repay for the agent's expense a hundred times.

Much more might be added by way of illustration, but we hope we have made our point clear, and now respectfully submit the idea for what it is worth to the Board.

Correspondence.

TRENTON, Ohio. We are glad to report that we have had the opportunity of having Rev. J. W. Kliewer, of Wadsworth, O., in our midst, who conducted a series of gospel meetings in the Trenton Hall during the week of March 9th to 15th. On Sunday morning he delivered in our church in the country an excellent sermon in the German language on Faith.

Sunday evening Rev. Kliewer again very earnestly addressed a large audience in the Hall, which closed these series of meetings, as Bro. Kliewer returned to his home the next morning. At the evening service he had chosen for his text the following words recorded in Heb. 13: 14 "For here we have no continuing city, but we seek one to come." He placed these truths before us so forcibly that no one present could help but realize that these changes will come to us sooner or later, and one could almost hear the whisper — change, change, change.

In all of Bro. Kliewer's excellent addresses he certainly endeavored to lead us nearer to Jesus and follow Him more closely. In his address on the Parable of the Prodigal Son he portrayed to us that the way of the transgressor is hard.

We indeed feel grateful for the truths which were proclaimed to us through this willing servant of the Lord, and we trust that many blessings will result from these meetings.

STERLING, O.—Services were held at this place on Sunday morning March 15, as usual. Rev. J. H. Langenwalter was called to preach at Wadsworth, O., on that day; therefore Rev. Brand, from Berea, O. occupied the pulpit in his place.

He delivered a very impressive sermon, based on the words as recorded in John 21: 15–17.

Owing to bad roads, the attendance was not as good as usual.

Denominationalism vs. Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

STEPS TOWARD UNION — ALREADY TAKEN.

IV.

"Be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren."—Matt. 23: 8.

Then there are general movements, in which sectarianism is never heard of, nor thought of. Such are the American Sabbath Union, for maintaining the legal and moral sanctions of the Lord's Day; the American Sunday-school Union, which is planting undenominational schools in destitute places, and which finds no difficulty in combining all faiths in active work for the children; the American Tract Society, which circulates good reading wherever it will be received and used; the American Bible Society, which publishes the Word of God with money drawn from all sources, and distributes it without regard to race or sect; only one leading Church feeling it necessary to have a distinctive translation of the Scriptures; the Young Men's Christian Association, which in every city is gathering in the strangers to a home that is simply Christian, and surrounding them with influences that draw their inspiration from no partisan ambition or rivalry, but alone from the compassionate Redeemer.

On a still wider plane, stands such a movement as the Evangelical Alliance, which disregards national boundaries, and enlists Christians in such work as they can do on the common platform of simple discipleship. It has effectually plead for persecuted brethren in lands where religious freedom does not yet exist. It has aroused interest in the great problems of immigration, the liquor power, the slave trade in Africa, the paganism of our cities, and other matters too large for any single denomination to handle. It is an illustration of the growing tendency, which it has no doubt helped on, to combine in all forms of humanitarian, philanthropic, and charitable effort. None of these organizations have *aimed* at Christian union; had they done so, they would probably have accomplished less to promote it; but they have demonstrated how feasible it is, at least up to the point of active co-operation.

There are other things less frequently thought of, but that I believe to have been quite as efficient. For a good number of years the children of Christendom have been studying uniform lessons each Sabbath under the international plan. Each denomination has its own "helps," which give its peculiar views in exegesis and its distinctive applications of truth; but this does not obscure the great fact that on every continent, and in almost every language of the world, today and every Sunday, millions of believers are poring over the same passage of the Word of God. That we can have such concerted action is a blessed thing. And it is a modern possibility. The opening of this century could not have witnessed it, nor perhaps any year of its first fifty. It demonstrates our essential oneness of thought that we all find food for profitable reflection in the same few verses of the Bible. And it gives us a sense of fellowship that neither sect nor nationality nor language can limit. The plan has been, and is, criticized, and probably there are defects in it, but they are far more than counterbalanced by its unifying power.

And the greatest movement of all toward union the last decade has witnessed. I mean the Young People's Society of Christian Endeavor. It has no original purpose to promote union, nor has it any such avowed and conscious purpose now. It sprang out of a revival in a single congregation, and the anxiety of the Pastor to find some way of training the young converts. He devised *this* way for his own uses, and without any idea that others would want to follow it. That was ten years and two months ago. Neighboring pastors in Portland heard how well the plan was working and inquired about it. The editor of a religious paper asked for information, and Dr. Clark wrote a brief description under the modest title, "How a Church cares for its Young People." It was instantly felt that here was something to meet a need long pressing on the hearts of pastors and thoughtful Christians; a practical training-place midway between the Sunday-school and the Church; a method of filling up the awful chasm that had long been swallowing such multitudes of the young. Here they could find scope for their activity and develop the talents that were rusting in idleness. Within the decade "the little one has become a thousand" — many thousands. It has overleaped sectarian boundaries and has a place now in the thirty leading denominations. It has traversed land and sea, and exists to-day in thirty-seven different countries. There are 14,500 societies reported, with 870,000 members, and they are increasing at the rate of more than one hundred per week. (In September, 1891, there are over one million members.)

What do such remarkable facts mean? They mean that a generation of young Christians is coming on, trained to speak and work and give for Christ, as no preceding generation has ever been; a generation that will know its power for Christian service, and never be content except when using it. But more, they mean a generation of Christians trained to respect each other's piety. "Christian endeavor" conserves most carefully denominational faiths and methods. It asks allegiance to none but Christ and the Church. It wants for itself not a dollar, not a penny. But its members come to know each other. They meet in local unions, and in state and national conventions. They sing the same hymns; are stirred by the same addresses; are quickened by the same prayers. They have practical demonstration of the fact that Christian union is possible, and that, thus far, it exists. And thenceforward no power can make them bitter sectarians, as some of their ancestors, perhaps even their own fathers, have been. The sympathies once broadened, cannot again be

narrowed. The spirit once set free, thereafter abjures bonds. "Christian endeavor" is the prophecy of Christian union.

It is sad to blur so bright a picture. Could we pause right here, we might feel that under these various influences, the spirit of sectarianism had well-nigh disappeared. But alas! in our own Church, which stands first in the number of its Christian Endeavor Societies, there are some that have taken alarm at this very tendency toward union, and have announced their determination to ask the next General Assembly to denominationalize the movement, to call on our young people to withdraw from Christian Endeavor, and form Westminster Leagues. I do not believe that so reactionary a movement can succeed, but that it should be attempted proves how mighty is still the sectarian spirit in what is undoubtedly the most liberal denomination of Christendom. (This attempt was overwhelmingly voted down at Detroit in May, 1891).

In calling your attention to these steps already taken toward Christian union, I have confined our view chiefly to our own country. But similar good omens may be found everywhere. Concerted and co-operative action marks this age in every land. Though various sects have done the evangelizing, there is now "The Church of Christ in Japan." Two years ago the different Presbyterian churches working together in Brazil spontaneously and heartily came together. And on every Foreign Mission field, where the evils of sectarianism are especially felt, the tendency to union is especially potent.

Still, I earnestly believe that the problem of Christian union is to be worked out chiefly in this land. Here we have complete civil and religious freedom. Here we are relieved from all the pecuniary, social, and political complications of State churches. Here the impulses that God's Spirit puts into the hearts of his people may develop unhindered by fear and unperverted by favor. The best that religion can do for man, it has the best possible chance to do in America. What if this is to be the land of United Churches as well as of United States? What, if to the gifts of abundant soil, free education, liberty and peace for man, we are to add the greater — the greatest—gift of religious unity? What if God has reserved it for us to solve the unsolvable problem of the centuries? I believe it is so, despite our one hundred and forty sects. We have "reached a point where we must choose between disintegration and reunion." Who doubts what the choice will be? What it already is? This is the legend for Christian America: "One is your Master, even Christ, and all ye are brethren!"

Would There Be Need of Lodges if the Churches Would Do Their Duty?*

CHARLES A. BLANCHARD, D. D.

We hesitated to take up this subject, but it is so often suggested that it seems wise to do so. In the question there are two implications: First, the churches do not do their duty; and second, lodges are needed, in view of this lack. As to the first proposition it may be frankly admitted, while the second is positively denied. Churches do not do their whole duty. They are made up of imperfect men and women. Multitudes who should be in them are not. Some of those who are nominally members, spend more time, labor, thought and money on lodges than on churches. Many members have a name to live while they are dead. They say, Lord, Lord, but do not do the things which Jesus commanded. They are swallowed up in the cares and pleasures of this world. All this makes the work of the real laboring church more difficult and it is not strange that she fails in many respects to be all that she desires and that Christ requires, to the needy perishing world. All this is not only charged by lodgemen, but is admitted with sorrow and shame by the church herself. Daily she strives to be more nearly what her divine Head and Master would have her be.

But it does not follow that there is need of lodges on this account. There is never need for false pretenses and lying claims. There is never need, in times of peace and under a free government, for any secret organization. All honest work may be done openly; "out of the darkness dark deeds grow." It is probable, however, that when this question is asked the real point in the mind of the questioner is this: "If the church would give more money to those who need it, would not that hinder the growth of secret societies?" There is no doubt of it, but then the question arises: Is it the duty of the church to give money to these men who join lodges to get help? We are confident that it is seldom or never the work of the church to distribute funds to such persons. The office of the church is not primarily to distribute money among poor people, but to create such characters in men that they shall not only not need charity themselves, but shall be in a condition to relieve the necessities of those less fortunate.

We are often told that there are hypocrites in the church, and we know that this is true. What would the church be if she should distribute money to idle, extravagant or vicious men? Would not such a flood of worthless characters profess an earnest desire to become church people as to fairly swamp every Christian organization? Our Lord never offered financial inducements to men to become his followers. On the contrary, he assured them of hatred, persecution and death by violence. In this way he sifted men and gathered about Himself that brave company who carried the cross in triumph to the ends of the earth.

At the same time it is the duty of the church to distribute alms where it can be wisely and helpfully done and for two thousand years the church has been doing this. Not so generously as she ought, but more generously than any other organization the world has ever known, and at the same time she has established moral standards and created a moral atmosphere which have created the charities of the world. When a family is discovered suffering for lack of food and fire, why is it that all about are eager to aid? Because of the teachings of the church. When a city is devastated by fire or flood what communities respond to the cry for help? Christian communities. When millions of people are starving under a cloudy or a burning sky, what nations send ships laden with relief and even harness the lightning to hasten their gifts on the way? Christian nations. How would such lessons be learned from orders which exclude the needy, make all that enter pay and limit benevolence to those who have paid for them and their friends?

It is the height of impertinence for members of secret societies to criticise the Bride of Christ. Imperfect she undoubtedly is, but she has no lessons to learn from lodgism. Imperfect she is, but she is founded upon the rock of divine truth and the gates of hell, which have never prevailed against her, never will prevail, for God is in her and all her enemies will be confounded and put to shame.

It is very true that the methods of work may be improved. Employment agencies might be established which should seek places for worthy men when labor is scarce or fails. Savings banks might be encouraged for old and young. Lessons in the economics of housekeeping might be freely given, and the helping hand should be more freely extended to all who seek to help themselves.

Still the chief work of the church will always be to get souls of men into living contact with the Savior of men. When this is done, all else will follow. Dropping vices and practicing temperance will improve health. Divine aid in this respect will follow believing prayer. Fidelity to employers and industry in labor will increase income. Habits of economy will make a given income produce larger results and will lay by a portion for the rainy day. Kindness to others will raise up friends, and in ten thousand ways God will prove that his eyes run to and fro through all the earth that he may show himself strong on the part of those whose hearts are right toward him.

*From "Modern Secret Societies".

When you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—KEBLE.

It is right to measure men only by what they do under circumstances. Some grovel amid earthly things, while others turn their thoughts toward the skies. Education enables us to do what others will look upon with delight. Think of education as being what God would have us be. —PROFESSOR FAUST.

Marriages.

GRABER—LIECHTY.— On March 18, 1903, at the home of the bride's parents, Mr. and Mrs. John Liechty, near Sterling, Ohio, by Rev. J. W. Kliewer of Wadsworth, Ohio, in the presence of immediate relatives and friends, Samuel Graber of Marshallville, O. and Lavina Liechty. The newly married couple left for a trip to Buffalo, Niagara Falls, and other places of interest. May God's richest blessing attend them all through life, is the wish of their many friends.

DETWILER—BOWER.—On March 7, 1903, in Pa., by Rev. Allen M. Fretz, Harry C. Detwiler and Mary Ann Bower of Lansdale, Pa.

Deaths.

DAHLEM.—At the home of his parents, Mr. and Mrs. Jacob Dahlem, in Summerfield, Ill,, March 11, 1903, Emil G. Dahlem, aged 22 years, 9 months and 4 days. The funeral services were held at the Mennonite church Friday, March 13, at 2 p. m. Rev. C. Van der Smissen, assisted by Rev. H. Harmel, conducted the services. He was affected about one year ago with consumption and thought by a change of climate he might improve in health. Accordingly he left for California, but climatic change brought about no improvement. Seeing that he was constantly growing weaker and feeling the end approaching, he desired to be at his parents' home when he died. He arrived here Saturday morning, March 7. After being welcomed to his parental roof and seeing his relatives and friends once more, he died four days after his arrival. The loss of such a promising young man is sincerely mourned by all who knew him.

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News of the Week.

Domestic.

THE COAL STRIKE COMMISSION REPORTS.

COAL STRIKE COMMISSION FIXES AN INCREASE OF 10 PER CENT. FOR THE MINERS.

WASHINGTON, March 21.—The report of the commission appointed by the President, last October, to investigate the anthracite coal strike was made public to-day. The report is dated March 18, and is signed by all the members of the commission, who are: Judge George Gray, of Delaware; Labor Commissioner Carroll D. Wright and Brigadier-General John M. Wilson, both of this city; Bishop John L. Spalding, of Illinois; Thomas H. Watkins, of Pennsylvania, and Edward W. Parker, of this city, and Edgar E. Clark, of Iowa.

The report covers eighty-seven pages.

FOR A GENERAL INCREASE.

The commission recommends a general increase of wages amounting in most instances to 10 per cent.; some decrease of time; the settlement of all disputes by arbitration; fixes a minimum wage and a sliding scale; provides against discrimination of persons by either the mine owners or the miners on account of membership or non-membership in a labor union, and provides that the awards made shall continue in force until March 31, 1906.

The commission discussed to some extent the matter of recognition or non-recognition of the miners' union, but declined to make any award on this matter.

The award of the commission also provides for the creation of a permanent board of conciliation consisting of three members elected by the miners and three by the operators, to which board shall be referred all future disputes arising between the miners and the operators.

WILL BE RESPECTED BY ALL.

WASHINGTON, March 21.—After the report of the coal stike commission had been made public to-day the members of the commission who remained in the city said it was not their expectation that the findings would be entirely satisfactory to either side of the controversy.

Carroll D. Wright, Commissioner of Labor, who wrote the report, said he believed it would appeal to fair-minded men.

The commission has every reason to believe, the members say, that the findings will be respected by miners and operators and that there will be peace in the anthracite country for the next three years.

The commission's private opinion as to the status of the United Mine Workers' organization and of John Mitchell, its president, in the anthracite country, under the findings, was sought, but the members were inclined to let the report speak for itself.

It is known that the commission expects to see the mine workers' organization live and thrive in the anthracite region.

HISTORY OF THE STRIKE.

The anthracite strike began May 12, 1902. It lasted 158 days.

One hundred and forty-seven thousand miners and mine employes were involved.

The miners returned to work October 26.

The commission's estimate of the losses is:

Mine owners	$ 46,000,000
Employes	25,000,000
Transportation companies.	28,000,000
Total	$99,000,000

The miners' estimate of the losses, made November 1:

Railroads and operators	$ 90,000,000
Miners	30,000,000
Total	$120,000,000

According to the Bureau of Statistics, the miners' wages in 1901 aggregated $95,000,000.

On this basis, the 10 per cent. increase and sliding scale increase is figured at $4,000,000 a year.

This is about $28 a year increase for each of the 147,000 employes, or $2.25 per month.

American Tract Society's Work for the Year.

WASHINGTON, March 15. — The Washington annual meeting of the American Tract society was held this evening at the Metropolitan Presbyterian church, the Rev. Dr. George N. Luccock, pastor. Justice Brewer, of the United States supreme court, presided. The Rev. Judson Swift, field secretary at New York, gave a brief report, and General O. O. Howard delivered an earnest and eloquent address. The report said that the society was organized 78 years ago, "to diffuse a knowledge of Christ, as the redeemer of sinners", by means of the printed page.

During the year publications have been issued in English, German, Italian, Bohemian, Polish, Hungarian, Spanish, Bengal, Zulu, Fang and Marshall and the number of distinct publications reaches nearly 9,000, of which over 2,000 are volumes. The whole number of tracts and periodicals reaches nearly 800,000,000, which does not include the millions of tracts and volumes issued at missionary stations in foreign lands. The number of periodicals printed and distributed in the last 12 months aggregates 1,750,000 and the number of languages or dialects published is 155.

The Union Missionary colportage carries the gospel on the printed page to those in spiritual destitution, combining the press and voice. It is a house visitation. A colporter in a year visits about 12,000 souls and leaves in their homes about 2,000 volumes. The results of colportage for 62 years shows 15,163,743 family visits, 16,436,477 volumes distributed and 8,866,698 cases where prayer was offered, or a word of exhortation given.

Seven hundred and thirty-nine thousand immigrants arrived in the United States during 1902, and the tract society is furnishing colporters to labor among them in their homes and places of employment, distributing Christian literature in the language or dialect which they speak. The evangelizing of these people, the report says, is a work of national importance.

The total distribution of Christian literature in the Spanish language for the year aggregated 2,000,000 pages, the greater part of which has been sent to the mission stations in the islands. This includes the publication of a Sunday-school paper in Spanish, the first of its kind ever issued. Good work also has been done in the army and navy.

By means of colporter wagons, literature is placed in the Mormon homes for the express purpose of reaching the children and youth. In the foreign fields grants of cash have been made through local tract or publishing societies, to aid in providing a native Christian literature at the mission stations in Europe, Africa, Asia and the islands of the South sea. The demand for Christian literature in the mission stations throughout the world is greater than it has been for three quarters of a century. The call for the society's publications and for additional colporters is ever increasing and pressing, and an earnest appeal is made for funds.

Reciprocity with Cuba Ratified.

WASHINGTON, March 20.—By a vote of 50 to 16 the Senate yesterday afternoon ratified the Cuban reciprocity treaty, after making further amendments, and adjourned sine die. Twenty-four Senators had already left for their homes. The amendment providing that the treaty should not go into effect until a joint resolution should be adopted by both Houses of Congress was carried by a vote of 44 yeas to 22 nays.

The State Department has been informed that it will be very difficult to get the Cuban Senate to ratify the treaty in its amended form. The Cuban Senate ratified the Cuban treaty first, the day before the Senate committee on foreign relations made the amendment, which will prevent the present treaty from going into effect until after the next meeting of Congress. This has aroused a feeling in Cuba that the United States does not want the treaty negotiated, and it is not at all certain that when the document in its amended form is submitted to the Cubans all the amendments made to the treaty to-day will be accepted.

As ratified by the Senate to-day, it provides that all merchandise produced by either country which now enters the other duty free shall continue free of import duties. All other Cuban products imported into the United States shall enter at a reduction of 20 per cent. from the rate of duty imposed by the United States on such articles of merchandise. All imports into Cuba from the United States not entitled to free entry shall be given a reduction of 20 per cent., provided they do not fall within classes, as to which a greater reduction in duty is made.

WASHINGTON, March 20.—Acting Secretary of State Loomis and Mr. Quesada, the Cuban minister, after discussing the prospects of an exchange of ratifications of the Cuban treaty within the time limit, today, decided to cable President Palma requesting him to call the Cuban Congress into extraordinary session immediately for this purpose. as that body otherwise would not meet until April 7, seven days after the expiration of the legal time limit for the exchange of ratifications. After the ratification of the Cuban treaty the Senate adjourned sine die.

Seven Killed, Six Hurt in Steamer Collision.

NEW LONDON, Conn., March 20.—In the fog which descended upon the waters of Long Island sound, last night, the big Fall River passenger steamer Plymouth, from New York to Fall River, with 500 passengers and a crew of 200 men, was run down while passing through the Race by the freight steamer City of Taunton, of the same line, bound from New York.

Seven of the Plymouth's crew lost their lives and six persons were injured. Five of the dead are negroes. A hunred feet of the starboard side of the vessel was mashed in as if it had been paper, the staterooms of the second cabin were entirely cut away, while down in the hold members of the crew who were asleep in the steerage were drowned by the torrent of water that rushed through the great gap made by the bow of the freighter.

Although greatly terrified, the people aboard the stricken ship exercised remarkable self-control and there was no panic.

Heavy Fines for the Beef Trust Members.

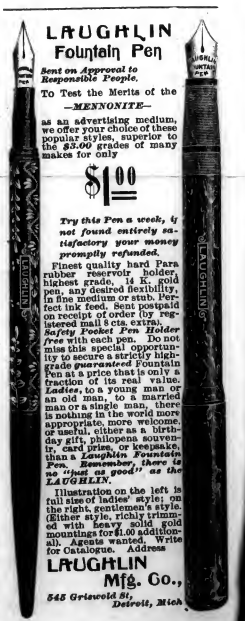
JEFFERSON CITY, Mo., March 20.—The Armour, Cudahy, Swift, Hammond and the Schwartzschilds and Sulzberger packing companies, the five defendants in the ouster proceedings brought by the Attorney-General of Missouri against the alleged beef combine last summer, were fined $5,000 each in the Missouri Supreme Court to-day and ordered to pay the costs of the case, which amount to $5,000.

Unless the fines and costs are paid within thirty days the defendants will be ousted from the State.

Calls Modern Mothers Mad.

SIOUX CITY, Ia., March 20.—Professor W. M. Stephens, superintendent of the Sioux City schools, in a public address, made some startling criticisms of modern education of girls. He said that Sioux City parents were "mad" because they desired the education of mind only.

"A girl might better fail ignominiously in history than fail to keep her room in order." was one of the statements made by Professor Stephens. The professor scored other alleged fallacies concerning the education of girls. He would have Greek, Latin and music forsaken for the art of cooking, of keeping the room, of developing the body, and otherwise directing the mind away from what is usually considered the proper feminine culture.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, APRIL 2, 1903. No. 17.

The Unreached Goals.

A little time for rest
And then—away;
There is a race to run
Ere close of day;
A battle to be fought,
Conquer who may.

High up among the hills
The best things wait:
Climb on and do not tire,
The hour is late;
The victor shall be crowned
At heaven's gate.

Yield not to sloth; be strong,
Alert, alive;
From effort, courage, toil,
New strength derive.
There is no prize for those
Who will not strive.

Take heart, keep hope, go forth
On some good quest:
Be satisfied with naught
Less than the best;
Those who the heights have reached
Have leave to rest.

Be not thou beaten back,
Persist, contend;
Aim at the highest place,
The noblest end;
God's grandest prize awaits
Those who ascend.

MARIANNE FARNINGHAM.

Items of News and Comment.

One hundred and ninety missionaries have laid down their lives in Africa.

Mennonite families have lately moved from Freeman, South Dakota, to North Dakota, Saskatchewan and Washington.

Rev. H. G. Allebach will from now on to the end of the year serve the Woodburn, (Ind.) congregation every two weeks.

A number of young people were baptized lately on confession of their faith by Rev. Christian Kauffman at Loretta, S. D.

The congregation at Mountain Lake, Minn., lately studied the Epistle to the Philippians under the direction of Rev. J. J. Balzer.

The Mennonites of Holland issue a monthly periodical in the interests of Java and Sumatra missions. The paper is called "De Kleine Mede-Arbeiter".

Professor Nash, of the Cambridge Protestant Episcopal Divinity School predicts a revival of monasticism and asceticism in the Christian church in this country within fifty years as a reaction against the worldliness of the church and the world.

The ministers and some of the members of the congregations at Bergthal and Sommerfeld, Manitoba, held a meeting lately to discuss the establishment of an orphanage.

Some of the Mennonite sisters in Newton, Kan., are "registering" their names in that town preparatory to their voting for a mayor who will uphold and enforce the prohibition laws.

Bro. Jacob Hoeppner, by an almost unanimous vote, was chosen elder of the Bergthal church, Manitoba, to assist Bro. John Funk, whose age and infirmities render an assistant necessary.

Rev. Christian Krehbiel, of Halstead, Kan., Rev. M. S. Moyer, of Deer Creek, Okla., and Rev. H. J. Krehbiel, of Trenton, O., recently spent a week together with the congregation at Tipton, Mo.

In a few weeks the editor of "Haus und Herd", a religious periodical published in St. Louis, will address the Young People's Society in the St. John's church, Pandora, O. Next Sunday he will be at Berne.

Rebecca Harding Davis says: "In the churches of America the majority of sermons now are wholesome literary essays and ethical discourses. The effort is seldom made to convert the soul of the man in the pew."

There are at present 3,000 missionaries in India — one to every 1000 of its people. At the recent Decennial Missionary Conference, held in Madras, it was unanimously agreed that India needed at least 9000 more missionaries.

Home Missionary Christian Hege lately visited the 1. Johannesthal church, near Hillsboro, Kan., as well as the church at Newton. An effort has been made to organize a Young People's Society in the former congregation.

According to recent authority, the Waldensians have 17 congregations in Italy with 13,000 communicants—more than the membership of our General Conference. This does not include 48 outlying congregations and 47 preaching stations, or missions.

The Atlanta Bible Conference for 1903, assembled February 27 to March 8, was a memorable occasion. Among the speakers were G. Campbell Morgan, Len Broughton, Elmore Harris and S. H. Hadley. About 800 attended from other cities and states.

The Eastern District Conference will hold its next annual session at Bally, Penna., May 4. Sunday, May 3, the delegates and visitors will join the congregation in the communion of the Lord's Supper. The C. E. Union of the Conference will hold their convention at the same church May 30–31.

The Sunday-school Association of Kent County, Mich., will send our brother, E. K. Mohr, as a delegate to the World's Fourth Sunday-school Convention to be held in Jerusalem, April 18, 19 and 20, 1904. They will do this in appreciation of his efficient Sunday-school work in his county. They have raised $500 to defray his entire expenses.

The Western Massachusetts Bible Society makes it a point to distribute copies of the Scriptures to the immigrants landing on our shores. Nearly 50,000 foreigners found their way into that state last year, including Chinese, Italians, Poles, Welshmen, Danes, Swedes, Hebrews and Bohemians. There is always a foreign field at home.

The successor to the late Dr. Joseph Parker as minister in the City Temple, London, is Rev. R. J. Campbell. He was in his youth a staunch believer in the Established Church of England, but a careful study of the New Testament, and the Puritan movements of Milton's and Bunyan's time ended by making a Congregationalist out of him. He never reads his sermons.

"I am much interested in the MENNONITE as the English paper of our Conference. It must increase. I would that all we Mennonites of North America would get together in all our work. I believe as we stand for the purity of the gospel and purity of heart, avoiding dogmatism and teachings of men that we shall prosper."—E. F. GRUBB, Stevensville, Ontario. The best advertisement for a paper is the unsolicited appreciation of its readers.

Rev. L. O. Shimmel, of Philadelphia, is seriously ill suffering from erysipelas and Bright's disease, with high fever.

Many Jews have been converted to Christ the past century—224,000 were baptized from 1800 to 1899. Of these 72,000 joined the Protestant church, the Catholic church taking in three-fourths as many. In Great Britain 30,000 Jews have been admitted into the churches. Conversions have been most numerous in Berlin and Hamburg. 125 Jews are preaching the Gospel in Germany.

A Working Church.

In one of his Edinburgh addresses, Dr. Torrey thus describes his church methods: "My church to-day has 1,800 members. Each section has a superintendent, who has under him, or her, workers. Every pew has a Christian worker in it. Wherever a man or woman sits down, within easy reach, there is another man or woman who knows how to use the Bible to bring a soul to Christ. As soon as I am done preaching the net is complete, and the stranger is caught. Suppose a man does not like what I say, and gets up to go out, no better thing could happen. No sooner is he outside than one of my workers has a call also to go into the street. He follows the man, opens a conversation, and before the man knows he is being led to Christ. Anyone can preach in that kind of a church; start out just as soon as you get hold of the people to train them for the work of ministering."

On to Jerusalem.

The Executive Committee of the World's Sunday-school convention has chartered the twin screw steamer Kurferst, of the North German Lloyd, to sail from New York March 8, 1904. Soon after the Convention, which will take place April 18–20, the steamer will set out on its return trip, expecting to reach New York by May 18. Some of the stopping-places on the trip out

along the Mediterranean will be Algiers, Malta, Piraeus for Athens, Constantinople, Beyrout, Smyrna; and on the home run, Alexandria, Cairo, Naples, Rome and Pompeii. Joppa is the nearest landing place for Jerusalem, and the trip will be made to the Holy City by rail. 17 days in all will be spent in Palestine and five and one-half in Egypt. The cost of the trip is from $300 to $750. The first step to secure membership in the Grosser Kurferst Cruise is to send $25 as a deposit to W. N. Hartshorn, 120 Boylston St., Boston, which amount will reserve accommodations. A delegate's application must be confirmed by the state Sunday-school Association. A little booklet, "Going to Jerusalem", prepared by the committee will be sent to any one on receipt of four cents. Address E. K. Warren, Chairman of The Executive Committee, Three Oaks, Michigan.

A Burning and A Shining Light.

Bro. S. H. Longaker was laid to rest on Wednesday, the 25th ult., in the presence of a large concourse of sorrowing friends. Rev. W. S. Gottshall preached the funeral sermon, assisted by several other ministers. The sermon was based on John 5: 35 —"He was a burning and a shining light; and ye were willing for a season to rejoice in that light." Rev. Gottshall said in part:

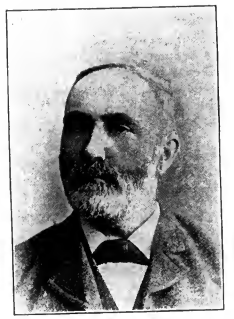
On funeral occasions we are accustomed to take a retrospective view of the past life of our departed friends in order to find comfort for our grief and hope for the soul that has been called hence. To-day we can speak of a noble life spent in the service of God and his fellowmen, which came to a close very abruptly, but for whom we need not sorrow as those who have no hope.

Our text was a testimony of Christ to John the Baptist. He lauds him as a shining light. Christ praises the praiseworthy. He praises the faith of the centurion and of the woman of Canaan, and the love of the Mary which anointed His feet. Christ speaks of John as *a* light, not *the* Light. Christ was the true Light, but John was a clear reflection of the Light. Yet there was only one John the Baptist, only one of whom Christ said that he was a burning and a shining light. This community, this congregation, this conference had perhaps only one who represented such qualities of true Christian manhood, and this one was our dear departed brother. It requires several men to fill the place made empty by his sudden death.

This John was to shine in a dark world with the message of the announcement of Christ's Advent. The only light and joy that radiates from a life is Christ; without Him the noblest life would be but darkness.

That which has made the life of our departed brother of so much value to all who came in contact with him was Christ shining out through his noble character and excellent spirit.

So every Christian should shine, Matt. 5: 16. Every one has a place to fill in this world. Many places are not filled, not because the persons are lacking but because they do not fill them. Not so with our brother. He filled his place as few are filling theirs to the satisfaction and delight of every one. He was a light in the home. His kindly disposition, the Christian example with which he graced his life shone clear and bright upon the pathway of those that looked up to him as a husband and father. He was a light in the business world. His system, his honesty, his diligence, his close



SAMUEL H. LONGAKER.

attention to his vocation, if imitated by his fellow businessmen, would be a great improvement on their business methods. He was a light in the community. Wherever help was needed he was the first one to lend a hand. Where there was poverty or want, he opened his hand and provided liberally. If any one was sick, he was not too busy to visit them, and by his kindly spirit speak comforting words to the afflicted, often kneeling at their bedside and offering a beautiful and wholehearted prayer in their behalf. He was a light in the church. His place was scarcely ever vacant. In the Sunday-school he was always present and ready to help. In the church services he drank in the living Word with delight. In the business of affairs of the church he did not think, "Let others do it, I am satisfied;" but he felt it was his duty and privilege to assist with his personal presence, council and liberal financial support. God's business to him was more important than his own.

In the dark and gloomy hours of my pastoral experience he was also my light. Since the death of my sainted father he was my father and counsellor; his big heart was touched with sympathy and I usually came away much benefited. Although he had but one child, he was a father to many, and when the sad intelligence which shocked the whole community was noised abroad that he was dead, I hastened to his house, and standing beside his prostrate form, from which the spirit had just fled, I felt like crying out with Elisha as he saw Elijah carried up to heaven, "My father, My father".

From such a light we learn some very beautiful lessons. It reveals beauty. All beauty comes from light and we see it by light. Behold before us to-day the beauty of a consistent Christian life, as shown to us by the light of his Christian spirit, in which he was regarded even by the most vicious. Light also reveals the ugliness of anything and so such a life shows how terribly ugly a contrasted life of sinfulness appears. Darkness flees before light. Light is its enemy; and there was not a more confirmed enemy of sin and vice than our departed brother. A light burns quietly without any noise, so our brother never boasted of all the good he did. Many a kind act was done in secret, many a liberal contribution given with the request, "Say nothing." A light is not partial but shines for all in the house. So he, while he was very loyal to his own Church, was liberal-minded and took occasion to attend divine services in all the churches far and near whenever an opportunity was offered.

And a light burns, which is to signify zeal and love. If a light does not burn it lacks either oil or fire, either the inner spiritual life or the fire of love. Our brother, like John, not only shone by his testimony but he also burned with love to God and for the souls of his fellowmen.

In this light we rejoiced for a season, we were proud of him. It was an honor to us all to have such a light in our church and Conference. His death is felt by all and he will be missed everywhere. To-day's lessons should prompt us all to say with Balaam, as he looked upon God's elect, "Let me die the death of the righteous and let my end be like his."

But we give God all the glory. It was God's grace that worked all this in him and shone through him, and we bow before His Holy Name with gratitude for the blessings that have come to us through His grace in our departed brother. While his services were so useful, and we still needed him and thought we could not spare him, it would be a sign of a very small faith and trust in our God and His promises, and an insult to our other pillars in the church if we would say that the future of the Lord's work depended on one man. The Lord has others to take his place, and with the inscription on Wesley's tombstone we can say, "God buries His workmen, but His work goes on", or with Garfield, when the news of the assassination of President Lincoln reached the crowd he was addressing and almost drove them to despair, "God reigns and the Government at Washington still lives". Likewise our God is not dead and our church and its work still lives.

His light has not gone out. It was not extinguished, but like the stars which shine on, only upon another world, so his light is shining still. Its reflection remains with us, but he helps to glorify the realms of eternal bliss beyond.

Bible Study Class.

E. K. MOHR.

LESSON IX — "FAITH".

I. What is it?
1. The "assurance" of hope, the "test" of the unseen. v. 7. Heb. 1: 11.
2. Faith is nothing without an object — it must have something to rest on (Acts 16: 31, 32). Then do not look at faith—look at God.
3. Faith is the will resting on the truthfulness of another (John 5: 40). Unbelief is a fault, not a misfortune (I Jno. 5: 10). The gospel was written that we might believe. Study the Bible and you will have all the faith you can use. Rom. 10: 14, 17.

II. Illustrations.
1. Lepers (Luke 17: 13, 14, 19).
2. The sick woman (Mark 5: 25, 27, 28).
3. Abraham and Jericho (Heb. 11: 8, 30).
4. The brazen serpent (Num. 21: 8, 9).

III. Its Necessity.
1. The Commandment. I John 3: 23; John 6: 29.
2. In Prayer. Jas. 1: 6, 7.
3. Impossible to please God without it. Heb. 11: 6.
4. Warnings against unbelief. Matt. 13: 58; John 3: 18; Heb. 3: 12, 18, 19. Unbelief is at the bottom of all sin.

IV. Faith brings us
1. Salvation. John 3: 16; John 1: 12; Eph. 2: 8.
2. Justification. Rom. 5: 1.
3. Keeping and Joy. I Pet. 1: 5, 8.

V. Through Faith we
1. Live. Gal. 2: 20.
2. Work. Gal. 5: 6.
3. Fight. I Tim. 6: 12; 2 Tim. 4: 7.
4. Overcome. Eph. 6: 16; I John 5: -4, 5; Mark 9: 23; Heb. 11: 33, 34.

No one is inspired by doubts. Men believe, therefore speak and act. Faith is the basis of all heroic character — see how it means Godly fear, Heb. 11: 7; obedience, Heb. 11: 17; self-denial, Heb. 11: 24, 25; and patient persistence in right doing, Gen. 5: 24.

VI. Our Faith should be
1. Steadfast. I Cor. 16: 13.
2. Perfected. Heb. 12: 2.

"Soldiers of Christ, lay hold
On faith's victorious shield;
Armed with that adamant and gold,
Be sure to win the field;
If faith surround your heart,
Satan shall be subdued;
Repelled his every fiery dart,
And quenched with Jesus' blood.

Jesus hath died for you!
What can his love withstand?
Believe, hold fast your shield, and who
Shall pluck you from his hand?
Believe that Jesus reigns;
All power to Him is given:
Believe, till freed from sin's remains;
Believe yourselves to heaven."

Grand Rapids, Mich.

The Second Coming of Christ.

In the days of the apostles the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. An angel had said to them, as they watched the Lord depart from earth, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This was the hope of the Church; and thus it ought to have remained up to His actual return. His coming should have continued to be the hope of the Church; but this, alas! for centuries has not been the case.

In confessions of faith, the truth that the Lord Jesus will come again may still have a place; but practically, to by far the greater number of His disciples, it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord, however, desired it should be otherwise. He intended that His Church should look for Him, that she should watch and wait for His return. Again and again during His personal ministry, the Lord Jesus foretold this great event; and after His ascension the apostles referred continually to it.

Very many passages of Scripture might be quoted in proof of this assertion, but I will only mention the following: "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory." "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." "As it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." "The Lord Himself shall descend from heaven with a shout."

These quotations are sufficient to prove that the second coming of the Lord Jesus means that He will return in person, and has no reference to the gift of the Holy Spirit on the day of Pentecost, or to His manifesting Himself in an especial manner to the believer in the way of comfort, instruction or help of any kind; nor has it reference to our death, when we, as believers, are taken to be with Him.

If, however, any one should say, "Why lay such stress upon this; is not our going to Him when we die the same thing?" The reply is, "There is a vast difference between these two events."

(a) As individuals we shall at that time be brought only to a state of partial happiness; we shall have no glorified bodies then, but must wait the hour when "in a moment. in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we shall be changed." Nor when we fall asleep do we reign with Christ and sit with Him upon His throne; because He will not then be manifestly reigning. Blessed therefore though it is for the child of God, when he departs "to be absent from the body and present with the Lord," it will be unspeakably more blessed still to enter upon that fulness of glory which awaits us only at our Lord's return.

(b) Satan will not be bound until Jesus comes again; and for this reason, by the permission of God, he still has power here, both in the world and in the Church, though individuals are out of his reach who have fallen asleep in Jesus.

(c) The whole church will at once be introduced to full eternal happiness and the glory at our blessed Lord's return. Not only as individuals will our cup of joy be full to overflowing, but we shall rejoice throughout eternity with the whole company of the redeemed.—George Muller.

The Robin's Sermon.

Would it not be better to leave to-morrow with God? That is what is troubling men — to-morrow's temptations, to-morrow's burdens, to-morrow's duties.

Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth — it is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on to the sill, when he wants his supply, and takes as much as he desires to satisfy his need. From thence he hops on to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."

THE PARISH VISITOR.

Seeing the Gospel.

"Have you ever heard the gospel?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in the mission room before.

"No," he replied, "but I have seen it. I know a man who was the terror of his neighborhood. If you gave him a hard word, he would shout at you, and curse you for two days and two nights. He was as dangerous as a wild beast, and a bad opium smoker; but when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good."

"If any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." II. Cor. 5: 17.—Ex.

Using the Moments.

As goldsmiths sweep up the very dust of their shops, that no filings of the precious metal may be lost, so does the Christian man, when filled with the Spirit, use his brief intervals. It is wonderful what may be done in odd minutes. Little spaces of time may be made to yield a great harvest of usefulness, and a rich revenue of glory to God! May we be filled with the Spirit in that respect! SELECTED.

Our C. E. Topic.

Topic for April 5. WHAT THE PARABLE OF THE GOOD SAMARITAN TEACHES US. Luke 10: 30–37.

MEDITATIONS.

Christ does not teach that eternal life is secured by the good things we do.

While salvation is by grace through faith (Eph. 2: 8), yet faith without works is dead. James 2: 17.

We often excuse ourselves from doing things for others by the thought that it is no affair of ours, or that we are not responsible to others (Gen. 4: 9) or for lack of opportunity. Some would be anxious to do as much as this Samaritan, but they neglect the hundred opportunities to do little deeds of kindness. Yet "chance" is another word for opportunity. God's providence gives us opportunity.

Our neighbor is any one whom we can help. The spirit of Jesus is helpfulness— "he came not to be ministered unto but to minister." Mk. 10: 45.

Among those whom we meet daily are many weak, discouraged, lonely. People longing for pleasant words and kind acts. Our parents, who have endured much for us; our younger brothers and sisters, who need encouragement. Strangers are cheered by a friendly greeting. Very frequent opportunities are given to make the visitor feel welcome at our services.

I John 3: 17. Not only he that *sees* that his brother has need, but if there is an uncertainty he must not stop until he *knows* his condition and has relieved his suffering.

We do not know what excuses the priest and the Levite had for their neglect. We know they avoided the service and so missed the blessing that would have been theirs.

The Samaritan does not pass on because others did. Perhaps with only provision enough for his own journey, he shares this little with the unfortunate stranger. It is not so much virtue to give when we have an abundance; it shows our love for our neighbor and is commendable when we share our necessities.

Then this lesson illustrates what Jesus did for us. We were wounded through transgression, dying because of sin, helpless; but Jesus made atonement for our sin, paid the price of our healing and still cares for us.

The spirit manifested by Jesus is worth our imitating. He was always going about doing good. Always a spirit of sacrifice and helpfulness. The man of the parable undoubtedly repeated the story often and praised him who was "neighbor unto him." Are we always ready to praise our Saviour?

It is not so much a question of Who is my neighbor? as of Who am I?

Now we shall be faithful servants of our Master and good neighbors in the world if we do the things we know to do. Then too we shall have eternal life.

The Mennonite.

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Editorial.

Bro. E. F. Grubb, pastor of the Stevensville church, Ontario, Canada, will contribute the C. E. meditations during the next quarter. The editorial management counts itself fortunate in securing his helpful services in this feature of the MENNONITE, and promises its readers good things in that column.

Often a sincere preacher's earnest words fall to the ground because there is an unbeliever, perhaps even an outspoken skeptic, in the church choir. Even a Joshua in God's army will suffer defeat if there is an Achan in it. How can an unbeliever with the same breath deride God when he talks and praise and glorify Him when he sings?

Some day divisions will arise in Dowie's Zion, perhaps even before his death (for even Dowie will die). Divisions in any religious body are inevitable. The human nature in all churches gets the mastery over the divine nature. There are divisions in every long-standing denomination. The Quakers have theirs. Even the Salvation Army is split. Dowie's Zion is not exempt. Then there will be mutual recrimination and mud-slinging. These chapters in its history will serve to show that it is in no way superior to any other body that now exists — that it is not called out of the churches as the only true Church. Such a body will not be able to despoil the Protestant churches, as was fanatically dreamed by Dowie several years ago. Wait and see.

We Mennonites are not prone to indulge in much public eulogy, and we are unanimous in condemning the fulsome adulation which is often bestowed upon men of rank and influence. But once in a while a sincere tribute to the exceptional worth of a departed friend is neither bad taste nor worse Christianity. It would be insincere to withhold the praise that is felt in every heart. In this light we may regard the extract from the funeral sermon by Rev. W. S. Gottshall over the remains of Samuel H. Longaker, which, though careful not to exceed the bounds of propriety, says not a syllable too much. Christ wanted men to be lights and wanted these lights to be seen of men. What else could then be expected but that praise would follow the seeing? Jesus praised John, who, though the greatest of all prophets before Him, was still a weak vessel. So we may, in the spirit of Christ, dwell upon the graces of those whom God chose to shine. Moreover, the motive of all justifiable eulogy is to hold up the eulogized character as an example and incentive to others. We praise a few because we want the many to be praiseworthy.

The Mastery of Facts.

"Nothing save holiness", says Dr. Pierson, "commands such homage as a thorough mastery of facts". And no wonder, for the ability to master facts is a sign of a master mind. The man that masters facts is always a genius. No other men are worthy of the name.

The highest mastery of facts lies in the power to read truth out of them. One may have memorized them never so accurately until we have them at our fingers' ends; but as long as we do not know what they mean to teach us, such an acquisition is only an empty parade of useless knowledge.

We remember reading, years ago, Dr. Josiah Strong's "Our Country". We had never supposed that the statistics of our country contained so many lessons. Dr. Strong's book bristles with statistics, so much so as to fairly bewilder the reader. But he keeps them well in hand. He knows how to marshal them into order and make them occupy their true relations in the scheme of truth of which they are a part. One's delight in reading the book comes from discovering a wonderful meaning in the dry record accumulated by the census-taker and transferred to Dr. Strong's pages.

What do the Biblical facts, as they are presented to the Sunday-school scholar in his lesson for the week, import to him? He reads the stories of Abraham and of Jacob; of the exodus and forty years' wandering; the facts in the book of Ruth; of the ups and downs in the checkered career of the chosen people in the days of the judges and the kings: what does he glean from all this mass of information?

He surely has not reached the goal when he can tell the story without a break, which is merely an exercise of memory. He does not come in sight of the grand destination of his study until he begins to find an answer to the question, What does God want to tell me in all this?

Here is the test of a successful teacher. No one should essay to teach a class unless he has for himself learned the art of mastering the facts before him. If he is no expert at this, either the class will learn absolutely nothing or it will be more fit to teach itself and the teacher besides.

It goes without saying that the mastery of Bible facts is nothing other than their spiritual assimilation by the spiritual mind. Nobody can understand the deep things of God but the Spirit-taught child of God. Only the Spirit can interpret the facts to him. Without this divine preceptor, though having eyes to see, he sees not. The eye sees what the mind sees. An imbecile's eye sees little. A man who is not a poet by instinct can not see anything poetical in nature. He is like the man of whom Wordsworth writes:

> A primrose by the river's brim
> A yellow primrose was to him
> And it was nothing more.

A man must be a poet to see the poetical in nature. A man must be spiritual to see that which is entirely spiritual. Paul says, "He that is spiritual discerneth all things." Again: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him". This is merely saying: One cannot see or understand heavenly things with the senses or the sensuous understanding. And he adds in the next verse: "But God has revealed them unto us by His Spirit."

A man may read the Bible through and painfully memorize every detail; if the Spirit has not given him eyes and ears, it still remains a sealed book to him.

When Peter confessed "Thou art the Christ, the Son of the living God", he was told that "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

At present an army of Biblical critics are endeavoring to sift the Biblical material, to find out how much of it represents the growth of legend or whether it is not all legend. These men are welcome to carry on their fruitless work and they are welcome to their barren conclusions; they cannot teach the spiritually minded one iota of helpful truth. Their work is carnal from start to finish. They may be mastering the facts after a fashion; but the secret of the Lord is not with them, and at the close they will be as ignorant as at the outset. God surely cannot bless a book of fables to the spiritual good of men. Legend cannot do such wonderful works. After these scholars are through they have a bigger task than ever before them — to explain how legends can work miracles.

When we regard the Bible facts in the light of the Spirit, then and then only are we taking our rightful place as humble learners of the meaning of these facts, then only will we have any show of attaining that mastery of heavenly facts which Dr. Pierson says commands such high homage.

Random Thoughts.

ALLEN LATSHAW.

RECOGNIZING CHRIST.

The coming of Christ was looked for several centuries ahead, not only by the chosen people, but also by so-called heathen people. Many had formed a mental picture of the Christ to come, and anxiously awaited His arrival.

When He came few knew Him. The shoes and crown and gown which they had prepared for Him did not fit the Christ whom God saw fit to send.

Were Christ to come in our time would we know Him? The fault was not in Christ, neither in God's way of sending Him. He came in due time in the way prophetically heralded.

We have asked for blessings, pleasures and success. When they came we did not recognize them. We know not what is best for us; hence they come, as we say, "in disguise".

LOOK FOR THE GOOD.

Some one has said that we should be thankful that thorn bushes grow roses rather than complain that rose bushes have thorns. Likewise, we should be thankful that men whom we regard bad have some good points rather than complain that men who we think should be perfect have bad points.

THE WEDGES ARE DRIVEN FROM WITHIN.

In my chamber stands an old-fashioned wardrobe which is held together by four small wooden wedges. The wedges being in place and the key turned, all within is safe. The door being open, a child could easily cause the destruction of the piece of furniture. It is even so with character. The wedges holding it in place are driven from within. Your good resolutions, the first and most important of which is to accept Christ as your Saviour, are the wedges. Faith is the key, works are the process of turning the bolt.

THE "IF" LIFE.

If I were in China, or India or somewhere else—if I felt more able—if what is were not; then I would do this, that or the other thing. "If" is a very short word, yet it is long enough to cast a shadow over a whole life-time. It has been truly said,

> Of all sad words of tongue or pen,
> The saddest are these: It might have been.

Had it not been for that little word "If" these lines would never have been written. We waste too much time on the if-life. Its atmosphere is sulphurous, fills an environment of your own making, and envelopes a world strewn with the wrecks of wasted opportunities. Will you recognize your responsibility wherever you may be? There is no if-gate to afford a way of escape.

SAVED TO SERVE.

In Christ's kingdom be not content to count simply as "one saved", but aim to stand for much and make that much count.

LOOKING FOR HEAVEN.

Those who hunt for heaven with a telescope may possibly miss it.

FEELING THE NEW LIFE.

A duckling for the first time approaches a pool of water. It is no sooner afloat than it possesses a new power. It moves in obedience to its new feelings.

A seed falls into the ground and takes on a new life. It sends its branches heavenward and its roots earthward. The true Christian, like the duckling, has felt a new power—the quickening of the Holy Spirit — and has responded to the promptings of the new life. Like the growing plant, he strikes out wider in influence as he mounts heavenward.

Philadelphia, Pa.

Why Oppose War?

There is plenty of meat in this short discussion of a great principle. This is the reason for its reprint. It was contributed to the "Herald of Truth" by Daniel Kauffman, of Versailles, Mo., and we agree with the editor that it is "crisp" and "pointed" and "presents the truth in a nutshell."

"1. It is opposed to the heaven-proclaimed gospel of Peace. Christ was proclaimed the Prince of Peace. (Isa. 9: 6); when He arrived the heavenly hosts attested to the doctrine of peace by proclaiming 'Peace on earth, good will toward men.' Luke 2: 14. How does this correspond with the fact that the so-called Christian nation of to-day is the greatest fighting nation on the earth?

"2. Citizens of Christ's kingdom do not fight. Christ says, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.' John 19: 36. Paul says, 'The weapons of our warfare are not carnal.' 2 Cor. 10: 4.

"3. The source is wrong. 'Whence come wars and fightings among you? Come they not hence even of your own lusts?' Jas. 4: 1. There is no difference between the source of warfare among individuals and among nations.

"4. It conflicts with the Bible doctrine of nonresistance. 'Resist not evil,' 'Love your enemies,' 'Pray for them which despitefully use you,' 'Recompense to no man evil for evil,' and many other passages of like nature are directly opposed to the practice of wholesale resistance and slaughter, known as war.

"5. It is not the Bible mode of bringing sinners to repentance (Luke 13: 6–9; 19: 10; Rom. 12: 19, 20). On the other hand, the successful warrior is the one who can surprise the enemy and kill the greatest number before they are in a position to defend themselves, to say nothing of their lack of opportunity for repentance. War substitutes a baptism of bullets and blood for the baptism of water and Spirit as commanded in the Bible.

"6. It never pays. It seldom pays expenses, and never pays for loss of life, peace, morals, and other things that always suffer in time of war.

"7. It substitutes brute force for justice. When war begins it is not a question as to who is right, but who can whip.

"8. It is barbarous. Picture to your minds the agonies in the battlefields, and add to this the heartrending scenes in the homes of those who see their loved ones stricken down by bullet or sword. Read the acts of brutality as practiced by the armies of the most civilized countries, then add to this the loss of life, health, wealth, morals, etc., and you are prepared to receive the definition of a noted warrior, 'War is hell.'

"9. Militarism cultivates a spirit of savagery. Anything that puts into the youth of our land an ambition to ride to worldly glory over fields of blood can not but help to educate a race of savages.

"10. Our church opposes it. Here someone is liable to forget the points already mentioned, and prepare to tear this point to tatters; but hold on. Any law passed by any organized body, temporal or ecclesiastical, is valid unless shown to be unconstitutional by some higher tribunal. Church regulations are binding upon the members unless shown to be unscriptural. In this case especially, when it is clear that the church in opposing war is simply planting itself upon gospel grounds, we are glad that we can mention the laws of God and the church, as our reason for opposing wholesale butchery, more commonly known as war."

Versailles, Mo.

Denominationalism vs. Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

STEPS TOWARD CHRISTIAN UNION NEXT TO BE TAKEN.

V.

"Till we all come, in the unity of the faith, and of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." —Eph. 4, 13.

"No sentimental talk," said Bismarck, "can unify Germany, but blood and iron." Eliminating the thought of war, we may apply this remark to the unification of Christendom. It cannot come through the utterance of any sentiments, however fraternal, nor through mere idle good wishes and benedictions. There must be mutual concessions, and self-sacrifices that cost something. But certainly this is no argument against Christian union for those that are voluntary followers of the Master who made self-denial the crucial test of discipleship (Matt. 16, 24). What if we must submit to the humiliation of revising long-cherished opinions? of conceding piety to those that we have been wont to despise? of foregoing the gratification of some of our tastes in worship? even of surrendering some unquestionable rights and liberties? Is not all this in the spirit of Him who for our sakes "made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross?" (Phil. 2, 7–8). Paul assures us that the path we are seeking leads into, and through, unity of faith in Christ and knowledge of him. There is one Lord; and there is one faith, one hope, one baptism; i. e., one Christian experience; just because there is one only Savior. But more; there is one *body* even as there is one spirit that animates it, and one calling that brings all the scattered members of the body together to the head (Eph. 4. 1–6). "Above the strife of the schools rises in serene and untroubled majesty the radiant form of the Son of God, the embodiment and reconciliation of divinity and humanity." (H. B. Smith, "Faith and Philosophy," page 263.) "In Christ," said Pascal, "all contradictions are solved."

What steps can we take, then, to bring ourselves, and all Christians, nearer to Christ and so nearer to each other?

First of all, *we need to know each other better.* Ignorance means prejudice. Prejudice means suspicion. Suspicion means discord and division. North and South in this country would not have gone to war had they known each other better. True, knowledge alone would not have removed the ultimate cause of war, which was slavery. But had each section understood the other's sincerity, convictions, courage, determination, some method of cure would have been sought and found less terrible than the sword.

And to-day the thing most immediately needed to perpetuate and assure our national unity is better mutual acquaintance. Groundless prejudices still exist between the North and the South. The East regards the West as rude and uncultured. The West looks upon the East as slow and unenterprising. Politicians of the baser sort are always ready to see their own promotion in fostering sectional pride and ambition, and do not hesitate to feed sectional prejudice. That the peril is real no thoughtful man doubts. And the cure is knowledge; the sort of knowledge that comes not from hearsay, nor reading, but from actual acquaintance with people. The post-office is a unifying agent, for the interchange of letters vastly promotes good understanding. The railroad is such an agent, for travel and observation give genuine knowledge. The people that have seen most of our country are the people that most highly respect the enterprise, intelligence, and patriotism of every section of it.

So also as between nations. In the savage state the words "stranger" and "enemy" are synonyms. Each race calls all other races "barbarians." Each country studs its frontiers with arsenals and forts. Why is it otherwise when civilization comes? Why is arbitration taking the place of war? Simply because the nations have come to know each other better; and knowledge has broken down provincialism and insular prejudice. We have found that other people as well as ourselves want to live in peace; that they have no wish to fly at our throats; that they are as civilized as we are, and in some things, perhaps, more so. Intercommunication has brought this about; steamships and ocean cables are agents of peace. We sometimes fear that foreign travel will diminish patriotism; not so; but it will increase the cosmopolitan spirit, and give us a juster appreciation of mankind.

So also as regards denominationalism. We need more knowledge of each other. Most of us come up to manhood and womanhood without ever looking over the wall that bounds our sect. How common it is to hear middle-aged people say: "I have never been inside a Methodist church, a Baptist, an Episcopal, a Presbyterian. What do they do in those churches, anyway? I suppose I would not feel at all at home." And as for Romish churches, most Protestants feel that to go inside them

is next to abjuring Christ altogether. But acquaintance soon teaches us that in every sect there are those that fear God and work righteousness (Acts 10, 35); that are as loyal to Christ as we are, and as earnest in seeking the salvation of men. Now we cannot cherish suspicion and enmity toward such fellow-disciples when we know what they are. We may not agree with them in all particulars; we may even think them seriously mistaken in many directions; but while they hold the head (Col. 2. 19), even Christ (Eph. 4, 15), we will not think of impugning their Christian character. Personal acquaintance is the only thing that can liberalize us in this matter. We must know the people in the various denominations, not merely the creeds they profess. They may be, and often are, better than their creeds. If we find that they have genuine, simple, aggressive piety, we cannot help holding them as our brethren.

Secondly, *we must subordinate taste to principle, wherever they clash*. The question of what place taste has in personal religion is a very important one, but time will not permit us to discuss it now. That it has a large place in the matter of Christian union cannot be doubted. We believe, for example, that our Methodist friends are excellent Christians. We fully recognize their piety and zeal and evangelizing energy. But some things in their worship are not to our taste. We do not like their loudness in preaching and prayer, nor their audible responses. Well, in a city like this, where we may have free choice of a place to worship, we need not subject ourselves to these unpleasant things. But suppose we should remove to a small village, where the only church is Methodist, and where it is meeting every need. May our taste in worship dominate us then? Shall we drop our religion altogether because of the Methodist "amens"? Shall we insist on having a Presbyterian church there, at denominational expense, thus dividing and weakening what already exists? Or, shall we subordinate our taste to higher matters; throw ourselves into the existing organization and work, and seek first the general good of the cause we love?

So if the church we find were Episcopalian. Our taste does not run toward liturgical worship. We do not like forms of prayer, and find it difficult to follow them. We prefer greater simplicity and freedom. But the Gospel is faithfully preached, the sacraments devoutly administered, and all the means of grace ready to our use. Shall we refuse them on the score of taste; or relegate taste to the background, and accept them?

So if the case were reversed, and Methodists and Episcopalians were to come to a village where only the Presbyterian church exists. Shall the former reject our worship because it is too cold, and the latter because it is too simple, and insist on having their own or none? Such insistence is the cause of much of that enormous and wicked waste of money and men that constantly cripples our aggressive movements.

The same principle applies to the attitude of all our churches toward such evangelizing agencies as our Central Union Mission, and the Salvation Army. They have many methods that are not to our taste, and that would not be appropriate in this church, or in nine-tenths of our churches. But this church is not touching the people among whom they labor. This is no reproach to us; it is simply defining our limitations. We ask them to concede that we know best what methods are suited to our constituency; let us concede that they know best how to do their work. If the city missions of all kinds have no right to thrust their ways upon us, nor to read us out of the Christian fellowship because we decline to adopt them, no more have we a right to treat them in such fashion. It is mostly a matter of taste. We do not like to take our preaching from a "Gospel wagon," nor be summoned to it by drums and tambourines. Very well, we need not. But there are multitudes that do not share our objections, and that will never hear of Christ in any other way. Shall we criticize those that are carrying them the Gospel, and whose work has the seal of God upon it, in that it makes for temperance, chastity, cleanliness, righteousness? For my part, I dare not. I might not be able to work thus; probably would not for lack of sufficient self-denying consecration; but I recognize the divine approval, and devoutly say: "God bless the workers, and speed the work!"

The Sunday School Lesson.

Subject for April 5: PAUL'S FAREWELL TO EPHESUS. Acts 20: 28–38.

GOLDEN TEXT: Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20: 35.

LESSON TEACHINGS.

Paul stops over on his trip to Jerusalem to give an affectionate farewell to the elders of the church at Ephesus, who had labored with him. He had not the time to go inland to Ephesus itself, so he meets the elders at the port of Miletus. His one great concern is the good of the church. It is unspeakably precious. It cost the blood of Christ. The church is to Christ what Christ is to be to the church. The flock "shall never perish, neither shall any man pluck them out of my hand", said Christ. Only the Holy Ghost can take care of Christ's purchased possession. This He does by separating men to that special work. "He gave some apostles, some prophets, some evangelists, some pastors and teachers." These elders were "pastors"—shepherds. But before they could take care of others they must first have learned to take care of themselves. Hence Paul gives such minute advice to Timothy with reference to the qualifications and personal character of a bishop. 1 Tim. 4: 16. A Sunday-school teacher who is set as "pastor" as well as teacher of his flock, should come up to this standard. Paul shows what untiring pastoral work he had been engaged in when he says that "by the space of three years I ceased not to warn every one night and day with tears."

The business of an elder as pastor was to "feed" the flock—to keep their faith alive and growing, to fill their minds and hearts with the vision and example of Christ, to supply their thirsting souls with continual stores of heavenly wisdom and knowledge. Many professing Christians are starving because they are not being constantly fed and built up by God's truth. Their pastors do not give them any from the pulpit, and at home the Word of God is neglected. Such people are not satisfied, yet half the time they do not know what ails them. And they become the prey of wolves. Both from within the bosom of the church and from outside organizations perverse teachers come with strange doctrines, which they have the unholy genius of making attractive. Annihilationists and Restorationists travel from city to city and win converts from the various churches or infuse their poisonous doctrines by means of their literature spread broadcast. Mormons carry on their mission work as elaborately as ever did the Jesuits, and with visible success here and there. Christian Science and spiritualism are creating big, unsightly gaps in the professing church. All this is not surprising. Neglect of the Word of God directly leads to apostasy. When the sunlight is gone any light will answer, any will-o-the-wisp. Paul knew that this state of affairs would arise in the Ephesian church and he means to prepare the elders to prevent just as much as possible,

In v. 32 Paul says Good-bye. "I commend you to God"—what better farewell could be given? But it is more than God: it is "God and the Word of His grace." Men can only fare well as they keep close to the Word. God graciously gives us His Word as a light to our feet to keep us from stumbling, and to build us up in knowledge of Him.

For all that Paul did for these Ephesians, his salary ran very low. Jesus Christ was reserving it for him, with interest. Love, not salary, was his incentive to unselfish labor. Between evangelistic efforts, he worked at his trade and supported himself. And not only himself, but likewise the weak. He wanted to be free from all men, and not be bribed into partiality for any individual or party. The freest man to speak the truth is invariably he who is financially independent of his hearers. If he displeases them all he still loses no money, and the fear of losing any is not present to hinder his straightforwardness.

Paul also wanted to set an example. He wanted to test the validity of Christ's words, It is more blessed to give than to receive. He wanted to show that it was practicable and insured happiness and peace. Has the professing church learned this lesson?

Paul was not merely a stern preacher, a mere doctrinaire. He had heart as well as mind—a warm, red-blooded heart. He could be loved as well as admired; some men can only be admired. After he had knelt on the sands and prayed with the elders, they wept and fell on his neck and kissed him. Torrey says of this affecting scene; "Paul received so many blows for Christ that I am glad for once to see him showered with kisses."

Marriages.

WAYSZ—BAUMANN.—On March 18, 1903, by Rev. N. B. Grubb, Charles J. Waysz to Miss Martha M. E. Baumann, all of Philadelphia, Pa.

BAKER—MOYER.—On March 25, 1903, by Rev. N. B. Grubb, Clifton A. Baker, of Shutesbury, Mass., to Miss Anna S. Moyer, of Philadelphia, Pa.

MORNINGSTAR-WEAVER.— On Mar. 25, 1903, at the home of the bride's parents, on the bank of the Niagara river at Black Creek, Ontario, by Rev. E. F. Grubb, of Stevensville, Reuben G. G. Morningstar and Kate M. Weaver.

Deaths.

JUTZI—On March 24, at Overpeck, Ohio, of uraemic poisoning, Frederick Jutzi, at the age of 68 years, 3 months and 2 days. The funeral took place on March 26, the service being held in the Mennonite church. H. J. Krehbiel spoke to the large assembly in German on Job. 19: 25, 26, and in English based his remarks on Heb. 2: 15. The deceased leaves a wife, two children by a former marriage, 3 brothers and 4 sisters to mourn his death.

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MENNONITE BOOK CONCERN,

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News of the Week.

Domestic.

Flood Situation Grows Worse Along the Mississippi.

GREENVILLE, Miss., March 28.—The situation here to-night is very serious, and inch by inch the flood is spreading to new sections of the city, foot by foot the great crevasse in the levee, five miles to the south of the city, is widening, and mile after mile of fertile delta land is being covered by the waters as they rush inland from the gap.

The developments of the night are awaited with uneasiness.

At the crevasse forces of men have struggled all day with the flood, for foot by foot the levee is being eaten away at either side of the crevasse. It is feared that their efforts must be abandoned. To-night the crevasse is more than 400 yards across and the engineers say that it will not be improbable for the gap to increase to a mile in width.

In Greenville there is very little of the town free from water, and the rise continues, although the river itself has fallen more than a foot because of the crevasse. It seems probable that the entire city will suffer a disastrous deluge and that the loss of property and damage will reach a large figure. Rescuing parties have been busy all day bringing in persons from the low-lying portions of the city to the higher sections, and thus far there has been no loss of life.

With the electric light plant suspended and the town in total darkness, and with the water rising inch by inch, the night will be a fearful one for the people of Greenville. But these conditions themselves are not the most alarming feature of the situation. A critical point has developed in the levee, thirty miles north of Greenville, at Catfish Point. A desperate effort is being made to hold the levee there, but if a break occurs there is no calculating what would happen to Greenville.

It istimated that fully 1,500 square miles of territory between Greenville and Vicksburg is under water, and that this area is being made larger with each hour. Rescue boats are busily engaged in taking the people out of this large section of country, and it is hoped that there will be no loss of life.

May Rebuke Dewey.

WASHINGTON, March 28.—Admiral Dewey may be called to account by President Roosevelt for statements contained in a published interview which may not be relished by the German Emperor.

In speaking of the recent maneuvers in the West Indies the admiral said that they were the greatest object lesson of the kind the world ever has seen. "It was", he said, "an object lesson to the Kaiser more than to any other person. Think of it, fifty-four warships, including colliers and all. Germany could not possibly get a fleet over here that could fight such an aggregation of warships as that."

Considerable comment was caused here by the statements made by Admiral Dewey. He admitted the substantial accuracy of the interview, but disclaimed any intention of desiring to say anything that might be construed as offensive to the German Emperor or government.

President Roosevelt has not given the interview any attention nor commented upon it. Secretary Hay declines to discuss the matter, and Acting Secretary of the Navy Darling is equally reticent. It is known, however, that the admiral's remarks have caused some concern in administration circles.

Gustavus Swift Dead.

CHICAGO, March 29. — Gustavus Franklin Swift, president of the Swift Packing company, died at his home, 4848 Ellis avenue, early to-day of internal hemorrhages resulting from a surgical operation performed several days ago. Mr. Swift was 63 years old. He started in life as a common butcher, but died leaving a fortune of 7 to 10 million. In this city he engaged in the same business which he had left in Massachusetts, and developed the department of shipping live cattle to the eastern markets. In 1877 he evolved plans for the first refrigerator car, and dressed meats, instead of live animals, were shipped to eastern cities. He was the pioneer in this kind of business and it was not long before others saw the advantage of this method and they imitated him.

Pope Leo's Dying Prayer.

NEW YORK, March 18.—A copy of Pope Leo's dying prayer as written by himself and included in a volume of verse presented by him to each of the cardinals of the sacred college on the occasion of the recent jubilee has just reached New York. The poem was written in Latin, but has been translated into English. It appears in this week's issue of the Independent and is as follows:

Leo, now sets thy sun; pale is its dying ray;
Black night succeeds thy day,
Black night for thee; wasted by fame; life's flood sustains
No more thy shrunken veins.
Death casts his fatal dart; robed for the grave thy bones
Lie under the cold stones.
But my freed soul escapes her chains, and longs in flight
To reach the realms of light.
That is the goal she seeks; thither her journey fares;
Grant, Lord, my anxious prayers,
That with the citizens of heaven, God's face and light
May ever thrill my sight;
That I may see Thy face, heaven's queen, whose mother love
Has brought me home above.
To thee, saved through the tangles of a perilous way,
I lift my grateful lay.

Foreign.

Cuban Senate Approves Treaty with United State.

HAVANA, March 28.—The treaty of reciprocity between Cuba and the United States was approved at 8 o'clock to-night in the Cuban senate by a vote of 12 to 9. This approval is absolute and is not hampered by any conditions, the questionable time limit amendment having been dispensed with through the receipt of the cable message from Secretary Hay in which it was positively declared that President Roosevelt would call a special session of congress prior to Dec. 1.

Bloody Riot at Slatousk.

ST. PETERSBURG, March 28. — A great strike riot, accompanied by much bloodshed, has occurred at the town of Saltousk, in the government of Oofa, among the Ural mountains. Twenty-eight persons were killed and fifty others were wounded.

Slatousk (also spelled Slatoust) is the chief town of a mining district, and is the center of the southern imperial mines. It has iron-works and an extensive manufactory of damasked scimiters and articles of inlaid and embossed steel. Slatousk has an altitude of 1,343 feet and contains a population of about 21,000.

Juggle with Czar's Ukase.

ST. PETERSBURG, March 27. — Perplexing developments are following on the heels of the Czar's manifesto. The government, while making small concessions to laborers and peasants, is enforcing stricter restraints on the advanced and educated elements in the cities. M. Von Plehwe, Minister of the Interior; M. S. J. Witte, Minister of Finance, and Gen. Kouropatkin, Minister of War, have introduced the eight-hour day for workers in their departments.

On the other hand, warnings have been served on several prominent lawyers, professors and journalists, whose eulogiums on freedom, ill-advised from the point of view of public policy, must be foregone. Grudging praise for the manifesto on the part of the St. Petersburg Gazette and the Russian Gazette of Moscow has caused these newspapers to be ruled off the streets.

These seemingly contradictory methods on the part of the government are doubtless designed to check the spread of discontent and disorder by conciliating the workers and at the same time smothering the voice of intelligent agitation.

Empress Falls From Her Horse.

BERLIN, March 27. — The Empress was thrown from her horse while riding at Grunewald to-day, and her right arm was fractured.

Her horse stumbled while she was riding in the Grunewald forest. The Empress, who was accompanied by the Emperor, Prince Adalbert, her third son, and her suite, was assisted to the hunting lodge after her fall and a surgeon was telephoned for, with the result that a physician was sent to the lodge in an automobile, which was driven at the highest possible speed.

The Empress fell heavily. Emperor William was among the first to reach her side and assisted her to rise? The imperial party was galloping at the moment when the Empress's horse shied and stumbled.

Praises Swedes' Fortitude.

STOCKHOLM, March 27.—Dr. Louis Klopsch, proprietor of the Christian Herald, who came to Sweden to investigate conditions in the famine region in the northland and in Finland, has been tendered an unbroken succession of ovations on his southward journey. The people in the neighborhood of the railway, having been informed of the American's benefactions, flocked to the stations and indulged in remarkable demonstrations of gratitude.

Dr. Klopsch earnestly praised the fortitude with which the people had met their sufferings. When delivering $30,000 to Governor Bergstrom, the doctor declared that in all his travels he had never found a relief system so well organized and so honestly conducted as that of northern Sweden.

Dean Farrar, of Canterbury, Dead.

LONDON, March 23.—The Very Rev. Frederick William Farrar, dean of Canterbury since 1895, died yesterday. Dean Farrar was in his seventy-second year.

The Rev. Frederick William Farrar, probably the most illustrious of the clergy of the Church of England, was born in Bombay, August 7, 1831, where his father was chaplain of the English garrison at the fort. He was sent back to England for education and passed successfully through King William's College, on the Isle of Man, King's College, London, and after gaining distinction for scholarship he took his Bachelor's degree at Cambridge in 1854, winning high distinction in the classics. That year he became a deacon and in 1857 was admitted to priest's orders.

Dr. Farrar was chosen preacher before the University of Cambridge in 1868, and again in 1874-5, and he was an honorary chaplain to Queen Victoria from 1869 to 1873, when he was nominated one of her majesty's chaplains in ordinary. In 1876 he was appointed one of the canons of Westminster Abbey and rector of the ancient church of St. Margaret's, which stands under the shadow of the abbey. Canon Farrar became Archdeacon of Westminster in 1884, when he resigned the rectorship of St. Margaret's.

Though many of his early stories of school life were widely read, Farrar's reputation for authorship depends upon his later theological writings, all of which are noted for vigor of thought, clearness of research and polished, scholarly style. As a preacher, his reputation was quite equal to that as a writer. He visited America and lectured in the leading cities, usually upon theological and literary subjects.

An Antarctic Continent.

LONDON, March 26. — President Markham, of the Royal Geographical society, commenting on the achievements of the British Antarctic ship Discovery, says it has been proved conclusively that the greater part of the Antarctic region is a vast continent. Captain Scott the commander of the Discovery, penetrated 100 miles farther south than any previous explorer and discovered an extensive mountainous region hitherto absolutely unknown, extending to 83:20 south. He thinks this indicates that the land stretches to the pole in a series of very lofty mountains, which is considered to be by far the most important geographical result ever achieved in Antarctic exploration. The Discovery wintered four hundred miles farther south than any vessel had previously wintered.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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After!

WORTHIE HARRIS HOLDEN.

After midnight comes the dawning,
After darkness comes the morning,
After sinning with its sorrow
Comes the penitent tomorrow.
After yearning, after longing,
Hope is borne thee with the morning,
And the Light from heaven rises,
Brings thee glad and sweet surprises,
If thou leave thy heart's door open
He will enter, and the token
Of this Heavenly Guest will brighten
All thy darkened walls enlighten.
For where Jesus comes to gladden
Prison walls will cease to sadden.
Listl He knocketh at the portal,
Bears to thee His life immortal.
Swing thy heart's door open wide,
Bid Him enter and abide.

"The Life Boat."

Items of News and Comment.

Eight car-loads of Mennonites from Manitoba landed at Osler, Saskatchewan, on March 9.

Dr. R. A. Torrey held revival meetings of great blessing and power in Edinburgh, Scotland. He is now in Glasgow.

Three families from Kansas last week joined the Mennonite settlement at Ioamosa, Cal. So writes Bro. Michael Horsch.

"It is especially important to get church-members really to believe what they think they believe."—G. CAMPBELL MORGAN.

In Switzerland Sunday excursions have recently been forbidded by law, owing to the inroads of such desecration upon morality.

Rev. B. E. Krupp gave an illustrated lecture on India in the Bethany Mennonite church Quakertown Pa., last Saturday evening.

The title of Professor C. H. Wedel's new book, done into English, is "Advice to Young Christians," and is just off the press.

A Pennsylvania pastor has announced that his church will be open every day from 9 a. m. to 5 p. m. for private meditation and prayer.

Gospel services are being held every evening except Saturday of this week in the Bally church, Pa. Rev. George Culley, of the Pennsylvania Bible Institute, is assisting the pastor.

Rev. W. S. Gottschall preached this week at the Tuesday and Wednesday evening special meetings in the Flatland church, Quakertown, Pa.

On his way to his future field at Friedelsheim, Germany, Rev. N. W. Bahnman, of Newton, Kansas, will probably stop over in a few of out churches.

Rev. Philip Roulett, who several years ago retired from a ministry crowned with blessed results in Davis County, Iowa, lately moved to Bloomfield, Iowa.

Principal N. C. Hirschy has a Froschauer Bible dated 1545. He bought it from his step-grandmother who lives in an old log house, built 1834, in Stark county, Ohio.

The American Bible Society has elected Dr. Daniel C. Gilman president. His brother, Dr. Edward W. Gilman, was for thirty years one of the secretaries of the Society.

The German Bible Class of the Eden Mennonite Sunday-school, of Schwenksville, Pa., M. C. Gottshall, teacher, has passed resolutions of respect to the memory of the late Samuel H. Longaker, who was a member of the class.

Special services are being held this week in the First Mennonite church, Philadelphia. The members of the Fifth Moravian church of that city will worship with our people on Easter morning, at 6 o'clock.

Because forty-three Finnish clergymen refused to enforce the Russian military law in Finland, they were deposed and deprived of their livings, and the national seminary for school teachers at Sordavala was also closed. The Finns are a non-resistent people and of late thousands have come over to America.

The school committee appointed at the meeting of Mennonites held March 7th near Rosthern, Sask., consists of the following brethren: David Toews, William Abrams, Hermann Fast, William Rempel and Cornelius F. Loewen. The first three named are president, secretary and treasurer respectively. The next general meeting will be held May 20.

On May 10th the annex to Bethesda Hospital, Goessel, Kan., will be dedicated, and on the 11th the yearly meeting will be held. Services will be conducted in the church of the Mennonite Brethren near by. An invitation is extended to all. Those who cannot attend are requested to remember the work in their prayers and through their gifts. Meals will be furnished for 10 cents.

Extensive preparations are being made at Winona Lake for the coming season, which will open June 22 with the Indiana S. S. convention. The Chautauqua summer program will begin July 6. A new $4,000 organ will be placed in the new auditorium. The latter will seat from 3500 to 4500 people. Fifty new cottages are in course of construction and there will be at least 125 new homes at Winona this summer.

Missionary Ressler landed in Philadelphia the last day of March. He barely escaped shipwreck in the Mediterranean, near Algiers. The steamer Lombardia's screw dropped off, and one of the main cylinder heads was blown off. The explosion broke the leg of one of the tables in the smoking room. This happened March 14. Three days later he boarded the Sardegua, which came to the rescue from Genoa.

Rev. J. G. Greenbough, of Leicester, England, in a series of articles in the "Baptist Times", among other good things says the following: "If the minister will search the Scriptures in preparation for his public reading, he will find hundreds helpful and inspiring lessons in rarely visited parts of the Old Testament, and not be obliged to fall back upon a well-known psalm, which is sometimes the resort of the slovenly and neglectful mind."

Rev. Frederick Munz, editor of "Haus and Herd" and "Die Glocke", both published at Cincinnati in the interests of the M. E. church, spent last Sunday with the brethren at Berne. He was kept busy all day, preaching in the morning, addressing the Sunday-school in the afternoon and the Young People's Society in the evening, and he left a very favorable impression of his earnestness and gifts. He was for some years principal of a German college in Mount Pleasant, Iowa. We wish him Godspeed in his good work and can heartily recommend him to our sister churches.

Missionary J. B. Epp, of the Hopi Mission station in Arizona, writes to the Bethel College "Monatsblaetter" that the Hopi religion is of this world and this present life. All their ceremonies and dances are pivoted upon the rain. Rain brings corn, plenty of corn makes full stomachs, a full stomach makes the heart glad. That is Hopi logic. On inviting them to Sunday services, the missionary once received the following answer: "What you say makes me think, but we Hopis don't care for deep thoughts." But the Hopi believes in an immortality after death, at least of the good spirit.

Rev. L. O. Schimmel, a well known minister of the Eastern Conference, died April 2 at his home, 2110 Franklin St., Philadelphia, after a week's illness, at the age of 76. In 1858 he was ordained to the ministry, assisting Rev. John H. Oberholtzer for eleven years in the East Swamp church, Penna. For three years he was steward at the Wadsworth school, Ohio, at the same time taking a theological course under the late Carl J. van der Smissen. For the last twenty years he no longer preached, owing to a nervous affliction. Funeral services were held last Monday at the Springfield church. He is survived by one son, Prof. Lewis S. Shimmel, of Harrisburg, Pa., by a brother, Owen, of Jersey City, and two sisters. One by one in close succession, the Schimmel brethren have lately been laid in the grave. The last preceding this present departure was John O. Schimmel, a deacon in the Springfield church, who died last fall. But what more can any Christian expect than to live under God's care and providence to a mature old age, then to be gathered like a ripe shock of corn?

Mennonite History.

Dr. Cramer, in his investigations of Mennonite history, finds that as the persecutions of the Mennonites became milder the objections to the state church also weakened and that even infant baptism, while not acknowledged Biblical, was still recognized as profitable if followed by Christian upbringing. Many went over to the Reformed churches. Even before the Thirty Years' War many flourishing churches in Hesse and the Palatinate vanished. The present churches in these sections settled there later on from Switzerland. In Holland the Mennonites were divided from 1555 to 1780. The Waterlanders were opposed to the disciplinary separation of man and wife and demanded tolerance in religious questions. The other side wanted to restore the pure, undivided church. The Holland Mennonites decreased from 200,000 in 1660 to 28,000 in 1808. This was largely due to the lack of preachers. In 1895 most of them submitted with reluctance to the military regulations of Holland. There are all told about 250,000 Mennonites, distributed as follows: Holland, 60,000, Germany, 18,000, Switzerland, 1500, France 800, Poland and Galicia, 800, Russia, 70,000, United States, 80,000, Canada, 20,000.

Home Mission Announcement.

Under the instructions of the Home Mission Board I herewith announce that the brethren John K. Penner, of Beatrice, Neb., and James E. Sprunger, of Berne, Ind., will travel in the interests of the Home Missions of the General Conference: the former in the coast states of California, Oregon and Washington, beginning in South California, April 20 and proceeding northward so as to attend the Conference to be held in Menno, Washington, June 14; the latter in Saskatchewan and Manitoba, beginning at the close of his school course.

We would further call the attention of our congregations to the necessity of a church building in the town of Rosthern. The difficulty of building churches in a new settlement is well known, since every man has to struggle with external conditions. We commend the support of this cause into the hands of all our churches, and heartily desire that this matter may win open hearts and hands. Our treasurer, Bro. W. S. Gottshall, is ready to accept gifts and forward them. May the Lord attend these brethren on their journeys with His grace, and may all the churches remember them in their prayers, is the wish of the Board. With greetings, I remain

Yours,

JACOB J. BALZER, Sec'y.

Conversion and Joining Church.

The writer of this recently received a letter from a brother in the ministry in which he gives expression to some thoughts worthy of earnest consideration on a very timely question. The question he states thus: "What can be done to bring about the desirable result that a greater per cent. of those who are taken into church become true Christians before they are thus received?" The thoughts expressed on this question, which the present writer feels moved to pass on with his endorsement, are as follows:

There are two general systems by which those that join the church are brought to the point or prepared for it. The one is by catechetical instruction and the other by revival meetings. Both systems seem to me are lacking. By the one there is not enough stress laid on conversion and the applicants for church membership are not brought to a real decision for Christ. They receive instruction with a view to becoming members of church, and that with many is the highest aim they have. To become united in a spiritual union with Christ and thus be true Christians is not brought into the range of their desire. This can not be said of all—there are exceptions; but there are many of whom it must truly be said.

Now the revival system lacks on the other side. There is sometimes too much stress laid on so-called conversions. Persons are brought to the altar by man, sometimes almost forced, and they get through with some feelings—but they do not become truly converted and receive no clear knowledge of salvation. They are like the seed sown on stony ground. True conversion is wrought by the Spirit of God and not by the power of man-made excitement. But we may and shall be instruments in God's hand, if we are led by His Spirit, to bring others to the point of true conversion. The word of God is the seed by which we are born again. This word may be taught or preached, read or heard; if it is *received* it will bear fruit.

Now I believe if both systems were united we would get better results. We should have our catechetical instruction with the young, not with the understanding that when they are through the catechism they are then to be taken in as members of the church, but rather that through this instruction they may receive a true knowledge of salvation and come to a true decision for Christ, and receive Him as their Savior. And then whenever there is evidence of conversion on the part of any they should be baptized and received into the church even though they should not be through with all the instruction they are to receive. Such instruction should be thorough and should not be hurried through.

Then we should have occasionally, once a year at least, a series of continued meetings with the special aim of bringing the unconverted to a decision for the Lord. Moreover not only in those meetings but in all our teaching and preaching we should try to bring the people to take a firm stand in and for Christ, not passing by in our efforts those among the old members who are lacking in a full consecration to the Lord.

Bible Study Class.

E. K. MOHR.

LESSON X.—CHRISTIAN LOVE.
(1 Cor. 13).

I. What is it?

Christian Love does not look up to the great and good or go out to the congenial, but it looks down to lift up. "Love divine, all love excelling" goes out to the unlovely, the unfriendly and the unholy. Matt. 5: 44–48.

As the Golden Rule without a Golden Ruler is a dream, so Christian Love without Christ is an impossibility. This is the *new* commandment and is not known outside the Christian economy. John 13: 34, 35.

Love can not be defined any more than we can define Life, but God is a demonstration of both. Jesus came to reveal the Father (John 14: 8–11) and in Him we can see what love is. Read the chapter, substituting Jesus Christ for love, and you find here a full length portrait of the Son of God.

II. Contrast and Comparison (13: 1–3).

Drummond: "The *Greatest*, thing in the world."

John: "God *so* loved." John 3: 16.

Peter: "*Above* all things." I Pet. 4: 8.

Paul: With the *best* in the physical, mental and moral world. Eloquence without love is just a noisy noise calling attention to itself when it should be ashamed of itself.

Prophecy, knowledge, faith, without love are nothing. Gifts are the clothes; love is the life.

Charity and martyrdom without love profit nothing. Ananias gave, but not himself.

"Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me."

Dr. Dager gives the following illustration: "I stopped to see a woman who had been reported as in destitute circumstances. To my surprise I saw a coal cart in front of the door unloading a ton of coal. Upon the table in her room were many articles of food and even delicacies, but the woman herself was in tears. She said, in reply to my questions, 'My sister has just been here. She brought me two large baskets of provisions, and ordered a ton of coal for me, but she nearly broke my heart. She gave me to understand that I was a burden upon her, that I ought to go to the alms house, and there wasn't a spark of sisterly love in her action. I'd sooner be hungry and cold than have her come in that spirit.'

"A few days later I met that sister. She told me of all that she had done and added in a bitter and loveless tone, 'I'm just about tired of doing for her. It would be better if she were put into some institution.' Here neither the giver nor the receiver was benefited, simply because there was no love."

One of the first men in the Greek church wears a hair shirt, uses a wire scourge on his bare flesh till the blood is drawn, but in spite of his martyr's life he is said to be "the best hated man in all Russia."

III. Love's Activity (vv. 4–7).

Love will do seven things and not do eight things. It is too busy with the seven to think of doing the eight.

Patience — suffers, turns the other cheek and loves on.

Kindness— Love is not harsh.

Generosity— does a mother envy the prosperity of her child?

Humility — does not brag. There is no surer mark of love's absence than "puffed-up-ness."

Courtesy—true politeness.

Unselfishness — satisfied with what is left.

Longtemperedness—keeps cool, is not irritated.

Guilelessness — taketh no account of evil. "Faults lie thick where love lies thin"; but "love covers a multitude of sins."

Sincerity—delighted to discover good in others.

Longsuffering — much busied this way. "Father, forgive them."

Love is the test of the Christian life. Are we famous for love? Here is a chance for greatness? Read these fifteen marks of love, substituting your own name for love, and see how you measure up to God's standard.

IV. Summary (vv. 1–3).

Speaking, knowing, giving without love is nothing (vv. 1–3).

Love beareth, believeth, hopeth, endureth *all* (4–7).

Love never faileth (8–13).

V. How?

Not by imitation but by impartation (Rom. 5: 5).

One fruit of many flavors (Gal. 5: 22, 23.)

Joy is love exalting; Peace is love in repose; Long-suffering is love untiring; Gentleness is love in society; Goodness is love in action; Faith is love on the battlefield; Meekness is love at school; Temperance is love in training. Let me then surrender to the Holy Spirit and He will give me this likeness of Christ (II Cor. 3: 18).

"If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord."

Grand Rapids, Mich.

Feeling Saved.

Martin Luther, in one of his conflicts with the devil, was asked by the arch-enemy if he felt his sins forgiven. "No" said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt feel saved;" but, "Believe on the Lord Jesus Christ, and thou shalt be saved." No one can feel that his sins are forgiven. Ask the man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid; because I know it is paid." So with you, dear reader. You must believe in God's love to you as revealed at the Cross of Calvary, and then you will feel happy, because you shall know that you are saved.

A dear old Christian, on hearing persons speaking of their feelings, used to say—"Feelings! Feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to eternity, and I'll stick to that like a limpet to the rock."—Sel.

"In Care Of."

A young girl friend, visiting her aunt, came to me the other day inquiring how she should abbreviate "In care of," in addressing her letter. How comforting, thought I, whether at home or far away, to be "in care of" some friend! And are not all God's children in His care? His servants, the holy angels, are ready to do His bidding, watching by day and by night; "for he shall give his angels charge over thee, to keep thee in all thy ways." Did ever queen have such royal attendants? "In care of God." Let us say it over and over and, turning to His holy Word with prayer, find that from Genesis to Revelation those who trust in Him need never have a fear. "In care of." We see it in every leaf on the tree, on every blade of grass. His smile rests upon every flower that blooms. When the sun beats too heavily upon His weary ones, look up, and He will spread the shadow of His wings over you. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." When the waves would go over us, we can find shelter in the "Rock." When the ship would go down, He stilleth the waves, whispering: "Peace! Be still!" In temptation He putteth this song in our hearts: "I am with thee, to deliver thee." In trouble, how quickly the door swings open! "I will be with him in trouble. "I will deliver him and honor him." Every assurance is in this—"In care of" God.—Selected.

One of the Family.

The census-taker had been there, and the little daughter of the home asked eagerly:

"Did he count me?"

"Certainly."

"I was afraid I was too little," she said, in a tone of relief. "You are sure he did?"

"Yes." Mamma could not help smiling.

"Did he count Nannie, too?"

"No; she would be counted with Mrs. Cole's family."

"Nor Belle?"

"No, for Belle does not live in this town."

"O!" Dollie's eyes were big with interest.

She thought a good deal about the "census man" during the rest of the day. At bedtime she began to talk about him again.

"He counted me here because I am one of the family; didn't he, mamma?"

"Yes."

"Did he have to count me, no matter how little I was?"

"Yes."

Dollie's face grew very grave and thoughtful.

"I wish it was like that in the church," she said wistfully. "It seems as if I ought to be counted, if I'm one of the family, even if I am little. Don't you think it seems so, mamma?"—Exchange.

The Other Days.

Anybody can be a Christian on Sunday. It is not hard to be sweet-tempered and to feel kindly and unselfish when we are sitting in the church, listening to a good sermon, joining in an inspiring hymn, or bowing in prayer. It ought not to be hard for us to be good amid the holy influences which belong to the holy day.

But it is the other days which test our life, the days which come between the Sundays. On the other days we have to bear many burdens which we lay off on Sunday. Then the other days also bring to us forms of amusement and pleasure which do not usually tempt us on Sunday. Most of us are shut away from the world in a measure on the Lord's Day. But as we go out on Monday we find ourselves in contact with all manner of worldly influences. We are tempted upon every hand to turn aside from the right way. It is not easy to live the holy life of a Christian amid the scenes and experiences of the week days.

But a Christian must be a Christian all the days. Holiness does not consist merely in devout feeling toward God and reverent worship in God's house. We are to be Christians in our school life, in our business, in our amusements, in our friendships. We are to carry out the principles of Christianity in our associations with the world. Our hands are God's, and can be used fitly only in doing God's work. Our feet are God's, and may be employed only in walking in good ways, the ways of Divine commandment. Our lips are God's and should speak only words that honor Him and do good.—"The Parish Visitor."

You must not amuse yourself with going from side to side, when duty calls you straight on: nor make difficulties, when the real thing is to get over them. Let your heart be full of courage and then say: "I shall succeed. Not I, but the grace of God which is with me"—FRANCIS DE SALES.

Our C. E. Topic.

Topic for April 12: CHRIST'S TEACHING ABOUT THE RESURRECTION. John 11: 21–27, 40–44.

MEDITATIONS.

"O death, where is thy victory? O death, where is thy sting?"

Easter is the earliest holiday of the Christian church. Resurrection day becomes the Lord's day, the day observed weekly as a special day of rest and worship.

What a lesson for the world was in that scene at Bethany four days after the death of Lazarus!

Sorrowing sisters and sorrowful friends gathered at the tomb intently watching and listening to Jesus, the Lord of life and Victor over death.

To Martha he said, "Thy brother shall rise again", and she answered, "I know." What a faith in the words of this Teacher! Before this she had heard his teaching of the resurrection. She knows that Abraham, Isaac and Jacob are living (Mk. 12: 26–27), and that all who are in the tombs shall come forth (John 5: 28–29).

Jesus says, "Whosoever liveth and believeth on me shall never die." What an incentive to holy living! What a joy to the believing heart! What an inducement for sinners to turn to this Savior!

Our eternal life is in Christ, who is the resurrection and the life. Because he lives we shall live. (Jno. 14: 19). Because he makes intercession for us (Heb. 7: 25) we are delivered from and conducted through temptations, sorrows and disappointments and have a consolation in knowing that in the life to come none of these things shall affect us.

Jesus says the Father heard him always. He asked (Jno. 17: 20, 24) that all who believe on him might be with him in and after the resurrection, that they might behold and share his glory. This hope appeals to Christians. There is no joy for those who continue in sin, to know there is a resurrection (Mk. 16: 16).

Knowing these things, what manner of lives ought ours to be? Knowing these things we ought to persuade men to accept the offer of eternal life.

For the third time (Lk. 7: 14; 8: 54) Jesus demonstrates that he has the power of resurrection — that he gives life to the dead.

To the joy of bereft relatives and sympathizing friends and to the discomfiture of his enemies (Jno. 11: 47), at the voice of Jesus the grave gives up its dead and Lazarus comes forth.

Once afterward he teaches the fact of the resurrection. His own body, laid in a tomb — destroyed as his enemies supposed — after three days is raised again and presented alive by many proofs.

The resurrection of Christ becomes a pledge of ours and is the foundation of the argument used by the apostles (I Cor. 15).

This lesson brings to our hearts: Faith, hope, joy and love.

Faith in our own resurrection through a risen Redeemer.

Hope of the things prepared for us by Him who has gone away from us (Jno. 14: 2).

Joy in knowing sin and death are conquered and that there is laid up for us a crown of life.

Love for Jesus that he should endure even death for our sakes that we might be redeemed from the curse of death.

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Editorial.

What's the matter with our correspondents? Is nothing happening?

No editorial on Easter this year. We hope everybody may be privileged to enter into the spiritual enjoyment of the anniversary of Christ's glorious resurrection and into the reality of our resurrection with Him. The risen Christian celebrates Easter every day.

If you look for happiness you will find it. The great cure for consumptives in Colorado is clear, pure sunshine, in large allopathic doses, administered in fresh air tablets sixty times every hour. Many of these invalids could get the same sunlight at home and save an enormous expense. Sunshine is abundant everywhere. And so is happiness. The little girl in the back alley in the Bowery gets just as much pleasure out of her grimy rag doll as an heiress of the Vanderbilt house gets out of her wax fairy of a doll that can talk by means of a graphophonic attachment. Any one living in the country can get the very cream of deep wholesome delight every morning by simply peeping out of his chamber window and taking note of the sights and sounds around him. The divine Lethe whereby he can forget all his cares and bitternesses is at his disposal. The cup of hallowed pleasure is in his hand, and he can drink of it. The city resident is not barred out from these sources of happiness. If he has eyes to see and a disposition to look for them, he can entertain himself with many casual sweet glimpses of nature in her best. Lake Michigan and the parks are in easy reach of every Chicagoan. God has given us friends and books and good health and the countless products of civilization to help us keep a buoyant mind and a light heart. He has given us His Word and an ever-present Redeemer, and He gives us the power, if we will, to die daily to self and its imperious and troublesome demands, and lose ourselves in His goodness and glory. Are we willing to exchange self for Him? If so, then the key of our happiness is in our possession.

With this number the continued articles by Dr. Hamlin on "Denominationalism versus Christian Union" are brought to a close. We sincerely hope they have been carefully read and duly pondered over by many. We believe that all who have done so, have found it to be, not the irresponsible dream of a visionary or the wild ravings of a fanatic, but the calm, sane, lucid utterance of a practical pastor and a competent scholar. The second time we read it we admired it for its strong logic even more than on first reading. We are Christians before we are Mennonites, even as Dr. Hamlin would call himself a Christian first and a Presbyterian afterward. And as Christians, our first duty to God, our fellowmen and ourselves is to be open to the truth, no matter which way the wind blows. Two points in Dr. Hamlin's discussion suit us well: first, his distinct recognition of Paul's condemnation of sectarianism and the schismatic spirit in the opening chapters of 1st Corinthians; second, his contention that *more piety* in all our sects would lead the children of God together into closer unity. The first point is useful in getting us to see that there is divine authority for striving toward union. The second point teaches that it is practicable, as well as ideal.

Only in one direction do we believe that Dr. Hamlin has not sufficiently emphasized. The realization of Christian union does not consist in the churches becoming welded together, but in the complete fusion into one body of all God's children. The Church of Jesus Christ is not composed of churches, but of individuals. The fundamental idea is that the truly converted in all the churches get together. The unconverted are not wanted, though they would perforce be counted in if the Churches, rather than individuals, united.

Furthermore, let inner soul union come first. Let piety do its perfect work, and make all God's children of one heart and soul. When inner union is once achieved, outer unity is simply a question of time—and a short time at that.

Under the heading, "Conversion and Joining Church" we present in this number a most sensible little study, the joint production of two of our ministers. It puts into plain words what most of us have felt many a time. Especially ministers will acknowledge that their own convictions have been well analyzed and presented. There are two extremes in vogue in too many of our churches, both of which are essentially untrue to genuine Christianity, though both of them ape it. The one—catechetical instruction—reduces the new life to terms of mere knowledge. Christianity becomes a compound of ethics and knowledge. Those holding this view are too apt to harshly judge all preaching and teaching that cannot quote Latin and Greek. Salvation is education. The other extreme is mere emotion. Only get feelings of some sort and the change is wrought. These people often mistake high spirits for the Holy Spirit. Many of them look askance at the man who hasn't shouted "Hallelujah!" at least once in his life, and rather suspect his regeneration. Both of these classes too often degenerate together into one common error — that of being satisfied with the mere addition of souls to the church. The catechist is too often inclined to think that every finished catechumen must be good enough for his church, and the emotionalist finally is deluded into the impression that the mere desire for membership in his church argues a change of feeling. Now the remedy proposed in the article referred to is capital. It aims to unite that which is good in catechetical instruction with that which is supposed to underlie all religious emotion — heart regeneration. The head and heart together are to become new. But the article must be read to be appreciated. And we take this opportunity to invite further contributions on this timely and interesting topic. Strike while the iron is hot.

Early History of Easter.

Easter is perhaps the oldest festal day in the history of Christianity. Nothing is said in the New Testament of its celebration by the apostolic church, nor do we read of its exceptional significance in any of the writings of the apostolic fathers from Clement down to Polycarp. But we have good reasons for believing that its celebration was already established usage by the year 100 A. D., and it is said to have been adopted by John. It was natural for the Jewish Christians to perpetuate what was the very first and greatest festival of Israel — the passover. Paul writes to the Corinthians around the Easter period and says, "For even Christ, our Passover is sacrificed for us: therefore let us keep the feast, etc." We can infer from this that the old Jewish festival was still dear to the hearts of the Jewish Christians. Especially worthy of commemoration must it have been since Christ, the true Paschal Lamb, was offered on the altar of the cross, and the believers lived in the full light of the reality, and no more in the dim shadow of the types. They continued to observe the Crucifixion Day on the 14th of the Jewish month Nisan, and the Resurrection Day on the 16th, according to ancient custom. Thus their Good Friday did not always fall on a Friday, and their Easter not always on a Sunday.

Between the latter part of the second century and the Nicene Council in 325 the proper date of the celebration of Easter was always in dispute. The churches of Asia Minor continued to observe it on Nisan 14–16, while the western or Roman churches observed it on the first Sunday after the full moon succeeding the vernal equinox. The Nicene Council settled the matter by adopting for the whole church the Roman custom. Thus it has come down to our day. Easter therefore always falls on a Sunday and the Crucifixion Day always on a Friday.

Correspondence.

BERNE, IND. — Spring stole in very pleasantly and quite early this year, but came to a sudden halt last week by a very heavy thunder storm, something like a cloudburst, which was followed by a real cold wave and even snow. The early fruit blossoms must have suffered considerably, as they were quite well advanced. Quite a number of the people here are suffering from the effects of the sudden and severe changes.

Our minister, Rev. S. F. Sprunger, is slowly improving; everyone is anxious to have him come out again, and undoubtedly, he most of all. As yet he has not been able to use the crutches very much.

The communion service in our church will be held this year on the Sunday of Pentecost instead of Easter.

On March 29, an hour before the regular prayermeeting of our Young People's Society, the officers and the different committees of the Society met for their quarterly meeting, to talk over the work done in the past quarter and how we can better and improve the work, make the meetings more successful, etc. These quarterly meetings are a great help to the different committees.

Since Rev. H. G. Allebach has been called to preach for the congregation at Woodburn, his place as teacher of our English Sunday-school class was made vacant, greatly to the sorrow of the class. The vacancy is filled by Bro. Fred Rohrer.

Bro. Austin Augspurger, from Woodburn, Ind., was with us on Sunday, March 29, and gave a talk to the Sunday-school.

Yesterday, April 5, we had the great pleasure of entertaining pastor Friedrich Munz, from Cincinnati, Ohio, editor of the German monthly, "Haus und Herd". It was a day of great blessing and joy for us, and we hope and trust that his work here will not be a blessing only for this life, but that it will bear fruit for eternity. His ability in the German language and his easy but very precise delivery, with his consecrated aim and zeal made his sermon with his addresses a heart-searching appeal.

In the morning he preached to us from 1 Cor. 1: 30, laying down four points as follows: Christ Jesus being made of God unto us 1. Wisdom, 2. Righteousness, 3. Sanctification and 4. Redemption. The wisdom of this world is of no avail if we have not found the true wisdom in Christ Jesus. Is there anything more we need than righteousness? Christ is all righteousness and through Him we are made righteous, are sanctified and redeemed.

In the afternoon he spoke to our Sunday-school, giving a heart to heart talk to the teachers. No teacher then present, can possibly go henceforth with a careless and indifferent attitude toward his work. In the evening he spoke for almost an hour to the Young People's Society, but nobody seemed to notice that the time passed so quickly. At this meeting he set before us the following points as a worthy and necessary aim for a successful Young People's Society: 1. To honor old age, 2. to fight or ward off the enemy, 3. to teach the hearts and 4. to increase or build up the church. The brother spoke words of great value and importance to all present, but especially did he encourage, rouse and stir the members of the Society to more active and consecrated work. May God bless the brother and the work he is doing, is the sincere wish and prayer we send to accompany him.

A Golden Wedding.

NOBLE, IOWA. — On April 2, Mr. Chris Schantz and his wife, Barbara, *nee* Rich, celebrated their golden wedding. The date of the anniversary had been March 8, but on account of so much sickness in the neighborhood and among the relatives, the festive occasion had been postponed. The day turned out to be one of those balmy spring days with the sky almost clear and just as nice to be out of doors as in doors. The guests had arrived by the noon hour, when they partook of a bounteous dinner spread on beautifully decorated tables. The greater part of the day was spent in a social way, but the hour for parting came again all too soon. After reading the 146th Psalm and offering a brief prayer, Rev. S. M. Musselman spoke very briefly from Ps. 37: 25. He was followed by Rev. P. E. Stuckey, of Olds, and Rev. Dan. Graber of the Sugar Creek Amish church, who spoke very briefly appropriate words for the occasion. Those present were the immediate family and nearest relatives. Mr. and Mrs. Schantz are both 74 yrs. old. There were gathered on this occasion their six children, five daughters and one son, with their families, there being 17 grand-children. The three living brothers of Mrs. Schantz and the one brother of Mr. Schantz and their wives were present. These with several of the nearest neighbors formed the entire company, making 64 guests in all. The guests left wishing the aged couple many more years of life together, praising God for the great love and mercy which had attended them during these many years.

Denominationalism vs. Christian Union.

REV. TEUNIS S. HAMLIN, D. D.

STEPS TOWARD CHRISTIAN UNION NEXT TO BE TAKEN.

V.

Thirdly, *we must be willing to see our own denomination decrease if thus the kingdom of Christ at large may increase.* Usually this would not be a method of growth. In most cases, the addition of a Presbyterian Church to our roll means a positive accession of strength to the Christian cause. But not always. In the case just supposed, where some evangelical Church is planted in a village, or in a section of a city, and is working the field, religion is *hindered* by some one else stepping in. The moral force of two weak Churches is greatly less than of one strong Church. Weakness is a premium on dissensions, rivalries, unworthy methods of gaining members and money. We must resist the temptation of ambition to make a brilliant showing in our annual reports, where so doing will actually retard the Redeemer's kingdom.

Not only must we sometimes decline to organize new churches, we must be ready to dissolve old ones. This brings into view what is often said to be the greatest practical obstacle to Christian union, viz.: the question of property. No doubt difficult problems here emerge. Vested interests are very large. Bequests have come down with stringent limitations. Vast sums are held upon condition that they shall be used to maintain this or that denomination, this or that type of theology. I am not competent to solve all these problems. Nor are they imminent. When they become so, I have no doubt solutions will be at hand. And meanwhile we may do something in this direction by applying the well-known mercantile principle that it is sometimes as incumbent to make a loss as at other times to make a profit. Here is a stranded church. Population has moved on, and left it. The community no longer needs it. Common sense says, "Dissolve it." But the land on which the edifice stands was given, and the deed contains a reversionary clause. To dissolve the Church is to let the land return to the heirs of the donor. Now this is a question in economics. Shall we spend money and a man to keep up a needless Church for the sake of holding a constantly depreciating property? "The street" would pronounce that poor business, would call it "sending good money after bad." We will say the same when we subordinate our denominational ambition to our calm judgment.

You say "the carrying out of this principle would be union on a very small scale, and only here and there." True; but remember I am not trying to give any patent plan of immediate general union, but only to indicate what steps we may now take in the right direction. And this is one of them. Repress our sectarian spirit sufficiently to cheerfully see our roll sum up one less, whenever so doing will advance the Kingdom of Christ.

In the fourth place, *we must reduce and simplify the terms of communion.* It is true that we admit members to our Churches simply upon a credible confession of faith in the Lord Jesus Christ. If they evince consciousness of sin and penitence for it; trust in the Savior and a purpose to openly follow him; we welcome them to his table. Thus far we are in the line of Apostolic practice. But as between our denominations, "terms of communion have been adopted so narrow and local that they foster only dissension." (Smith, ut sup. p. 267.) Our symbols are so minute and metaphysical, as related to the Scripture, so largely inferential, and that from single, isolated texts, rather than from the whole trend of the Word of God; so provincial and temporary, instead of universal and historic, that they make any broad and generous fellowship almost impossible. Our Presbyterian Church is as liberal in spirit as any Church in Christendom, but we could not ordain Luther, or Wesley, or Bunyan, or Archbishop Leighton to our ministry, or even to our ruling eldership, or our diaconate. Is not this a reductio ad absurdum? We reverence those men as eminently Godly, loyal to Christ, useful to the world. One of them is the father of all our Protestantism. Another has rekindled the fire of devotion amid the ashes of millions of altars. Do we doubt that God accepted them? Yet we exclude them from all our sacred offices, not on the ground of unworthiness, or unfitness; not because we do not all hold in common the *great* truths of Christianity, but because we differ in some minor and inferential matters that we have exalted into practical tests of loyalty to Christ and qualifications for his service.

The common plea in extenuation of this is that we must conserve the truth, and that each denomination is doing this for some phase or phases characteristically its own. But all that may be done, while at the same time we liberalize our terms of communion. The revision of our confession of faith is a marked step in this direction. Just so far as the revision shall be thorough will it reduce the number of bristling points of antagonism that we now present to other Churches. The movement for a concensus creed of the Reformed Churches is very hopeful. Let us state the things in which we all agree, and stand upon them; subordinating the things in which we differ; holding them, if need be, as matters of private opinion or belief, but not fencing ourselves in with them from the rest of God's people. This, you see, is a return toward "the simplicity that is in Christ." (2 Cor., xi, 3). For one, I should like to see it go on till we take the Apostles' Creed as our common symbol. This is accepted to-day, and has always been accepted, by all Christendom, Greek, Roman and Protestant. Yet how many of our Churches make little or no use of it? In how few Presbyterian congregations is it ever recited! In how few Sunday-schools t a u g h t! What a stride we could take toward Christian union if we should adopt this historic, universal confession of faith as a sufficient term of communion.

And in the same direction, why not exalt the names that bind us together above the names that mark and perpetuate our divisions? Augustine, for example, the most influential theologian between Paul and Luther, belongs to Romanism and Protestantism alike. But Paul belongs to all Christendom. If we must have human names, these are unifying; while lesser ones, like

Luther's, Calvin's, Wesley's, are divisive. But we do not forget that Paul would not have his name used in his day, and for the very reason that it meant schism. The one all-embracing name is Jesus Christ.

This reduction and simplifying of the terms of communion would work two ways toward union; it would draw existing sects together, and prevent the forming of new sects. Wesley had no wish or design to leave the Church of England. He held to his dying day all the material truth it holds. The Establishment crowded him out by compelling him to choose between conformity in non-essentials and good and conscience toward God. We have seen a similar thing in our day; the Reformed Episcopal Church, a wholly needless sect, arising because the rubric is so rigid that the Bishop declared in substance: "You must *say* 'regenerate' in baptism whether you believe it or not." So all our Protestant Churches have crowded out godly, consecrated men who believe all that is essential to salvation, but cannot assent to some one's conjectures and metaphysical hair-splittings. But for this, we would not have reached the unenviable one hundred and forty denominations in the United States. More standing-room within the Churches is what we need; room enough for all devoted men and women that hold the head, even Christ; that the Apostolic Church would have welcomed; that the Master would receive, who said to John, when he forbade a man to use Christ's name because he did not belong to the little band, "Forbid him not; for he that is not against us is for us." (Mark, ix. 40.)

And, finally, *we must have more piety.* The thing that would do most for Christian Union would be a wide-spread revival of religion, resulting in more simple, ardent, world-renouncing, soul-absorbing devotion to Christ, and to his one work of saving men. When a genuine revival comes to a town or city, how naturally all Christians work together! How party issues sink out of sight and party names are forgotten! Only when the fire has died down, and our ardor for saving men has cooled, do we begin to think about getting them into "our Church." We had no heart for that while we were busy getting them into the Kingdom of Christ. May not the revival spirit become universal and perpetual? That would mean Christian union not dreamed about, and argued for, and prayed for, but accomplished. For this union must be chemical; not mechanical; a fusion by heat, not a compression by authority; a spirit working from within, not a bond applied from without. Who doubts that Christ's ideal is such a Church; all one; prejudices broken down; jealousies abolished; divisions healed; the common language of love spoken; the common work of saving men done; the name that is above every name alone exalted? Who doubts that if we were such in all holy conversation and godliness, we would be not only looking for, but hastening, the coming of the day of God? (2 Pet., iii. 11 and 12.). Who doubts that when we, and all believers are such, the Master will "come quickly," having his reward with him, to "give every man according as his work shall be?" (Rev., xxii. 12.) "Amen. Even so, come, Lord Jesus!" (v. 20.)

THE END.

The Heart Makes the Wish.

Two little Indian boys, to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure, were talking the other day as to what they would like to be and do when they were men.

One exclaimed, "I wish I could be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened and his shrill little voice rang out a note of triumph:

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything so that the "good things" might "go" to others. Willing to be even the preacher's horse and buggy if he could not be the preacher!

The heart will make the wish. Whatever is in it will come to the lips and make itself felt and seen in deeds of love and usefulness or to the contrary. And I have noticed that whenever the heart is running over with earnest desire, the one to whom the heart belongs is not only wishing all the time to show the love, but is willing, like the little Indian boy, to do anything, to be anything, however humble, to prove its sincerity.—Exchange.

The Sunday School Lesson.

Subject for April 12: THE RESURRECTION. 1 Cor. 15: 20, 21, 50–58.

GOLDEN TEXT; Now is Christ risen from the dead and become the first fruits of them that slept. 1 Cor. 15: 20.

LESSON TEACHINGS.

It is a fact that Christ rose from the dead. No one can any longer doubt it. A cloud of witness from Mary Magdalene, Peter and James to the twelve and the five hundred attests it. If Christ had not risen, what would be the use of believing in Him and preaching His gospel?

But what are the consequences for us of His resurrection?

First, we have a living Lord, a Lord clothed with power and majesty, a Lord who could well say: "All power is given unto me in heaven and on earth," and "Lo I am with you always, even unto the end of the age." The Holy Spirit on Pentecost was a witness of the fact that the risen and ascended Jesus was glorified at the right hand of God.

Second, all believers are risen with him. He is the first fruits of all that have died in Him. He is the pledge that all who are united with Him by a living faith shall live forever. When the saints die they depart and are with Christ until the resurrection of the body. When Christ comes (1 Thess. 4) the dead bodies come forth transfigured and the living bodies are transformed. This change is referred to by Paul in vv. 51–54 of the lesson. Our present bodies of flesh and blood can not exist in heaven (see v. 50) because of their perishable and imperfect constitution. Amidst all the changes the believer is always with Christ.

Thirdly, all men shall rise by virtue of Christ's resurrection. This may be hard to understand at first, since not all men are united with Christ by faith. But a little study of v. 21 will make it clear. By man (Adam) came death; by man (Christ) came the resurrection. Death is universal; so is resurrection. Christ said: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." All must rise, the just and unjust alike. The unjust must rise to be judged, if for no other reason.

Fourthly, death shall be abolished with the saint's resurrection. This will indeed be a great victory for believers. Death is an enemy—the last enemy. It is the very opposite of that which is dearest to all men—life. Bacon says: "Men fear death as children fear the dark." Even believers fear natural death, though it is robbed of its terrors. Death is dreaded also because it takes us away from our friends and our friends from us. And finally, the sharpest pang death brings is that it is still sin at work. Sin still has dominion by reigning over our mortal bodies. Torrey says: "If there were no sin, there would be no death as we now understand it, simply immediate transformation to immortality."

But Christ gives us the victory over it, since He is the earnest of our own bodily resurrection, which will be the death-sentence of death. Well may we cry with Paul, "Thanks be to God." We can afford to be steadfast in faith and unmovable in doctrine knowing that our faith and labor will not be in vain with such a blessed and sure future before us.

Marriages.

STAUFFER–GERY. — On March 14, 1903, at Bally, Pa., by Rev. A. S. Shelly, Henry G. Stauffer and Ida B. Gery, both of Palm, Pa.

Contributions.

Sent to Emergency Relief Commission.

FOR MOQUI INDIAN SUFFERERS.—From Magdalene Shaddinger, Doylestown, Pa., $11.50; Hereford congregation, Pa., $11.50; a brother at Boyertown, Pa., $1.00.

FOR THE SUFFERING.—From Dirk P. Thiessen, Marion, S. D., $50.00.

Total $63.50.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

For Foreign Missions.

GENERAL FUND.—From Alexanderwohl church, Kan., $50 75; First Mennonite church, Philadelphia, $28.75; West Zion church, Moundridge, Kan., $20.50; Anonymous, Moundridge, Kan., $9.00; birthday gifts, Halstead S. S., Kan., $4.75; Christian S. S., Kan., $67.82; W. and C. Andreas, Beatrice, Neb., $25.00; Hillsboro, Kan., $31.40; Newton, Kan., $61.46; Bergthal church, Okla., $7.20; Michael Wenger, Newton, Kan., $10.00; Newton S. S., $16.20; Berne, Ind., Mission box, $7.50; D. C. Sprunger, Berne, Ind., $12.25; Peter E. Habegger, Berne, Ind., $10 00; birthday gifts, $2.59; John Whiterich, Whitewater, Kan., $25.00.

FOR ARIZONA.—From Hoffnungsau church, Kan., $45.20; anonymous, $1.00.

FOR INDIA MISSIONS.—From proceeds of the dismantled church at Ashland, O., $15.00; Marie R. Miller, Ashland, O., $2.00; Y. P. S. Newton, Kan., $10.00; Rev. Abr. Goerz, Russia, $9.50; Bergthal S. S., Rosthern, Sask., $3.00; ditto, $2.00; Berne, Ind., $1.00.

FOR MISS. KROEKER'S DWELLING HOUSE.—From Sewing Society, Berne, Ind., for February, $50.00; Mission friends, Summerfield, Ill., $10.00.

FOR MONTANA MISSIONS.—Proceeds of Ashland, O., church, $50.00; Bethesda church, Neb., $25.83.

FOR ORPHAN FUND IN INDIA.—From C. E. Society, First Mennonite church, Philad'a., toward support of an orphan boy in Bro. Kroeker's charge, $20.00.

FOR INDIA LEPERS.—From Sister K. M. Krehbiel, Halstead, Kan., $75.00; Jacob Krause, Hillsboro, Kan., $5.00; Gerhard Wall, Hillsboro, Kan., $5.00; Zion church, Perry, Okla., $2 35; Berne, Ind., $7.00.

FOR AN ORPHANAGE OR HOSPITAL IN INDIA.—From Barbara Hirschler, Donnellson, Ia., $15.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

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News of the Week.

Domestic.

The President's Journey.

SIOUX FALLS, S. D. April 5.—President Roosevelt is the guest of Sioux Falls, and will remain so until 9:10 o'clock to-morrow morning. His special train arrived here about 8 o'clock this morning and he was met by a delegation headed by Mayor G. W. Burnside and State Senator A. H. Stiles, Senator Kittredge also greeted him. The president was escorted to the Cataract house by detachments of the two militia companies here, and enjoyed a day of comparative rest, the first he has had since his trip began. He attended the German Reformed church both in the morning and evening, and in the afternoon went for a horseback ride, accompanied by Seth Bullock, superintendent of the Black Hills forest reserves.

MINNEAPOLIS, April 6. — President Roosevelt was enthusiastically received here and at St. Paul Saturday. He spoke five times in the two cities. His principal address was delivered in the armory in this city. His subject was trusts and the tariff. He prefaced his address by enumerating the benefits that would come to Cuba and the United States by the ratification of the reciprocity treaty.

FARGO, N. D., April 7. — President Roosevelt was the guest of Fargo for several hours to-day. As a President does not come to this section every day, practically every man and woman for miles around that could come to town for the occasion, did come, and these visitors swelled the local crowd by several thousand.

Former Lieutenant-Governor Tillman Indicted.

COLUMBIA, S. C., April 7. — The grand jury to-day returned a true bill against James H. Tillman, charging him with the murder of N. G. Gonzales, in this city, last January. In the indictment returned by the grand jury also occurs the charge of carrying concealed weapons. Tillman's case will be called next Monday. He was formerly Lieutenant-Governor.

WINONA

WILL BECOME A REST RESORT ALL THE YEAR ROUND. $450,000 SPENT ON IMPROVEMENTS.

About $450,000 is being spent at Winona Lake, preparatory to the opening of the 1903 season, May 15. The Winona skyline is being changed considerably and the city of summer homes is being extended farther around the lake, and is also being carried back on to the hills of the old golf course.

Over $150,000 is being used in the construction of the new power, light and heating plant, from which the grounds will be lighted with arc electric lights, and the auditoriums, hotels and cottages with incandescents. The power for the new three-mile interurban line, now under construction, between Warsaw and Winona, will also be furnished from this powerhouse. The electric line will be completed in time for the opening of the season. It passes under the Pan-Handle railroad, cuts across the old golf grounds and covers the principal streets of Warsaw. There will be baggage stations at both the Pennsylvania and the Big Four railroads, and Indianapolis people, who heretofore have been compelled to make an annoying change from one road to the other at Warsaw, will now have their baggage checked through to Warsaw, and from there it will be handled over the interurban. The Pennsylvania will not run its famous "dummy."

The new power-house will also be the source of water pressure, and steam heat will be furnished to the occupants of the cottages and to the hotels. This last feature means that Winona is to be made a winter resort, also. The Winona Hotel will be open the year round, and Winona water, which has become popular in the Central States, will be served to people to drink and also for baths.

A contract has been closed with Dr. J. G. Nehrbas, of Indianapolis, to open an extensive water-cure sanatorium in the basement of the Winona Hotel, and this year Winona's summer—as well as winter population—will be able to get Turkish, Russian, electric and all other baths. The plan is gradually to develop this feature of the resort, and gather tired people there to rest by playing golf, taking baths and lying in the quiet of the breezy side of a pretty lake.

As another preparation for making Winona a winter resort, producer gas has been piped to every building in the grounds. It is almost as cheap as natural gas is in most cities. The electric light and water plant is to be operated all the year round, and cars will be run between Winona and Warsaw all the year.

Winona Assembly is building fifty new two, three, four and five-room cottages, and as soon as they are completed will begin another twenty-five or fifty. Besides these cottages, fully fifty are now being built or are planned by individual lot owners. Indications are that there will be at least 125 new homes at Winona this summer. Several of these homes are very expensive—one costing $10,000, and several $5,000, $6,000 and $8,000.

The old cycloramo building, which has served as a gymnasium, is being torn away and the material in it is being used in the erection of a pretty chapel and small auditorium on the college campus. The pipe organ, which has been used in the main auditorium, is being taken to it, and a new $4,000 organ is to be placed in the new main auditorium. This building will be used for a convention hall, and for the Indiana photographers' meetings. The Indiana photographers will probably, in a year or two, erect their permanent brick or stone, Daguerre photo art memorial building opposite it.

The old auditorium is being completely worked over and made into a new one that will seat 3,500 people and will have an emergency capacity of 4,000 or 4,500 people. The new organ will be one of its principal features. The architecture is very attractive.

Winona's permanent population has become so large now that Kosciusko county will probably establish a public school on the grounds during the coming year for the accommodation of the children of winter residents.

The grounds this year will be opened May 15. The "season" will really begin June 22, with the State Sunday-school convention. The summer school and regular Chautauqua summer program season will begin July 6. Winona attracted over 70,000 people last year, and had a permanent summer population of 3,000 people. This year she expects to draw over 100,000 people and have a 5,000 cottage population, with 1,000 students in the summer school.

Foreign.

Routed The Ladrones.

MANILA, April 3.—A force of troops and constabulary, commanded by Capt. Perry, overtook and routed, on the shore of Lake Mainit, March 31, the band of convicts and ladrones who recently attacked and for a time held possession of Surigao, island of Mindanao.

CARACAS, Venezuela, April 3. — Congress, in a secret meeting, has authorized Castro to fulfill the obligations embodied in the British, German and Italian protocols, but only as an extraordinary act, without giving them legal sanction, so as not to establish a precedent.

After the resolutions were adopted, Congress adjourned as a protest of indignant patriotism against the protocols.

Fierce Battle Fought in Turkey.

BERLIN, April 3.— A dispatch from Constantinople, dated noon to-day, announces that the Bulgarian bands and the Turkish troops in the Okhrida district have fought a battle and that 1,000 men were killed or wounded.

Ohio Elections.

The following are the new mayors elected in the principal cities of Ohio last Monday, April 6th.

Cincinnati—Julius Fleischmann, Republican.
Cleveland—Tom L. Johnson, Democrat.
Columbus—Robert H. Jeffrey, Republican.
Toledo—Samuel L. Jones, no party.
Dayton—Chas. W. Snyder, Democrat.
Springfield—Chas. W. Bowlus, Democrat.
Canton—W. H. Smith, Republican.
Hamilton—Charles L. Bosch, Democrat.

Lorenz is Coming Back.

VIENNA, April 7.—The report that Professor Lorenz had received an invitation from J. Ogden Armour to go to Chicago and visit his child, Lolita, who has not completely recovered from the operation performed upon her by the professor last October, is confirmed. Professor Lorenz, who is attending the medical congress at Madrid, will probably leave Vienna for the United States direct next week.

Dreyfus Discussion.

PARIS, April 7.—The renewal of the Dreyfus discussion in the Chamber of Deputies drew a great crowd to the House to-day. The galleries were packed and there was much excitement on the floor. M. Jaures renewed his criticisms of the methods adopted to convict Dreyfus, asserting that after the Colonel Henry incident the War Office adopted the plan of using the incriminating letter, which was falsely ascribed to Emperor William.

The speaker closed with a demand that the Government conduct an administrative investigation into the letter sent by General Pellieux to M. Cavaignac when the latter was war minister in 1898. The Socialist leader received a prolonged ovation as he resumed his seat, members of the right party shouting to him: "Go to Berlin!"

Minister of War Andre followed. He declared the government proposed to seek the truth. General Andre, amid great applause, closed his remarks with an acceptance of the proposition to institute an administrative inquiry. Former War Minister Cavaignac then demanded that he be heard, and he proceeded to speak, amid uproar and confusion.

German Inspection of Imported Meat.

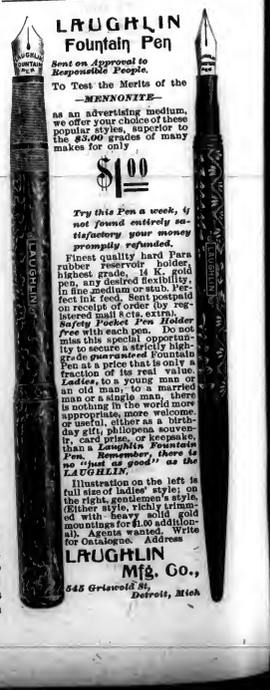
BERLIN, April 2.—The last provisions of the meat inspection law of June 3, 1900, went into effect quietly yesterday at the ports and throughout the empire. This most far-reaching and sumptuary measure was put in operation piecemeal by occasional decrees, because of the Ministry of the Interior having to create the inspection machinery.

Section 12, referring to canned meats and sausages, which became effective September 1, 1901, further reduced American imports so that nothing but boracic-cured beef had been coming in until March, though of late something less than 200 tons a month, roughly valued at $70,000 were imported from America.

The exporters will endeavor to cure beef without borax and thus comply with the German law, which, as it now appears, by no means destroys the American meat trades here, and it is not improbable that the total American meat imports this year will equal those of 1901, when the total valuation was about $6,000,000. Owing to the high prices and insufficient home supplies, more than three-quarters of the imports of American meats are preserved.

Need Not Pay Taxes.

ST. PETERSBURG, April 2.—In pursuance of the policy enunciated in the recent manifesto of the Czar, an imperial ukase, issued to-day, relieves a large number of the rural communities of the joint liability heretofore existing for the payment of direct state, zemstvo and communal tax, levied by the provincial councils and village authorities.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, APRIL 16, 1903. No. 19.

Open the Door.

Open the door, let in the air;
Joy is abroad in the world to-day.
If your door is wide open, it may
come this way—
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of raindrops gold and
gems,
He may change our tears to diadems—
Open the door!

Open the door of the soul, let in
Strong, pure thoughts which shall
banish sin;
They will grow and bloom with a
grace divine,
And their fruit shall be sweeter than
that of the vine—
Open the door!

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so
fair
That angels may enter unaware—
Open the door!
British Weekly.

Items of News and Comment.

You can read the Bible through in a year by reading three chapters a day and five every Sunday.

There are at present 11 patients, ranging in age from 8 to 82 years, in the Bethesda Hospital, Goessel, Kan.

Miss Emma Musselman, of Steinsburg, Pa., started last Tuesday for Wayland, Iowa, to visit her brother, Rev. S. M. Musselman.

On the correspondence page Bro. J. H. von Steen tells the story of the defeat of the temperance cause in his town of Beatrice, Neb.

Cornelius Jansen, of Beatrice, Neb., has gone to Rosthern, Saskatchewan, to supervise the erection of schools for the Doukhobors in that vicinity.

One person, out of twenty that took religious instruction in the Loretta, S. D., church, was baptized on Good Friday. One person was likewise added to the church at Wadsworth, O.

It has been proposed to introduce the Bible into the schools of British India. The Hindu papers bristle with objections to this step. They do not object to Shakespeare, but they believe the study of the Bible will prove fatal to Hinduism. One paper says: "The Bible, if made the center of India's religious thought, would work out the moral regeneration of the land. And that is the end to be desired above all else."

At the Sunday-school Institute held in Bethany Mennonite church, Quakertown, Pa., last Saturday night, Alice Roth read a paper on "The Pupil's Characteristics", and J. L. Yearick, of Telford, gave an address.

The Alexanderwohl church, near Goessel, Kan., intends erecting a shaft in memory of Elder Jacob Buller, who served in that capacity 32 years. In 1874 he immigrated with most of his flock from Russia to Kansas. His death took place April 6, 1901, at the age of 74.

An Example of Individualism.

Oncken was a servant, bookseller, and tract distributor. With six others he organized a church in a shoe shop. He went forth visiting every part of Germany, scattering Bibles and tracts, and gathering converts into churches. In twenty-five years this was the result of his work; sixty-five churches and 750 stations, from 8,000 to 10,000 members, 120 ministers and Bible readers, Bibles and scattered tracts by the million, and 50,000,000 had heard the gospel. Give us 250 such men as Oncken, and in a quarter of a century we can not only organize 16,000 churches with 2,500,000 members, but may preach the gospel to every soul on earth.—Selected.

†Rev. Levi O. Schimmel †

Levi O. Schimmel died at his home, 2110 Franklin street, after one week's illness of uremic poisoning, on April 2, 1903, at the advanced age of 76 years, 3 months and 23 days. He was twice married and is survived by his widow and one son, Dr. L. S. Schimmel, of Harrisburg, Pa. Funeral services were held in the First Mennonite church, on Sunday, April 5, in the presence of a congregation beyond the capacity of the church. The sermon was preached by Rev. N. B. Grubb from 1 Timothy 4: 6: "A good minister of Jesus Christ." He was assisted by the brethren, S. M. Grubb and F. F. Gabel. Interment was made the following day at the Springfield Mennonite church. Here too the attendance was very large. Rev. A. B. Shelly preached German from Luke 2: 29, 30. He was followed by Rev. N. B. Grubb, who spoke English from 2 Samuel 3: 38. Several other brethren took part in the service.

Brother Schimmel in early life identified himself with the Mennonite church at Springfield, Pa., where his father for many years had been deacon.

On October 5, 1858, he was solemnly ordained to the Gospel ministry in the Swamp district and served as assistant to the late Rev. John H. Oberholtzer for eleven years. In 1869 he accepted a call to Wadsworth, Ohio, and for three years served as steward of the Mennonite Bildungs-Anstalt, at the same time pursuing a course of theological studies under the late Rev. C. J. van der Smissen. In the spring of 1872 he accepted a call to the pastorate of the First Mennonite church of Philadelphia, and served faithfully in this capacity for one year, when he established a mission and for several years served as pastor of the new organization. During this time he was ordained to the office of elder. About the year 1882, owing to a serious nervous affliction, he withdrew from the active ministry, preaching only occasionally. He continued always in close touch with the church, and by his sincere interest, loyal devotion and faithful, loving counsel, encouraged every good work in which his brethren were engaged, as well as giving liberal financial support to all the institutions of the church.

It is fitting that in this connection it should be said that in the establishing of the General Conference our brother had not a small part. The plan for the first meeting between the brethren of the East and the West had been made and then, owing to certain difficulties in the way, was about to be abandoned. It was then that Brother Schimmel in his quiet, unassuming way, set to work, determined that the proposed conference should be held, and in a few days he declared that all hindrances were removed, and that the hoped-for conference was assured, besides having also provided the necessary means to defray the expense of the Eastern delegate, as well as provision for his home and family and church, during the absence of the representative. This is only one example of the unselfish work of our brother through his life. It was fitting, too, that he should be elected as the first Home Traveling Missionary of the General Conference. He served in this capacity for several years. Our brother was not a pulpit orator, but a wise and judicious counselor, a sound reasoner and sincerely earnest. His advice and judgment were always conscientiously and fearlessly given and ever proved for right and honor. He was "a good minister of Jesus Christ."

N. B. GRUBB.

The Oldest Bible in This Country.

What is said to be the oldest Bible in the United States belongs to the Rev. John Herr, of Lima, Ill., in whose family it has remained for twelve generations. There are but three copies in existence, though originally fifty were printed. The original binding is of beechwood covered with stamped leather, and is in a good state of preservation. It is a fine example of the printing of the Middle Ages, it having been printed in 1553, at Zurich, by two apostate Carthusian monks, who, we are told, were burned at the stake, three years later, for printing in German when Latin only was permitted to be used in religious books. It contains a picture of the last judgment, and wood engravings with hand painting. — Presbyterian Banner.

Good habits are not made on birthdays, nor Christian character at the new year. The workshop of character is every day life. The uneventful or commonplace hour is where the battle is lost or won.—MALTBIE D. BABCOCK.

"God's ear is ever close to our lips. It touches them. It is always listening. Thoughts speak to it loudly as words: suffering even louder than words. The ear of divine attention is never taken away. We sigh into it even while we sleep and dream."

A Picture of Life.

F. J. CONRAD.

Let us stop for one moment to think what our life was in the past and what it now is, or might be.

It is much easier to remember all the dark and dreary days of the past, especially so if a man wishes to lead a Christian life. On the other hand, all the little deeds of kindness shown to others, the unselfish love, are most easily forgotten by the doer.

I can most easily illustrate my life in the light of its past; and I believe that to a certain extent its future will be similar.

In our daily journey from childhood to manhood, as young people, our thoughts, wandering from one object to another, frequently lead us into temptation; and though at first we are proud of having indulged, when later on we come to distinguish the right from the wrong, we feel that we have fallen into the hands of sin. We have disobeyed the commandments of our dear fathers and mothers, who have tried their best to help us shape and build up good, strong and noble characters. We have failed to heed their warnings, and are stumbling over the same old blocks over which we have fallen so often before.

But at last the omnipotent God, who in His unchanging love for us gave His only begotten Son that we might be redeemed from sin and be privileged to enter the beautiful home beyond, reveals to us in some mysterious way that it is time for us to make a change and enter into a new life.

Now when a change takes place we say a person is converted, and if he is not truly converted he has not yet entered a new life, and his old ways are still very much in evidence. Some people are under the impression that if they join a church, add their names to the church record and pay their dues, it is all that is required, What a sad mistake! Christianity is like ascending the ladder that Jacob saw in his vision—we must mount step by step, grow in grace, and even then at our best we will be weak enough.

I can best illustrate this as follows: A day in which the sun shines brightly reminds me of a day when a Christian is not confronted by evil temptations. A day that is dark and cloudy reminds me of a Christian's having yielded to temptation. We often hear people say, "I feel awfully blue." Their work seems to go contrary to their will. Perhaps this is because they have fallen into the hands of sin. This shuts off the light, and we may say they see through a glass darkly. The brilliancy of the light shed around them will be obscured, and the act of sin will for years be remembered and charged against the Christian by the world. The world will shout: "I'm as good as that Christian." Is that not true? But the world can not see things from a Christian Endeavorer's standpoint. They do not stop to think that God remembers a Christian's sincere prayers even as He remembered Paul and Silas in the stocks of the inner prison.

Many a day is bright and cloudless in the morning, but during the noon hours small clouds arise and overshadow the sun and dim its glowing brilliancy. This is an apt picture of a young Christian just entered upon a new life, while former companions are coaxingly trying to discourage him in his new work. These temptations may assail many times a day and perhaps for months.

Sometimes, when the small clouds have passed by, up comes a huge black cloud, which darkens the light of the sun so much that it becomes almost necessary to light the lamps. It is alas! too true that many a Christian has been able to resist the many little temptations, only at last to fall a victim to the most sinful things. And the report of such a defeat spreads like lightning. The consequence is that many a man has left his home, wife and children simply because the report of his sinful indulgence had been spread abroad until every man and woman, boy and girl, knew it.

A good way to overcome some of these temptations is to take everything to God in prayer. My prayer is that we may all do this. I hope the readers will remember the writer in their prayers.

Indecision.

Indecision is many a man's ruin. This is true spiritually as well as temporally. The soul's safety demands prompt action. Favorable opportunities for salvation must be seized at once. Gracious calls are to be heeded without delay. When the Spirit is working in a human heart it is a risky and fearful thing to say, "Go thy way for this time; at a more convenient season I will call for thee." The wise will immediately fall into line with his motions, and accept the Saviour whom he tenders, and live as He directs. "Now is the accepted time; now is the day of salvation." Close in with the overtures of mercy. Run no risks. Time presses. Eternity is near. The Judgment is at hand. It may be now or never with you.—The Presbyterian.

Bible Study Class.

E. K. MOHR.

LESSON XI. "THE LOVE OF GOD. Ps. 36: 7–9.

I. The statement —"God is love." 1 Jno. 4: 8, 16. Not *has* love or *is loving* but he *is* love. All that God does or keeps from doing, no matter how it may look, must be because He is love.

II. What manner of Love?
1. Creator. Isa. 43: 4, 7. We delight in anything we create—this will help us to understand the love of the Creator for "the work of His hands." "To have been thought about, born in God's thought, and then made by God, is the dearest, grandest, most precious thing in all thinking."
2. As Redeemer. Isa. 63: 7–9. To redeem is to free by avenging or repaying. Rom. 12: 19; 1 Pet. 18: 19.
3. As a Father. Luke 15: 20–24; Ps. 103: 13. "In all their afflictions he was afflicted." Because God loves, he sympathizes and suffers with his people.
4. As a Mother. Isa. 66: 13. And he is "the God of all comfort." 2 Cor. 1: 34. "We are unspeakably nearer to God than to the best, loveliest and dearest mother on the face of the earth."
5. As a Brother. Rom 8: 29; Heb. 2: 11, 12. Jesus illustrates the Bible idea of brotherly love. 1 John 3: 16–18.
6. As a Husband. Isa. 54; 5; Eph. 5: 25-27. The Bridegroom is coming for his bride. John 14: 3.

God loves the world—all mankind. John 3: 16; 2 Pet. 3: 9. God loves the sinner (Rom 5: 6–8; Eph. 2: 4, 5). But there is a peculiar and different love that God has to those that are united to the Son (John 16: 27; John 14: 21, 23); in this position we are loved as the Son is loved (John 17: 21, 23) and into this position the worst person can immediately come.

III. The Measure of God's Love. John 3: 16 —"*So* loved;" Eph. 3: 19—"passeth knowledge."

Sacrifice is the measure of love. Christ endured the awful physical agony of the cross and the more awful spiritual agony in taking the sinner's place; but how great must have been the agony of the eternal Father looking down on the Son.

IV. The Manifestation of Love.
1. In the sacrifice of the Son. 1 John 4: 9, 10.
2. In the care and protection of His people. Deut. 29: 5; Heb. 13: 5, 6.
3. Chastening His loved ones for their sins. Heb. 12: 5, 6. "Nothing is so inexorable as love, for it must have its loved ones perfect."
4. Making us Sons of God. 1 Jno. 3: 1. Suppose a great earthly king should go to some city slum, pick up one filthy, vile and vicious, exchange the dirty rags for royal apparel and say," "From this time on you can be called the son of a King." This and a great deal more the King of Kings has done to us.
5. Three manifestations of love in Eph. 4: 2–6.
6. The Future Manifestation. Eph. 2: 7. What marvelous grace in that already done! But the exceeding riches is reserved for the future. We have only tasted the first fruits. The harvest is still to come.

V. The Victory of Love. Rom. 8: 37–39.

VI. Our Response to God's Love.
1. Believe it. Ps. 36: 7; 1 Jno. 4: 16. Nothing so grieves love as a want of trust. Doubting God's love is the hardest thing for Him to bear.
2. Belief will develop love. 1 Jno. 4: 19.
3. Obedience will follow. 1 Jno. 5: 3; John 14: 21, 23.

Love is not sentiment nor talking, but walking in His commandments. Obedience is always the test of love.

"Like a cradle, rocking, rocking,
Silent, peaceful, to and fro;
Like a mother's sweet looks dropping
On the little face below;
Hangs the green earth, swinging, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down, and watching us below.

Oh great heart of God, whose loving
Can not hindered be, nor crossed,
Will not weary, will not even
In own death itself be lost:
Love divine! of such great loving
Only mothers know the cost,
Cost of love, that, all love passing,
Gave itself to save the lost!"

Grand Rapids, Mich.

God has made no provision in the Bible for isolation; Scripture expressions all show a contrary state of things. We are "branches" in the vine, "members" in the body, "stones" in the temple, "brothers and sisters" in the family, bearing a close connection to each other. We have first to look up and realize our relation to God; and then to learn the various relationships we have to our neighbors. All are in their different niches, filling the place God has given them, and we must desire, not only to serve God, but by love to serve one another.—WILLIAM PENNEFATHER.

Attacks Upon Truth Rebuked.

The Rev. Dr. Rainsford, rector of St. George's Church, New York City, lately preached a series of Lenten sermons in St. Stephen's Church, Philadelphia, invited to do so by the Philadelphia Local Assembly of the Brotherhood of St. Andrew. Many claimed that the distinguished rector "assailed fundamental doctrines of the Christian faith." One clergyman testifies that he was "shocked at his deliberate and continued attacks upon the fundamental doctrines of the truth." The excitement reached such a pitch that the Brotherhood felt compelled to issue a printed disavowal in the Philadelphia "Public Ledger", disclaiming all responsibility for the utterances. Closely following upon this came a protest signed by 100 ministers from various cities and towns (and probably by more later on), as follows:

"In view of the fact that certain reports as well as general conversation make it appear probable that statements subversive of the Gospel and of the Christian Faith have been made at services held in this city, to which men and women are wont to be invited, and at which many young people are present, which statements have caused much questioning and apprehension to not a few of our people, we, the undersigned, members of both the great historical schools of the Church, do solemnly declare, as in duty bound, that the great doctrines of the Gospel and of the Creed—namely, the conception of our Lord Jesus Christ by the Holy Ghost and His birth of the Virgin Mary; the fall of man into sin and under the dominion of death; the redemption of our Lord Jesus Christ, who made upon the cross a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, without which we should be helpless and Who became thereby and by His intercession for us in heaven a Priest forever, our only Advocate with the Father, and the Propitiation for our sins, the One Mediator between God and man—are the very truths of God. And further, so far from considering that the Bible is misleading and full of errors, we believe the Holy Scriptures of the Old and New Testaments to be the Word of God.

"Any statements contrary to these fundamental truths of the Gospel we hold ourselves bound to repudiate, according to our ordination vow, that we will be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

Not all Episcopal ministers would sign this. One from West Chester, Pa., believed that "Dr. Rainsford has a right to be held innocent till he is found guilty by something more than irresponsible gossip. But simply to reflect upon him by advertising our own doctrinal purity and ecclesiastical cleanliness—which no one has questioned—seems to me both unworthy and unjust."

The Rev. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, who is a well-known and popular figure at Christian Endeavor Conventions, and whose utterances command a wide influence, submitted a most clarifying and bracing statement in the "Public Ledger". It explains the whole situation most admirably and it gives forth no uncertain sound.

"But we are leaving Dr. Rainsford entirely aside. The fact we are meeting is that at a series of services to which all our people who are working in the vicinity were invited, and to which they came in crowds, mostly young men and young women, there were words spoken which pained and upset many who heard them. It was to assure these people that we, their ministers, did not uphold such words, and that we did not wish them to be troubled by them, as if they were authoritative, that over a hundred of the ministers of this diocese have affixed our names to a simple statement of the great truths which were virtually denied. It it is not our duty to do so, and if the minister of a church is to keep quiet when his Christ is dishonored, then I am much mistaken as to the responsibilities of the ministerial office.

"The fact is that to-day there is such a timidity in standing by the great doctrines of our creed that the lay people are confused, and half wonder what their ministers do believe. There is more than one instance where the preacher creates doubts and does not allay them. Indeed, we are sorry to say it, but there is a terrible haziness in the minds of many public teachers regarding God and Christ and the Bible, which in England, as well as in the United States, is robbing many people of blessedness and peace. Sometimes there is even a fierce attack made upon the faith of Christianity, and the poor flock in vain seek to satisfy their hunger and thirst from the pasture which has been trodden down and the deep waters which have been fouled by the feet of those who are considered leaders. It is an age of hunger for truth, and for truth people receive a stone. If ever the minister should speak plainly, it is to-day, and when the people concerned are from many flocks, it is fitting for many ministers to speak together.

"I have no apology to make for the wording of the simple statement. It was written by those whose knowledge of theology is thorough. It is not a re-statement of the creed, but a statement regarding some great truths which we consider have been attacked. Nor do I criticize those who do not sign it. There is no compulsion. All men may not feel alike. But some of us, while we can stand a great deal, WILL NOT stand silent when Jesus and His mediatorship are scorned, or are understood by some people to have been scorned at services to which we have invited them."

Dr. Tompkins adds that he loves Dr. Rainsford and is sorry for him. But in his judgment his friend "is not quite responsible." "A lack of high judgment in things moral, and a defective faith are very apt to go together, and both must be reproved."

Dr. Tompkins closes with a bold and significant reference to the "Zeit-geist" and the duty of a whole-hearted believer in these trying times.

"I believe that those who have drawn up the statement and those who have signed it (whose names will be published in a day or so) are not only in the right, but have taken a stand which is noble and necessary. We are coming to days when there is going to be a contest between faith and non-faith. It is in the air everywhere. For me, and thank God I am not alone, I shall stand, through God's grace, for Christ and His truth, and do all I can to help people to the Rock that endures, even if I have to write and sign a statement every day of the week!"

Our C. E. Topic.

Topic for April 19: THE SACRED SABBATH. Matt. 12: 1–13.

MEDITATIONS.

"The sabbath was made for man." Mk. 2: 27. What a blessing from the Creator in having this one day in seven that he has hallowed, in knowing that in keeping that day there is great reward. This day was not designed as a day of lounging and idleness. It is a day of relief from worldly work and the cares of business. It is to be spent in communion with God, in the study of the Bible, in the development of the soul. Sundays should be days of stepping heavenward.

There is a tendency now to destroy the sanctity of the Lord's day. Many men are making objection to the laws for the preservation of the day. Like the fault-finding Pharisees they are clamoring against that which is good. They want to be permitted to have sports and games and to transact business on that day. The Sunday newspaper, the most unreliable issue of the week, to say nothing of its low standard (if it has a standard) of morals, has been regarded by some men as a necessity. The Sunday excursion, starting on Saturday perhaps, lures many into worldliness and, incidentally, puts dollars into the treasuries of the railroad and steamboat companies. Better know less of some large city and more of the kingdom of God. Here is the opportunity for the young people to stand for the sacredness of the day.

If our manufacturers would all say they would have their men work seven days in a week how soon a strike would be called.

The work of the other six days is to be in the order of the Lord. 1 Cor. 10: 31. One day is holy unto the Lord but through six days and through seven our lives should be holy.

Christ and the disciples had violated no law. It was legal to gather and eat the grain (Deut. 23: 25) and was right to heal. It is permissible — nay, expected —that we do good on the Lord's day. The Pharisees had lost sight of the purpose of the law, that it is never to work harm but always to do good. The glasses of envy and jealousy distort the the fairest scenes.

Are we to keep the first day of the week as sacredly as the Jews were to keep the seventh? Why not? It is the Christian Sabbath, the Lord's day, observed as such since the resurrection of Jesus. There is always blessing in the proper observance of the day, always loss in its desecration.

The commandment to remember the sabbath is probably violated more frequently than any except the third, yet its violation is a direct offence against God, since it relates to the duties of man to God.

"The sabbath was made for man." Not to be disregarded and desecrated but to be kept to the honor of God and the blessing of man.

We are not likely to have too much zeal for the purpose and in the keeping of the day. One day in seven is little enough time to be devoted to our spiritual education.

When a question arises as to whether or not a certain thing should be done on this day we are safe in acting on this proposition: Will my doing it glorify God? If so, I shall do it; if not, be it far from me. So then we shall glorify Him who is Lord of the sabbath.

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Editorial.

Nothing can smother the simplicity and visible lowliness for which Christianity stands more than flaunting feathers of titles and fantastic salutations which some lodges use in mutual intercourse. Every Knight Templar, for instance, addresses his "brother" as Sir Knight and every officer is a "Grand Officer" of some kind. One is a "Grand Captain," another a "Grand Generalissimo," still another a "Grand Prelate," and so on down probably to "Grand Nobody." Imagine Christ a member of such an order, addressing His fellow Templars by such pompous, terms! It is impossible—next to blasphemous. Such loud honor continually paid to one another is certainly not living up to the spirit of the reminder: "One is your Master, even Christ, and all ye are brethren."

Some time ago, John C. Havemeyer, of Yonkers, N. Y., under the heading of "Patriotism," submitted to the New York "Evening Post" nineteen strong arguments to prove that the popular idea of patriotism, involving as it does the universally conceived duty of fighting for your native land, is unBiblical, heathenish, selfish, unevangelical, immoral and demoralizing. The article has since been reprinted in little folders, and in this shape we chanced to see it. We quote two of the best arguments:

"7th. The religious organization which sends missionaries to foreign nations to preach the gospel of peace and good will and the duty of self-surrender and obedience to God, and rests its claims for support on the value of the human soul, aud at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque."

"14th. It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb and property involved in war should be hailed as benefactors, treated with exceptional honor and often placed in high official positions."

It is high time that we stop calling non-resistance, anti-militarism, etc. Mennonite and Quaker doctrines. As long as we do this, these doctrines will not be acknowledged as universally binding on the popular conscience, but will merely rank as belonging to the other peculiar doctrines of those peculiar people, the Mennonites, the Quakers, etc. We need now to insist upon the validity of these principles, not because they are Mennonite or Quaker tenets, but because they are portions of the eternal law of God.

Correspondence.

DONNELLSON, IA. — On Good Friday it rained continually so that no services were held at our church. Therefore the preparation for communion was put off until yesterday, although a large part of the members were not present on account of threatening rain and muddy roads. Quite a number partook of the Lord's Supper. May they all be strengthened in faith, and rejoice in the resurrection of Christ, our Redeemer.

WAYLAND, IA.—The weather has been very rainy and disagreeable. Last Friday night it was raining and frequently hailing. But in spite of bad roads and rainy weather, our Easter program in the evening was well rendered. The house was so crowded that the room would not hold all of them. A large number were obliged to stand.

On Tuesday evening of this week Bro. Musselman, our pastor, expects to open a series of meetings, assisted by Bro. W. W. Miller, from Pulaski, Iowa. The two brethren expect to hold a meeting every evening during the week from Tuesday evening on. On Sunday morning communion will be held in our church at Wayland. May God's grace assist the two brethren in their undertaking.

WADSWORTH, OHIO.—The preparatory services were held on Good Friday evening this year instead of on Saturday afternoon as before.

The first communion services for this year were held on Easter Sunday. The church was full and a greater number communed than at any previous time. One member was added to our list by baptism.

Mrs. N. C. Hirschy and little son Herman are spending a few weeks in our community, making a pleasant call on all old friends and relatives.

Rev. James Sprunger, of Oberlin, Ohio, will occupy the pulpit Sunday in the absence of J. W. Kliewer, who is spending the week in New York and Canada.

The C. E. Society has prepared another special program to be rendered next Sunday evening, April 19, at their regular meeting. These programs help to keep up the interest of the society and are well prepared.

A. J. Krabill, formerly of Wadsworth, who is now attending Bluffton College, called on old friends here during his vacation.

SALEM CHURCH, DALTON, O. Looking at nature in her present stage of development we must say that grand and glorious are the works of the Divine Creator. Plants and trees seemingly dead push forth beautiful leaves and blossoms.

If God in His all-wise plan created nature and the things of this world so as to be so pleasing, admirable and beneficial to mankind, for but the short time he has to live here, what will that eternal world be for those that do His will? Truly it will be what no eye has seen, no ear has heard; and no human being can realize what God has prepared for those that love and fear Him.

On Good Friday forenoon services were held and an impressive sermon was preached. On Easter Sunday communion services were held in the forenoon. Rev. Brand, of Berea, occupied the pulpit in the morning and again in the evening. The morning sermon was based on 1 Cor. 11. 26, the subject being "Communion", and an appropriate discourse was given.

Prof. A. J. Gerber, Menno Zuercher and Miss Dora Tschantz came home at the close of the last school term at the C. M. College, Bluffton, O. Prof. Gerber and Miss Tschantz returned last week.

Saloon Victory in Beatrice, Nebraska.

Dear Editor:

Not very long ago you presented to your readers a report of how Berne rid herself of her saloons and how near Bluffton, O., came to doing the same. Therefore it might perhaps be interesting reading matter to learn how Beatrice, Neb., fared in a similar attempt.

We have a population here of about 7000 people, with over 1900 registered voters, the Republicans controlling an easy majority in city and country elections. The City Council not long ago voted for a referendum of the voters at the spring election for or against license. A very opportune time was chosen for such action—a time favorable to the church people.

The annual state Y. M. C. A. convention was being held at Beatrice in February with its blessed influences naturally reflected upon a community through the instrumentality of such a religious gathering. At the same time evangelists Osborn and Hillis, from Indiana, held numerously attended revival meetings throughout the city, and several lecturers were employed thereafter to keep the moral sentiment and forces alive. Furthermore, the religious and moral element of the town, assisted by the preachers, went into the Citizen's Convention prepared with an excellent ticket of candidates for mayor and aldermen (the choice of the Republicans having been acknowledged by everybody as of very inferior make-up). This ticket was successfully launched, not, however, without great effort. Hence we had the best prospect for success, with the candidates in the field pledged to enforce the no-license law, if carried by the people.

What did the Nebraska Liquor Dealers' Association do? Our two daily papers (morning and evening) opened their columns to them and commenced pouring out manufactured lies regarding Prohibition in Kansas, etc. (The writer sent a sample of such literature to the Editor, in which, as he says, one "may be able to judge of the size of the mischief dished out twice a day to a doubting voter whose mind was most unmercifully poisoned.")

On election day two representatives of Omaha and Kansas City breweries were noticed on the street doing some very dirty work through hired local ward workers that did not remain without fruitage for the saloon. The political bosses of the Republican party began to apply the party whip, at the command of the liquor traffic: "Principal before party", and the rank and file obeyed but too well! The return showed the straight votes cast in consequence. We had expected a close fight but did not expect the saloon on top by a majority of 260 votes, and all our candidates except one councilman defeated.

The devil won here on election day, April 7th, though only temporarily, it is hoped. The church lies defeated and prostrate. An additional saloon keeper has applied for a license, making a total of seven, two of whom are drunkards. How strange it would appear that in the face of all this mischief, our brethren, with only two or three exceptions, all cast their ballots for the saloon, and not a voice in our pulpit was heard to join the American preachers as they pleaded with their congregations to outvote the saloon!

Bible Truths We All Ought to Know.

1. In the early declension of the Church of God, a general exhortation was issued "to them that are sanctified by God the Father, and the preserved in Jesus Christ and called" — "that they should earnestly contend for the faith which was once delivered unto the saints." Jude 1:3.

2. In the foreseen declension, the Apostle commends the Church for safety "to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all of them which are sanctified." Acts 20: 32.

3. The authority and sufficiency of the Word of God are insisted upon in 2 Timothy 3: 14–17. "All scripture is given by inspiration of God and is profitable," &c., therefore, we should ask in all matters of faith, with Saint Paul, Romans 4: 3, "What saith the scripture?" and in Gal. 4: 30.

4. In testing the authority of teachers, I am told that "if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20.

5. The Church is commended by Christ for trying the assumption of dignitaries. — Rev. 2: 2: "And thou hast tried them which say they are apostles and are not, and hast found them liars."

6. The Church of God is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Ephes. 2: 20 and 3: 5. The foundation laid by these wise master-builders "is Jesus Christ." 1 Cor. 3: 11. "All other foundations than Christ the Rock, are sand." Luke 6: 47–49.

7. The "Holy Temple" of God is built of "living stones," and not as formerly of hewn stones. Believers are these living stones. 1 Pet. 2: 5.

8. The body of every believer "is the temple of the Holy Ghost, which is in you and which you have of God." 1 Cor. 6: 19.

9. Every believer is baptized by the Holy Ghost into oneo dy, of which Christ is the head, and "as the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ. 1 Cor. 12: 12–13.

10. It follows therefore that all members of Christ's Body are "children of God by faith in Christ Jesus." Gal. 3: 26.

11. All the members of Christ's Body, when manifested with Him in glory, constitute "the Church of the first-born, which are written in heaven." Heb. 12: 23.

12. All members of Christ in a given locality, constituted the Church of God in that place — the Church at Philippi, Ephesus, Colosse, Philippians 1: 1, etc.

13. There is no such thing as Churches in one place. There were "the Churches of Asia," 1 Cor. 16: 20; "the Churches of Judea," Gal. 1: 22; "the Churches of Macedonia," 2 Cor. 8: 1.

14. The manifested unity of the Church as a token that Christ was sent from God, and that the world might believe, was designed and prayed for by Christ. John 17: 21.

15. Such a thing as a world-church or national church is nowhere found in the New Testament. The Church is chosen out of the world. John 17: 9 and 14.

16. The calling of the Church is a heavenly calling; they are addressed as "Holy Brethren, partakers of the heavenly calling." Heb. 3: 1.

17. The amalgamation of the believers and unbelievers in the Church is to deceive the world and destroy the Church. "The Church is the temple of the living God." 2 Cor. 6, 15 and 16.

18. Where the Church has the character of the Great House, with vessels of honor and vessels of dishonor mixed together, the believer is commanded to purge himself from these vessels of dishonor. 2 Tim. 2: 20.

19. Therefore, separation from evil in the Church is not schism. To walk with those who are pure of heart is not schism and to keep the ordinances as delivered unto us is not schism. 1 Cor. 11: 2.

20. To "cause divisions and offenses contrary to the doctrine which ye have learned" is schism. Romans 16: 17. All separation therefore which destroys the unity of the body, as "I am of Paul, and I of Apollos," etc., is schism, and to be avoided. To take a name therefore, either of a doctrine, as "baptism" and "2nd adventism;" of a teacher, as "Wesley" or "Morrison;" or of principles, as "Independents," or "Congregationalist," "Methodists," etc.; or of Church order as "Presbyterians," or of a nation, as "Scotch," "English," "Moravian," is schism, and rends the unity of the Church.

21. It is commanded by the Head of the Church that every saint should hear and obey what "The Spirit saith to the Churches,"—Rev. 2: 13; hence every believer has individual, as well as corporate responsibility in the solemn worship of God.

22. "The traditions of men," and the usages of the professing Church, are not binding on the consciences of believers, when they are not supported by the Scriptures. Coloss. 2: 8.

23. The division of the Church of God into clergy and laity, or as the terms mean, "kleros," heritage, and "laos" people, is unscriptural. The whole Church are God's clergy or heritage. 1 Peter 5: 3.

24. There is only one Lord and Master in the Church, and all believers are brethren. Matt. 22: 8. It is the common appellation of all God's people; they are called brethren more than 80 times in the New Testament.

25. There are two ordinances given by Christ to the Church: Baptism and the Lord's Supper. Mark 16: 16, and Luke 22: 19–20.

26. These ordinances were practiced after Pentecost, Acts 2: 41. Their mode and application are fully set forth in Scripture. Matt. 3: 16; John 3: 23; Acts 8: 38; and 1 Cor. 11: 23.

27. Baptism was the outward confession of the convert's faith in the death and resurrection of Christ. It was practiced immediately on a genuine confession. See Acts 8: 36; 9 :18.

28. The doctrine of Baptism is expounded in Romans 6 and Col. 2: 12, wherein is explained the believer's identification with Jesus Christ in His death, burial and resurrection.

29. The Holy Ghost, while He was in all ages and dispensations the quickening power of life, and the moving agency of Prophecy —Gen. 1: 2; Psalm 80: 18; 2 Peter 2: 21 — yet, according to the promise of Christ, He was to come from Heaven as an abiding witness of the resurrection of Jesus to the right hand of the Father, as the Great Agent of conversion or of quickening dead souls to life, as the indwelling witness of the sealing of God to redemption, and the power in the Church of Ministry in its widest sense. John 7: 39, and 14: 16–17; Acts 1: 8; John 6: 63; Eph. 2: 1, 5, 6; Eph. 1: 14, 14; and 1 Cor. 12: 7–18.

30. The first day of the week, or "Lord's day" (Acts 20: 7; Rev. 1: 10) was kept by Christians as holy and for worship. It was never called the Sabbath; the term confounds the Jewish and Christian dispensations; one is the seventh, the other the first day of the week; the one, Sabbath, indicates rest on earth, which is broken up — the Lord's day, Resurrection, "there remaineth a rest for the people of God" (by-and-by in Heaven). Hebrews 3: 9.

31. To enforce the 4th commandment on Christians is to put a Christian under law — and "we are not under law but under grace." Rom. 6: 15. These teachers, and their name is legion, are sharply rebuked for it by Paul in 1 Timothy 1: 7, 11 and Coloss. 2: 16. It is further to be observed that, like the teachers in Galatia, "neither do they themselves keep the law." Gal. 6: 13.

32. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17. The law has proved man impotent for all that is good; it effected its purpose to prove that no flesh could be justified in God's sight, and to give "the knowledge of sin." Romans 3: 20. The righteousness of the law is fulfilled in the believer who walks not after the flesh but after the spirit. Rom. 8: 4.

33. The only freedom from the power of sin and the law is to die to them. Every believer, in his union to Jesus at the right hand of God, unto whom he is joined by the Holy Spirit—1 Cor. 6: 17 — is regarded by God as having died to both, and is in resurrection, now united to another. Romans 6: and 7: 1–5.

34. To be under law and under grace is spiritual adultery—Rom. 7: 1–2 — moreover it negatives both. "For if by grace it is no more of works, otherwise grace is no more grace. But if it is of works it is no more grace, otherwise work is no more work." Rom. 11: 6.

35. The law supposes man working and God receiving; grace declares God is working and man receiving; the first says, do and live — Romans 10: 5; the second, believe and live, Romans 4: 5 and John 3: 14–16. "Faith worketh by love." Gal. 5: 6.

(TO BE CONTINUED.)

Economic Value of Sunday.

Just what Sunday is to the laborer, considered solely from the economic point of view, is illustrated by some scientific data recently prepared by a noted official of the Pennsylvania Railroad. He selected two groups of laborers from the working force of a certain freight house controlled by his road. He measured the working capacity of each group in terms of tons handled daily for a week. On Sunday one group rested; the other worked as usual.

On the following Monday the men who had been continuously at service showed a decrease of ten per cent. in efficiency as compared with the previous Monday, and each day after their comparative delinquency became greater. The men who had their Sunday respite, on the other hand, were as valuable to the company the second week as the first. The result has interest for employers and employees alike. It shows, for one thing, that not only is the command to rest one day in seven written in the Decalogue of God, but it is also inscribed upon every muscle and trembling fiber of man's being.

Reflecting the Glory.

One summer day, when walking on the slope of a hill—the sun setting behind me, right away across the valley I espied a most remarkable light. It was more brilliant than electric light, and seemed to rise from the ground. At first I supposed that some one had lit a fire with resinous wood that sparkled and flashed, but there was evidently no smoke. It seemed as though some angel had dropped a brilliant star down there upon the ploughed field, and that it was burning itself out. Finally, on my reaching the spot, I discovered that an old piece of broken glass had caught the light of the setting sun, and was bathed in a supernatural glow. An old piece of bottle glass,—yet so brilliant,—the bottle glass not being visible, because of the light that shone on it!

Such is the apostle's thought. We are to reflect Jesus, as a mirror reflects and flashes in the light that falls upon it. If there be a veil between the mirror and the sun, there is no possibility of its reflecting the radiant beams; and if there is any sin upon your heart which hinders your fellowship with Jesus, there is no possibility of your passing on His beauty. Only remember that the mirror is unseen, whilst the light is seen. So shall it be with us—"We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake."

Do the Next Thing.

A young woman at one of our conventions expressed her great desire, as soon as the way opened, to become a missionary in some heathen land. Her pastor afterward expressed his surprise. Said he: "I have never known that she had the slightest interest in the salvation of her friends at home." Some young people have much to say about the "slums" If they only had an opportunity to go down and work among the lost in the lodginghouses and tenement-houses of the great city, how gladly would they go! Such persons are making a fatal mistake. The souls of unsaved friends whom they meet every day are as precious as unsaved souls in China or the city's slums. They are as needy. They are in even greater peril. For the present, these unconverted schoolmates, store-chums, and neighbors present our special mission field. If they are neglected how can we expect God to call us to work where greater heroism and self-sacrifice are required?

Unsaved fathers. Unsaved mothers. Unsaved brothers. Unsaved sisters. Unsaved fellowmen of the farm, in the store, in the office, in the factory. Unsaved classmates at school. Unsaved friends whom we meet in social life. Unsaved people touching our elbows in the church. Unsaved persons in the next house over whom we have large personal influence. This is our field.

Shall they longer remain out of Christ? Shall they drift farther away? Shall they continue to run the fearful risk of remorseful eternity? Shall they not, during the coming visitation of the Holy Spirit, be persuaded to surrender to the King?—Exchange.

The conscience sustains to the will of God some such relation as the eye sustains to any work that we have to do. Your eye may be very accurate, but who would trust you to build a wall if you have no dependence but your eye? You must drop the plumb-line alongside and lay the level upon your work, and then the united action of the eye, plumb-line and level helps you to make a perfectly upright wall. In the matter of truth and duty your eye is the fallible conscience, the plumb-line and level the revealed will of God, and the action of the two together enables you to build a character and to do works that are according to the will of God.—Arthur T. Pierson.

Grace is the spring where the river of salvation starts, and faith is God's cup that we take and fill from the stream.—Hastings.

The Sunday School Lesson.

Subject for April 19: The Law of Love. Rom. 13: 7–14.

Golden Text: Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Rom. 13: 10.

LESSON TEACHINGS.

A Christian is related not only to his God, but also to his fellowmen, to the government, to blood-relations and business associates. His relations toward them define and decide his duties and obligations. To the government he owes tribute, to parents, obedience, to great men and rulers, honor and fear, to employers, his labor, to employes, fair wages and fair treatment, to his fellows in business, prompt payment of all debts. This last is a lost art with some professing Christians, since they never pay their debts. The discharging of our debt toward one class by no means exempts us from paying all the rest. One debt we owe all men is to preach to them the Gospel (Rom. 1: 14).

For passages illustrating the above points see Lev. 19: 13. 1 Sam. 12: 18. Eph. 5: 33. 1 Pet. 2: 18. Ex. 20: 17. Eph. 6: 2, 3. 1 Tim. 5: 3, 17. 1 Pet. 2: 17. Luke 20: 35.

One particular debt we owe everybody—love. If we pay that we pay all the rest. But we can never fully pay up that debt to the last cent. Just as soon as a big installment is paid off, another big installment falls due, and we never get through meeting love's obligations.

Any man that loves his neighbor does not need the second table of the Sinai law to prompt him. He cannot violate a single one of its prohibitions. The law of love written by the Holy Spirit in his heart goes even beyond the literal requirements of the second table. Love "fulfills" the law in the sense of overflowing—using gospel measure instead of legal measure. Not only will Spirit-prompted love *not* kill, steal, commit adultery; not only will it do no wrong—in addition thereto it will seek to do positive good.

"Thou shalt love thy neighbor as thyself"—this is Christ's summary of the second table of the law. Few words but weighty with meaning.

The second part of the lesson (vv. 11–14) gives one reason why every debt should be paid: the time of our full redemption is nigh. We can say with Paul, "It is nearer than when we believed". Every day brings us nearer to the Lord's coming. See Phil. 3: 20, 21. Jas. 5: 7, 8.

It is night-time in the world now, and the whole world lies asleep in godlessness (1 John 5: 19). God's children, though in the world, are not of it, and they can not sleep on in sin with the rest. 1 Thess. 5: 5–8. The day is at hand and the coming of the Lord in glory will usher it in (Mal. 4: 2). Those who are watching in the darkest hour before the dawn already see Christ as the bright Morning Star. By and by He will arise as the Sun of Righteousness with healing in his wings.

One thing all watchers for the day are expected to do: cast off the garments of the night and put on those of the day. See Eph. 4: 22. Col. 3: 8, 9. Jas. 1: 21. 1 Pet. 2: 1. For works of darkness see Job 24: 14–17. John 3: 19–21. Eph. 5: 11. 1 Thess. 5: 5–7. For the kind of armor we should put on see 2 Cor. 6: 7. Eph. 6: 11–18. Col. 3: 10–17. Since we are children of the day our walk should be decent and honorable (Gal. 5: 16, 26). We can not be drunkards or revellers; we cannot indulge in such sensualities as "chambering and wantonness"; nor do we have time for jealousies and strife. Jesus Christ is the one pure white garment, the one spotless piece of armor we are to put on. See Eph. 4: 24. Col. 3: 10–12. When we were baptized we did put Him on—we became identified and united with Him by faith. Since then our duty has been to practically manifest our union with Him by crucifying the flesh with its affections and lusts.

Contributions.

For the Mennonite Home at Frederick, Pa.

Cash. Swamp Pastoral Charge. Chas. Thatcher, $1; Samuel Thatcher, $1; Aaron Landis, $2; John H. Landis, $1; Henry L. Baringer, $1; Anna Baringer, $.50; Abram S. Myers, $4; D. M. Landis, $5.

First Mennonite church, Phila., $93; main Sunday-school, $11; primary school, $10; Mary S. Geiger. $25.

Hereford congregation, $44.20; East Swamp, etc., William B. Moyer, $5; Aaron S. Moyer, $2; Jacob Clymer, $3; Isaiah Clymer, $1; Henry Schleifer, $1; Isaac Shelly, $1; Henry E. Hallman, $1.

Provisions, etc., Mrs. I. W. Stetler, carpet for 1 room; I. W. Stetler, 1½ bus. red beets; D. M. Landis, 1 bar. sweet potatoes; I. H. Smoyer, 1 bu. sweet potatoes; Emanuel Hoffman, 30 lbs. grapes, 1 pk. apples; I. S. Stetler, 3 rabbits; Frank Leister, 10 gal. vinegar; H. E. Hallman, lot cabbage, 1 pot applebutter.

Springfield congregation: Mary Stull, 1 basket, 2 almanacs, 2 lbs. coffee, 1 can cocoa, 1 box baking powder, 1 can jelly, 1 can peas, 1 can cherries, 25 lbs. flour; John Rosenberger, 10 lbs. sugar, 2 cans peas, 1 lb. coffee, ¼ lb. pepper, 3 pie dishes, 2 lbs. lima beans, 2 bags salt, 1 pc. stove polish, 1 broom, Jacob M. Landis, 1 fancy quilt; D. M. Landis, 1 bar. apples, 1 bar. sweet potatoes, 4 lbs. apricots, 4 lbs. prunes, 4 lbs. butter; Anna Baringer, 2 lbs. coffee.

Frederick, etc.: E. Hoffman, 1 lot apples; Mrs. Erb, 2 cans cherries, 1 can peaches, ½ doz. spoons; Mrs. E. Hoffman, basket apples; Mrs. Frank Leister, basket red beets, 9 lbs. scrapple; William Little, 1 bag oats; Henry Boyer, large basket eating apples; Mrs. H. N. Singmaster, 2 packs macaronis, 2 boxes cod fish; Mrs. Jacob Gebhard, 1 doz. bananas, 1 doz. oranges.

Jesse Hallman, 2 bus. apples; Gideon Landis, 1 bu. ditto; Milton W. Bean, 1 bu. ditto; Henry E. Hallman, ½ bu. ditto, 2 cans tomatoes; 2 pumpkins, 1 can scrapple, 1 pot applebutter, 1 doz. oranges; Menno Rosenberger, 4 head cabbage, 1 can pickles, 1 can peas, 1 can piccallili, 1 can tomatoes; William B. Shelly, 1½ bus. potatoes, ½ bus. apples, 1 pot applebutter; Mrs. Emma Roberts, 2 cans peas, 2 cans baked beans; Mrs. Agnes Grim, 2 lbs. cakes, 1 can cocoa; Mrs. Menno S. Rosenberger, 2 cans peas, 6 head cabbage; Rev. Jacob Moyer, ½ bu. apples.

Hereford congregation: 250 lbs. flour, 10 lbs. sugar, 12 lbs. coffee, 1 kettle lard, 1 ham, 3 pieces dried beef, 5 bus. oats, 1 broom, 3 lots soap, lot apples, 4 lots sausages, lot sweet potatoes, 2 pots applebutter, lot dried apples, lot dried corn, lot dried beans, 1 jar beans, 1 jar chow chow, 9 cans corn, 3 packages shredded wheat, ½ doz. pcs. soap, 5 lbs. oat meal, 1 can baking powder, 8 boxes starch, 3 cans sardines, 3 cans tomatoes, 3 cans peas, 3 lbs currants.

Gratefully acknowledged,
J. L. Bauer, Financial Sec'y.

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News of the Week.

Domestic.

STORM AND STRESS IN WALL STREET.

FEARS OF GENERAL GOVERNMENTAL ACTIONS AGAINST COMBINATIONS AS RESULT OF MERGER DECISION.

NEW YORK, April 13. — (Special to the Indianapolis News.) The Stock Exchange was the scene of the most severe and drastic liquidation to-day that has shaken the market in some time. Great blocks and stocks were unloaded at constantly declining prices.

The inspiration for the trouble was found in the wild rumors freely circulating. They said that the Government might proceed against all mergers, and that the effect of the St. Paul decision, if sustained, would be to make impossible any further development of the merger idea.

RESULT OF RECESSION.

The fundamental points which Wall street recognizes in the Northern Securities case and which no opinion of layman, capitalist or financier can steer clear of, are:

1. Mr. Morgan's "community of interest" plan, as represented by the "holding company," has received its death blow.

2. No foreign company may be organized to do what the court has decided the Northern Securities Company can not do.

3. It is, therefore, idle talk of an English corporation taking over the stocks of these roads in the merger.

4. The Supreme Court of the United States has already decided that competing railroads break the law by making agreements on rates, whether these rates be reasonable or not.

5. The anti-trust law forbids single control of competing roads, whether that control be used wisely or not and whether companies or individuals hold it.

6. The decision of the court, if sustained by the court of last resort, effectually and finally forbids permanently combining the Great Northern and Northern Pacific railroads or any other parallel and competing lines.

COMBINATIONS IN DANGER.

It was said that the decision might be used against the coal combination. This combination was investigated last fall during the strike, but it was then decided to await the result of the merger suit.

That case having come to a decree, all the material gathered last fall is available now for an action against the coal trust, if the Attorney-General decides that it is his purpose to proceed against the six allied roads and the large number of coal companies.

But the coal combination is not the only one that appears to be in danger of being hauled into court. The control of the Baltimore & Ohio by the Pennsylvania at first glance appears to come within the inhibition of the decree entered yesterday. The Pennsylvania also controls the Pau-Handle, which competes with the Ft. Wayne between Pittsburg and Chicago.

A SWEEPING RULING.

Assistant Attorney-General Beck, when asked as to this situation, refused to discuss it specifically, but as to the general application of the decision said: "The holding company, that is the Northern Securities Company, was only an incident. A properly established community of interest scheme would be a violation of law. So would a gentleman's agreement, if it were shown that it was used to restrain interstate trade. The decision is against illegal restraint as much as the method. Breaking the law is the main thing; not how it is broken."

NEW YORK, April 11.—Wall street has agreed that a death blow has been dealt the Northern Securities Company by the desicion of the Federal Court. None of those interested in the great combination has given up hope that the decision may be reversed by the Supreme Court, but others are not so confident. Colonel Clough and former Attorney-General Griggs stated that the appeal would be presented as soon as possible.

J. J. Hill was in conference with his lawyers nearly all day yesterday, discussing the decision of the Circuit Court of Appeals. He also conferred with J. P. Morgan and Charles Steele regarding the case. Speaking of the import of the decision, Mr. Hill said:

"If this decision is upheld by the Supreme Court, but I am confident it will not be, no less than 85 or 90 per cent. of the railroad system of the United States will be up in the air. All the work of the last seven years will have to be done all over again in a different way.

"It is preposterous that Congress intended any such an interpretation of the anti-trust bill as the Circuit Court of Appeals has placed upon it."

Rainsford's Sermons Brought Out Protests.

PHILADELPHIA, April 11.—W. S. Rainsford, whose mid-lent sermons, preaching in St. Stephen's Protestant Episcopal church, were criticised by Episcopalians everywhere, and have been the subject of much controversy, his orthodoxy being impugned, has written a letter to Alexander Mackay-Smith, coadjutor bishop of Philadelphia, in which he says: "I accept from my soul all the articles of the Christian faith as contained in the apostles' creed and hold to the mediatorship of our Lord Jesus Christ, with my whole heart, and have made it, in fact, one of the cardinal points of my teaching. Whether in the method of my pressing my beliefs I depart from established usage further than is wise is a question for my ecclesiastical superiors."

Dr. Rainsdorf has been accused of attacking the fundamental doctrines of Christianity, and there was strong talk of his being brought to trial for heresy. A singular feature of the affair has been the opposing views of those who heard him. A large number of these declare he said nothing which could be called heretical and an equally large number declared to the contrary.

One hundred ministers signed a protest against his teachings. It was said that he denied the virgin birth of Christ. Others said that subject was not touched upon, and what he attacked was the necessity of human priestly go-betweens between God and man and emphasized the supreme importance of Christ as the one mediator.

Plenty of Noise for Strenuous President.

WASHINGTON, April 11.—President Roosevelt will be treated to several novel sensations when he is in Yosemite valley. The commissioners in charge of the valley have evolved a scheme of exploding dynamite bombs within narrow defiles whose walls stand sheer 3,000 feet. The dropping of a pebble makes remarkable echoes, and it is believed that the explosion of the dynamite will give a series of echoes that will make the President think a dozen San Juan battles are being fought.

That same night a monster bonfire will be started on the extreme tip of Glacier Point, a rock overhanging the valley and 3,000 feet high.

When the fire is at its hight it will be shoved over the cliff, making a streak through the night that ought to be spectacular enough to suit the President. Several other startling schemes are being worked up by the Californians.

Investigation of Postoffice Department.

WASHINGTON, April 13. — Postmaster-General Payne this evening gave out a statement in which he announced that the investigation of the affairs of the postoffice department would be continued and that any parties found guilty of wrong-doing will be dealt with summarily. The statement is as follows:

"During the months of January and February information and reports reached me, which I deemed it for the public interest to investigate, and I, personally, gathered such information and facts as would enable the proper officers of the department to undertake a thorough investigation as to the truth or falsity of these reports. I directed Fourth Assistant Postmaster Bristow to take the proper steps to institute the necessary inquiry, using for that purpose the postoffice inspectors' division and such other methods as would thoroughly ascertain the truth or falsity of the charges or insinuations made, and he was instructed to proceed promptly and with vigor during my absence."

The whole administration of the postoffice department is made subject to the investigations and to the postmaster's decision and the injury will be made as thorough as the department's most expert inspectors can make it.

Highest Mark for Immigrants.

NEW YORK, April 10.—The heaviest week that the immigration bureau of Ellis island has ever had in April and the record for the first ten days of April ended to-day with the landing and shipping to other places of 38,076 immigrants since April 1.

The record of last year for the first ten days of April was 26,789. To-day alone there were 10,175 immigrants in port to be landed, of which number it had been arranged to take off to-day 7,055, leaving 3,120 on board ship to be landed to-morrow.

Commissioner Williams said that few immigrants were detained, and a very small percentage ordered deported. The class arriving is above the average in education. A large majority of them go at once to the West and Northwest.

Tornado in Illinois.
Cloudburst in Pittsburg.

SPRINGFIELD, Ill., April 12. — One death, a fatal injury and a score or more of injured resulted from a tornado that swept over Logan, De Witt and Platt counties this afternoon.

PITTSBURG, Pa., April 12. — A terrific thunderstorm from the west this evening crashed over Pittsburg pouring miniature rivers through streets, flooding cellars and inflicting damage that will reach thousands of dollars. One man was killed by lightning and many buildings were struck.

The congregation of Christ M. E. church in Center avenue was stormbound. The street for blocks was flooded. Street car traffic was almost entirely suspended in the eastern portions of the city. In Wilkinsburg the cloudburst poured through the valley. People were driven into the second stories of their homes. The loss to property in the Thirty-seventh ward was great. A house in Coal street was almost swept from its foundation. Street car tracks were lost under two feet of water. Thousands of feet of lumber were carried away from a Pitt-street yard on the Pennsylvania railroad. A signal tower of the Pennsylvania railroad was struck by lightning and the adjoining passenger station was fired.

Brigham Young, Jr., Dead.

SALT LAKE, Utah, April 11.—Brigham Young, president of the council of twelve apostles of the Mormon church, died in this city to-night, after a lingering illness. He was born at Kirkland, Ohio, in 1836 and was the eldest son of President Brigham Young.

Throughout his life Brigham Young had been prominently identified with the work of the Mormon church both at home and abroad. He was a member of the Utah legislature for several terms and has occupied many positions of honor and trust. He came to Utah in 1849, making the perilous journey across the trackless plains while yet a mere boy. Like all the pioneers in this valley his early life when not fighting hostile Indians was spent in performing hard manual labor.

Brigham Young made several trips abroad in the interest of his church and in 1864 was president of the European mission. In 1879 he was imprisoned for refusing to turn certain church property over to the government, but was released after three weeks' confinement.

Foreign.

Afraid of a Corpse.

VIENNA, April 10.—An extraordinary case of superstition has occurred in Hungary. A peasant living at Noszlany died while attending the market in a neighboring town. His relatives started homeward with the body, but were forcibly prevented from traversing the village of Iharis, the inhabitants asserting that the passage of a strange corpse through the place would lead to misfortune.

Reinforced by gendarmes, the relatives made a second attempt to pass through the village, but were confronted by the entire population, armed with pitchforks and similar weapons. The gendarmes were driven back by the villagers and thereupon fired a volley at the crowd of men, women and children, killing two persons and wounding many others.

Bad Day at London.

LONDON, April 13.—Severe weather to-day spoiled the Easter bank holiday. It was cold, four degrees of frost being registered in many parts of the country early in the morning. This was followed by heavy snowstorms throughout the North and the Midlands, while some snow fell in London and even as far south as Dover.

Killing the Christians.

CONSTANTINOPLE, April 11. — The news of the death of St. Cherbina, the Russian consul at Mitrovitza, European Turkey, who was shot by an Albanian sentinel recently at that place, has greatly alarmed the authorities here, who, as a result, anticipate complications with Russia.

Consular reports from Monastir show that assassinations of both Christians by Mussulmans are increasing. In the district of Prilep during the past week no less than fifty Christians were killed by Mussulmans.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, APRIL 23, 1903. No. 20.

The Burden Bearer.

Why carry thine own burden
Day by day?
Why through the thickest shadows
Take thy way?
A Saviour is beside thee,
A Loving Friend would guide thee;
Therefore pray.

Why art thou made so hopeless
By thy sin?
The Lamb of God has borne it,
Let Him win
Thy trust in His oblation,
Thy faith in His salvation,
Peace within.

Why are the days so shadowed
By thy care?
Why do thy fears pursue thee
Everywhere?
The dread of each to-morrow,
The pressure of all sorrow,
Let Christ bear.

Why art thou so forgetful
Of His might?
Hast thou not learned love's lesson
Of delight?
Thy sin and care and sadness
Will vanish in the gladness
Of His light.

Items of News and Comment.

Eight members were added to the Second Philadelphia church on Easter morning.

Rev. D. Goerz visited the Springfield congregation, near Eakly, Kansas, during Easter.

Nearly 800 millions of tracts and periodicals have been published by the American Tract Society.

12 young people were baptized in the Einsiedel congregation, Hodgeman County, Kansas, April 5.

A French journal is authority for the statement that 200 French priests leave the Catholic church every year.

21 members were added to the First Philadelphia church on Easter morning, fifteen by baptism and six by letter.

The Flatland Sunday-school, near Quakertown, Pa., which was closed for the winter, was reopened last Sunday morning.

This summer men of different faiths will discuss at Chautauqua the important question: "The Essentials of the Christian Life."

On Easter Monday the Young People's Society at Donnellson, Iowa, rendered a program in place of a regular church service.

The eighth Pacific District Conference will be held in the church at Menno, Washington, June 14–17. A pressing invitation is extended to all.

There are half a million Bibles circulated in China yearly. Though sold at half price, each copy costs a whole week's wages of the Chinese laborer.

Magdalena Horsch, the bride of John Klaassen, missionary at Mergaredja, Java, was consecrated to the missionary service April 5 at Heilbronn, Germany.

29 students are attending Central Mennonite College this Spring term. Principal N. C. Hirschy will address the graduating class of the Berne, (Ind.) schools May 8th.

The next meeting of the Kansas Aid Plan will take place at Goessel, May 9. A General Conference of these organizations will be held at Mountain Lake, (Minn.) next fall.

A largely attended funeral was that of Mrs. Aaron Landis a few weeks ago. The funeral services were held at the Flatland church, near Quakertown, Pa., by Rev. A. B. Shelly.

Sister Moyer, wife of Brother John D. Moyer, of Quakertown, Pa., has been reported critically ill consequent upon an attack of hemorrhage. It is hoped that by this time she is past the critical stage.

Miss Amelia F. Landis, of Richland Centre, Pa., a member of the Flatland church, has been appointed superintendent of primary work for the Seventh District of the Bucks county Sabbath-school Association.

Early next month a party of five men and two or three ladies will probably sail for Nigeria, Africa, as missionaries. They will be facing the deadly African fever and the prayers of God's people are desired in their behalf.

The new general secretary of the United Society of Christian Endeavor, in place of John Willis Baer, resigned, is a young Swiss of Beloit, Wis., named Von Ogden Vogt. He graduated from Beloit college in 1901 and is a good public speaker, a skillful leader and an earnest worker.

John K. Nutting, head of the Utah Gospel Mission, believes that if the increase among Mormons continues at the rate it has been gaining during the last twelve years, they will control the west of the United States from Canada to Mexico.

A new cathedral has just been furnished in Uganda, Africa, in the town of Mengo. Over 6000 people were estimated to be present, including the King who was conducted to his seat by the clergy. 1049 communicants partook of the Lord's Supper.

Rev. N. W. Bahnman preached in Berne on the evening of April 15th, proceeding thence to preach for Rev. Jacob Krehbiel at Niagara Falls last Sunday. Yesterday was set as the day to sail from New York for his future field at Friedelsheim, in the Palatinate.

It is reported that Dr. Charles H. Parkhurst has the publication of an "ideal newspaper" in view —a project backed by millionaires. It is not to be a religious daily, but a clean secular sheet, giving legitimate up-to-date news, avoiding "glaring heads, black letter type, sensational descriptions and pictures that appeal to the morbid."

Dr. W. S. Rainsford, of New York, who, it was alleged, preached such "heretical" doctrine in Philadelphia recently, has replied in the following letter written to a friend and published by Bishop-Coadjutor Mackay-Smith, of Pennsylvania:

"I accept *ex animo* (*i. e.* from my soul) all the articles of the Christian faith as contained in the Apostles' Creed, and I hold to the Mediatorship of our Lord Jesus Christ, with my whole heart, and have made it, in fact, one of the cardinal points of my teaching. Whether in the method of expressing my beliefs I depart from established usage further than is wise, is a question for my ecclesiastical superiors."

The town of Gezer is mentioned twice in the Old Testament as follows: "And they drove not out the Canaanites that dwelt in Gezer, but the Canaanites dwell among the Ephraimites unto this day." Joshua 16: 10. Also in 1 Kings 9: 16: "For Pharaoh, King of Egypt, had gone up and taken Gezer, and burnt it with fire and slain the Canaanites that dwelt in the city and given it for a present unto his daughter, Solomon's wife." Interesting excavations are being made on the site of that ancient city—or rather cities, since there were two of them, the second built on the ruins of the first. Pottery is found which dates to 3000–2500 B. C.

The painter Sargent has painted on a wall of the Public Library of Boston a symbolical picture of the Atonement. "Day after day and all day long", we are told, "the hall is thronged with men, women and children gazing at the great picture. They speak to one another in subdued voices, and come and go in silence. They carry an air of awe, as in the presence of a solemn mystery. * * * With absorbed attention they strive to decipher the various details of the symbolism. It is as if, like Paul, they were 'determined not to know anything save Jesus Christ and Him crucified'." Such a picture may bring men to Christ as well as any sermon.

In the Easter number of "The Independent", Dr. Teunis S. Hamlin discusses the resurrection of the body. He believes that science furnishes "at least some hints of its credibility." He sees death going on in us continually. Life is an ever-burning fire, continually fed by the food we eat, until finally it is choked and dies. In death the body vanishes with the disappearance of the flesh, but this is no reason for thinking that it has been obliterated. He finds an instructive parallel in a kernel of wheat. All winter life lay dormant in it, persisting through the processes of reaping, threshing and winnowing. Yet finally it sprouts and shows signs of life. "Because we have never seen this wonder in the cemetery: because its winter is longer and its springtime has not yet come, are we forbidden to believe that it will ever come?"

Conference Notice.

The Eastern District Conference will convene in the Mennonite church at Bally, Pa., from May 3–5, 1903. Sunday morning communion services will be celebrated with the congregation, in the afternoon a chil-

dren's service and the Conference service in the evening. Monday morning Conference will begin the business sessions. It is desired that all the members of Conference attend these services and a cordial invitation is extended to all members and friends to be present.

W. S. GOTTSHALL, Sec.

In connection with the regular session of the Eastern Conference a ministerial meeting will be held for which the following program has been arranged:

A) Topics to be presented and discussed:

1. The good and the weak points of our method of calling and stationing men in the ministry. — A. B. SHELLY.
2. Spiritual ministration in the sick-room.—N. B. GRUBB.

B) A study in the life and writings of Paul the Apostle:

1. The conversion of Saul and the prior as well as subsequent preparation for his work. — FRANK GABEL.
2. His Apostleship as compared with that of the other Apostles.—A. M. FRETZ.
3. The Gospel according to Paul. — W. S. GOTTSHALL.
4. A composite picture of the church as established by Paul. — S. M. GRUBB.
5. The Pauline Epistles compared as to subject matter, style, and time of writing.—J. S. MOYER.
6. Lessons taught by his work as a missionary.—H. S. GOTTSHALL.
7. Prominent traits of character and how shown.—WM. H. GRUBB.

Each of these seven parts of the study is to be introduced by the person indicated with a paper or talk of not more than ten minutes. Opportunity for a general discussion will follow.

Still Older Bibles.

We are now prepared to correct the extract published last week taken from the "Presbyterian Banner" to the effect that Rev. John Herr, of Lima, Ill., possesses the oldest Bible in the United States. At least five Froschauer Bibles, whose existence and ownership came to our knowledge recently, are older than John Herr's Zurich Bible of 1553. One is in possession of Rev. N. C. Hirschy, of Bluffton, O., and bears the date of 1545. Still another is owned by Peter Boegly, of Fort Wayne, Ind., dated 1539. Jonathan Baumgartner, of Berne, Ind., owns one which was printed in 1537 (?) John Steffen, of Apple Creek, Ohio, in a letter to the "Berne Witness", written April 16, 1903, testifies to his having seen two Froschauer Bibles in his neighborhood, the one in possession of Peter Baumgartner, the other owned by Abraham Schwartz. Both are dated 1531, and printed by Christophel Froschauer, and translated under the direction of Leo Judae assisted by Huldreich Zwingli. The same correspondent says that while a young man at home he frequently looked into a Froschauer Bible that was two years, one month and six days older than the above-mentioned copies — which would bring its date to 1529. This Bible was translated by the baptist sect, or Widertauffer, and was utilized by Leo and Zwingli and Luther in their translations. It was read by the baptists in the Jura mountains. Here then is a Bible (it must still be in some one's custody) 24 years older than John Herr's supposed "oldest", and for all we know, there may still be older German translations in existence.

Missions in Palestine.

17 Missionary Societies have erected 20 stations and are employing 244 workers in Palestine. Of the last 72 are men, 53 women and 118 young sisters. 145 are from England, 71 from Germany, 16 from Scotland and 11 from America. 192 are laboring among Arabians, 53 among Jews. At Tiberias and Safed are the Jewish missions of the Scotland church, employing 14 persons.

The Presbyterian church of America has a college in Beirut, employing 42 workers. The Germans are represented by orphanages, schools and hospitals.

Bible Study Class.

E. K. MOHR.

LESSON XII. THE RESURRECTION—1 Pet. 1: 3–5.

I. Introduction. This is "God's Emancipation Proclamation" and Christianity's Challenge."

Resurrection is not immortality. Immortality deals with the soul: nature teaches it and heathens believe it. Resurrection deals with the body: God reveals it—do you believe it? John 20:29; John 11: 26.

Christianity is the religion of resurrection—of life and of power.

II. The Faith of God's People. Job 19: 25–27; Heb. 11: 19; Gen. 50: 25; Dan. 12: 2; Isa. 26: 19; Heb. 11: 35. This is the witness of the apostolic church. Acts 1: 22; 4: 33; 4: 2. Has the modern church ceased to witness to this great fact and consequently lost the power that comes with such witnessing?

This faith is not in an evasive, ethereal, fantastic something but in a real resurrection of the body in the future tense. 2 Tim 2: 17, 18.

III. Now has Christ been raised. 1 Cor. 15: 20. See how John traces the story from sight to faith. John 20. John believed without sight (1–10). Mary believed through the voice of love (11–18). The disciples believed when they saw the wounds (19–23). Thomas believed when offered the satisfaction of his test (24–29). Others saw and believed (1 Cor 15: 6–8)—the proofs are many. Acts 1: 3.

"The resurrection is the best proved fact in history." Churches, Easter, Bibles, the Lord's Day, dates and, above all, the risen lives of Christians are present-day proofs of this glorious fact of "the world's brightest morning."

"Thou shalt know Him when he comes
Not by any din of drums,
Nor the vantage of His airs,
Nor by anything He wears;
Neither by His gown, nor His crown.
But His coming known shall be
By the holy harmony
That His presence makes in thee."

IV. This Becomes the Believer's Victory. 1 Cor. 15: 57.

"Their inbred sins require
Their flesh to see the dust,
But as the Lord their Savior rose,
So all His followers must."

"Because I live" (John 14 19); it is the Father's will (John 6: 39, 40); Jesus is our resurrection (John 11: 25, 26; John 15: 5; Col. 3: 3, 4; 1 Cor. 6: 13–15, 19, 20).

V. The Wicked Dead shall rise. John 5: 28, 29; Acts 24: 15; Matt. 5: 29; Matt. 10: 28; Rev. 20: 5, 6, 13.

VI. The Christian's Comfort, Joy and Responsibility. Comfort (1 Thess. 4: 18; John 14: 3)—reunion and recognition. The wife of old John Ryland asked: "Do you think you will know me in heaven?" "Why," said he, "I know you here; and do you think I shall be a bigger fool in heaven than I am on earth?"

Joy. Think of the body incorruptible, glorious, powerful, spiritual (1 Cor 15: 42–44) like Christ's body of glory (Phil 3: 20, 21) the completion of our redemption (Rom. 8: 23); this should give joy unspeakable (1 Pet. 1: 8).

Responsibility. Seek the things that are above (Col 3: 1, 2), and this hope will lead us to purify ourselves even as He is pure (1 John 3: 3).

Shall we not then, with Margaret E. Sangster, sing:—

The Easter Joy.

We praise Thee, we bless Thee,
O Saviour, risen to-day,
Thy light is shining radiantly
Upon our toilsome way.

Long have we groped in darkness,
Long have we wrought with pain;
Lo! dawns the dayspring in our hearts,
Lo! breaks the heavy chain.

Thou art Thyself our comfort,
And Thou our matchless strength;
Through Thee we shall do valiantly,
Through Thee win home at length.

Earth's mightiest foe lies conquered
Since Thou hast left the dead;
Thy church through Thee victorious,
Uplifts her queenly head.

Thy saints, no longer fearsome,
Nor trembling at the grave,
Exulting raise their eyes to Thee,
And palms of victory wave.

Triumphant over evil,
Triumphant over loss,
With Thee, Redeemer of the world,
Thy saints accept the cross.

The tomb, with Thee, they enter,
Henceforth with Thee to rise,
And ever more with Thee to dwell
Beyond these changing skies.

We praise Thee, we bless Thee,
O Saviour, risen to-day!
Thy light is shining like the sun
Upon our pilgrim way.

Grand Rapids, Mich.

Richard Nicholson's Tact.

Reports in the secular papers say that a California pastor stopped in his sermon to ask that a woman, sitting toward the front, would remove her baby from the church. This notice was sent next day to the daily paper: "Rev. ——, pastor of —— church, need have no fear that the parents whom he so grossly insulted from the pulpit, Sunday, will ever trouble him with their presence again; and he is hereby requested to read Matthew 19: 14." This reminds us of the story of Bishop Nicholson, for the truth of which we can vouch:

The bishop was in the lumber region of northern Wisconsin. The little church was crowded to the door, many people standing.

A woman, holding a little child, became uneasy as the latter began to whimper. Those near her began to scowl.

The bishop spoke louder. The baby followed his example, and developed a lusty scream. Men and women near by whispered to the woman to remove the child. The poor mother tried in every way to quiet the child, but without success.

The bishop proceeding with his sermon, recalled that his trousers' pocket had contained some gum-drops which had been stored there as a precaution in case of irritation of his throat, that had been causing him some inconvenience. He felt for his pocket, while continuing to speak, now at a fortissimo scale; there were still a half-dozen gum-drops remaining.

Pausing in his remarks, the bishop walked quietly to the pew where the embarrased woman held her child, and, patting the latter on the head, put one of the candies in its mouth. The effect was instantaneous. The sugar-coating quieted the child.

The bishop handed the remaining gum-drops to the mother.

"Don't go out," he said: "these will keep the little one still." Then he returned to the pulpit and resumed his sermon.

After the service, the bishop, according to his custom, greeted the people as they emerged from the church. The mother, with the baby, — now quiet and contented, — approached him.

"O sir," she said, "it was so good of you to give those candies to my baby. I had walked and carried the baby five miles, from a lumber camp, just to be here at this service. I am a church woman, and I could not leave the baby behind, and so badly wanted to come. The men wanted me to go out, but I couldn't do it."—Sel.

Sunshine.

ELWOOD S. SHELLY.

In speaking from a literal standpoint we find that the human mind is more active and more ambitious and happy on a bright clear day when the beautiful sun shines brightly, than on a dark and dreary day. Figuratively speaking we also find this to be the case. The soul that is constantly burdened with sorrows and cares cannot clearly see the Sun of Righteousness shining; though He is shining brightly all the time. The mystery is that so many of us have not yet learned to turn sorrow into joy. In other words we have not yet learned to see Christ and His glory in all that befalls us in life.

In His memorable Sermon on the Mount Christ says: "Blessed are they that mourn: for they shall be comforted". If we once learn to receive that comforting power in Christ we shall be able to see Him in all that befalls us in life. The person who is continually moaning and complaining is a burden to himself and to all those with whom he comes in contact; and it makes him unhappier instead of happier. I do not for a moment mean to say that the Christian, whose life is a life of sunshine, will not be obliged to suffer persecutions and afflictions; but under all these trials we can see Christ, and if we are His children we are willing to suffer all for His sake and will be able to rejoice in all things for Christ's sake.

I believe that the life of the apostle Paul, after his conversion was a true life of Christian sunshine, and yet we find that he suffered severe persecutions and trials. He was happy because he saw the glory of his Redeemer in it all. Paul himself gives evidence of this fact on the occasion when he and his co-laborers, while preaching at Corinth, were accused of being too earnest and too zealous in their preaching; Paul in reply said: "The love of Christ constraineth us". If we truly possess Christ as our personal Savior we will be constrained by His love to suffer persecutions and afflictions; not because we feel that we must but because we want to, and in so doing we will rejoice in the true and full sense of the word.

The Christian life is ever a life of spiritual sunshine and will endure unto the end. At the very close of his life Paul said: "I have fought a good fight; I have finished my course: I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me on that day; but not to me only but unto all them also that love His appearing."

Milford Square, Pa.

The Fiji Islanders Before Conversion and After.

One of the greatest proofs of Christianity is found in its fruits. If any one would test the gospel of Jesus Christ, whether it is from heaven or of men, let him read the history of the marvelous transformation of the Fiji Islanders. This is what Dr. D. L. Pierson, in his "A Hundred Years of Missions" says of the natives before they had heard the gospel: "Lust ran riot unchecked and every vilest passion, the sick and aged were killed without pity, widows must needs die with their husbands, and slaves were slain to accompany their masters to the world of shades. But more than all, cannibalism was in the forefront among barbarous practices. It had become a part of religion, the matter of every day, to kill and roast in ovens, and devour captives taken in war, the shipwrecked, etc., and for wanton destruction of human life on slightest occasion the demands were numberless. Scores at a time would be slain, far more than it was possible to eat, so that only the arms and legs of the victims were cooked, while the trunks were thrown away."

Into this pandemonium the English Wesleyans ventured in 1835. Two missionaries named Cross and Cargill, with their wives and a few native Christians landed at Lakemba, one of the islands. Of nearly 200 islands about 80 are inhabited. Ten years of hard work and heroic endurance followed. Schools, a printing press and other civilizing agencies were introduced. A large proportion of the natives are now able to read, and are in regular attendance upon public worship. Darwin's words concerning the triumph of Christianity in the South Sea islands in general can aptly be applied to the Fiji islands in particular:—

"The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history. Within twenty years, human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide and bloody wars not sparing women and children, all these have been abolished, and dishonesty, intemperance and licentiousness have been greatly reduced."

How Job Helped a Chinese Boy.

A Christian lady of Oakland, says the Congregationalist, furnishes the following illustrations that have come to me of the grace of God bestowed abundantly on Chinese believers for service in the kitchen:

"Leu Yen worked in my family nine years, and, though he was always a good servant, there was a marked change in him after he became converted. He had naturally a quick temper, but was just as quick to acknowledge his fault.

"As I passed through the kitchen into the laundry on Tuesday forenoon, I could not but notice the happy, contented expression in Leu Yen's face, though I saw at a glance that the large clothes basket was full of tightly rolled garments to be ironed; and that meant a long, steady day's work.

"'How are you getting along, Yen?' was my salutation; and the answer came readily and quick: 'All right. Job helped me very much yesterday.'

"'Job helped you! How was that?' forgetting for a moment that our Sunday-school lessons at that time were in the book of Job.

"'Yes, Job helped me!' giving emphasis to his words.

"'Yesterday I have big wash; very heavy quilt, too; and I work hard, hang some clothes on the line, fix 'em big quilt on the line, put stick under the line, hold him up; then wash more clothes, go out, find stick blown down, big quilt all dirt, go this way back again. Then I feel so mad, feel like I swear; then I think of Job, how he lose his money, his children, all his land, get sick, have sores all over. He never swear; he praise God. Then I praise God, bring quilt in house, wash him clean, and praise God all the time.'"

Is it lawful to play cards, to go to theaters, and the like? Whose image and superscription do they bear? Obviously, the world's. Let the world have them then.—SCOFIELD.

Our C. E. Topic.

Topic for April 26: AN EVENING WITH ARCTIC MISSIONS. Job 38: 22, 23, 29, 30.

MEDITATIONS.

"Go ye into all the world" includes the regions of the frozen North. The people who a great part of the year "walk in darkness" have all (or nearly all) been brought to a knowledge of the "true Light that shineth". Here amid the cold and snow of the long night-winter and through the short summer the seeds of the Gospel have been sown.

Missionaries carried the knowledge of the Savior of the world into the north of Europe to the land of the Lapps. They reduced the language of the Laplanders to writing and gave them the Bible in their own tongue. The 30,000 Laplanders have all been made converts to Christianity. Those of Russia belong to the Greek church and those living in Norway and Sweden are Lutherans.

Christianity was introduced into Iceland about the year 1000. About the middle of the sixteenth century the Reformation swept over Iceland. All are now members of the Lutheran church. It is said that the Icelanders have the oldest translation of the Bible in any living language.

The honesty and peaceableness of the people of Iceland are spoken of by travellers as an evidence of the value and power of the Christian religion.

In 1721 settlements were made on the west coast of Greenland as mission stations. We are told that the first Moravian missionaries endured much ill treatment from the natives when they first attempted to teach them the Christian religion. Their meetings were disturbed, they were mocked, abused and their possessions destroyed. The 11,000 Eskimos are now cared for by the missions of the Moravians and by those of the Lutheran church of Denmark.

Missionaries did not go to these uninviting lands for the love of money, or for political influence or for such honors as the world can give. It meant long hours and hard work, leaving friends and home, forsaking ambitions kindled by the opportunities around them; it meant risk and often loss of life. But there were the heathen, their fellow men, without Christ and without hope. There was the need of the lost and the duty to carry the message of life; then there was a promise; "I am with you alway, even unto the end of the world". Mt. 28: 20.

No one will say that their labor has been vain. There is no record that any missionary has expressed regret for having engaged in that work. Surely no one has reason to regret the money given for the support of the missions. Christ has said: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Mt. 25: 40.

The Mennonite.

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Editorial.

"Sickness does not always sanctify," says some one. But it ought to act like fire on pure gold — purge out the dross still clinging to character and leave the more pure gold. If sickness fails to sanctify and refine in any case, the case must be a desperate one.

The program before the Eastern Minister's Conference is certainly "splendid". The range of subjects and their appropriate assignment and the generous recognition of the new talent in the Conference are worthy of mention. The Pauline studies ought to result in fresh and fruitful lines of pulpit work.

Another death due to the wearing of a corset, and this time a Countess — the Countess Louise de Talleyrand-Perigord, of Paris. So says a professor of the Faculty of Medicine in Paris. But he is not the first medical man to testify to the deleterious effects of this article of dress. Some day women will everywhere wake up to the facts of the case and have the good sense not to sacrifice health to the goddess of Looks.

Don't waste any time in your lives fighting windmills, like Don Quixote or wrestling with shadows. Attack the real evils. Strike for the strongholds. Say less of David's shortcomings on the pulpit and more of the real evils of your community. Address yourself to the actual transgressions of your fellow-men rather than to the possible ones which are not liable to be probable. Strike at the root of the evil, which lies very close to the heart, and don't be satisfied with mere outward reformation.

Every preacher that ever occupied the pulpit at least one year preached at least one sermon on the Prodigal Son—that is, on the one, forgetting that Jesus spoke of two. The Prodigal at Home is rarely referred to, yet the sulky dark-browed, ungrateful clod, so blameless in his own sight, had a heart as far removed from his father's as is day from night. He was far from home, even though his feet had never wandered off the paternal homestead. No wonder his father never gave him a kid or killed for him the fatted calf, since he was not very lovable. It is not hard to see whom Jesus would symbolize by the stay-at-home prodigal—the cold, heartless, self-righteous Pharisee, who looked with disdain upon the sin-smirched publican, the haughty scribe, who despised the ignorant country man, including Jesus Himself. There are such characters in Christendom to-day—self-righteous, stay-at-home prodigals, whose religion is all form, whose morality is all social decency and decorum, whose spirituality consists of a hard, artificial obedience to the letter of the law. Life there is none. And yet they sit in harsh judgment on those who err and stumble, without lifting a finger to save them. We want preachers to denounce this sort of prodigals.

Sickness and Faith.

The last number of the "Bethesda Herald" brings us a very good article by Bro. J. G. Ewert, of Hillsboro, Kansas. Some friend said to him, "Get up! A child of God surely ought not be laid up with sickness." And the friend added that since he believed in divine healing, he had not been sick, not even tired. To which Bro. Ewert replied by quoting from John 4: 6 that Jesus himself was wearied with his journey and sat down on the well-curb in Samaria. The well-meaning friend was a little confused at this clever rejoinder, but said, "Is it written anywhere that Jesus was sick?" At once a portion of Matthew 25 was read: "I was hungry and ye gave me meat; thirsty and ye gave me drink; a stranger and ye took me in; naked and ye clothed me; *sick and ye visited me.*" And in answer to the question, Where saw we thee hungry and thirsty and a stranger and naked and sick, etc? Jesus says, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Jesus here calls these sick His brethren. Therefore, a follower of Christ can be sick.

This was the clever line of argument followed by our brother. Disputes over this question of the sickness of a child of God are neither new nor surprising. The MENNONITE has given space to the question before this. There are two extremes, both of which we ought to avoid. First, we have no right to doubt that God can and often does directly heal without the use and intervention of drugs and medical means. The proofs of this are multiplied. Second, we have no right to draw the sweeping conclusion that because divine healing is often a reality, that all healing must of necessity be of this supernatural order, and that all medical and surgical aid is to be dispensed with once for all—or worse still, that sickness and even bodily fatigue are impossible to the believer. Let each side acknowledge the truth of the other side, and resist the temptation to reduce the whole matter at once to rules and regulations. We believe the millennial day will see all forms of sickness and infirmity banished, and we hold our own theories as to the reason for the extraordinary manifestation of miraculous powers in Christ's day. But aside from the typical significance of these miracles, we cannot, in view of facts, other Scriptures, etc., deny that Christ does heal to-day. At the same time fact and Scripture agree in making sickness a sad reality among the children of God, and in forbidding the conclusion that all such sickness is to be divinely removed. Nay, facts by the thousand prove that medicines have restored many a sick Christian, without detriment to his faith. How can our faith be damaged in the least degree when we can see that God works through medicine as well as without it?

Hobbies.

The mere hobby-rider is a contemptible being. The professional temperance agitator, for instance, who knows of only one evil in the world—intemperance—and who holds out one great cure-all for all sorts of moral iniquity—prohibition —is rightly shunned and avoided by men of sense and understanding everywhere. It is not meant to say by this that the temperance cause is wrong—far from it. But the prohibition fiend is in great danger of contracting his field of vision until he sees nothing else. He stunts and dwarfs his moral sense, or develops it out of all symmetrical proportions. And he makes it his business to get followers exactly like him. He takes himself and his pet theory too seriously. Finally he becomes intolerant of all who do not accept just his circumscribed view of the matter. But it is similar with all sorts of hobby-riders.

There are hobbyists riding about the country who know of nothing more edifying to preach than that we shall all be lost if we do not hallow the seventh day instead of the first. Others harp on the one string of restoration after death, or of a personal devil, or of Christian union. A mere mathematician is a monster; so is any man who pays too exclusive attention to a small phase of the universe of God's truth.

"But", say you, "that would make Wendell Philips and Henry Ward Beecher and all the old abolitionists nothing more than hobbyists or cranks, since they knew nothing and preached nothing but freedom for the slave. Does not every great cause owe its final victory to these same hobby-riders?"

This is apparently true. But we need to make careful distinctions. There is a big difference between championing a cause and championing a method. If a minister were to hold revival meetings and to call on all men to repent and believe on Christ or be lost, no one would think him narrow or cranky; on the contrary, everybody would commend him for doing his duty. But if he were to say, "You cannot be saved unless you confess Christ up here on these front seats, or unless Christ appears to you like a flash of lightning in a wonderful wave of feeling", we would lose our faith in him at once. He would be confusing principle with method, truth with the expression of truth, or with his conception of the expression of it.

The abolitionists became cranks and degenerated into mere hobbyists whenever they left off agitating the cause itself and began to discuss the "only way" of getting rid of it. Many of these extremists had no patience with Abraham Lincoln when he counseled moderation and appealed to the enlightened sentiment which time would mature. John Brown lost his head when he began to arm the slaves and abet them against the United States government.

Any temperance man becomes a hobbyist when he concludes that absolute prohibition, and absolute prohibition alone, is the only effective remedy for intemperance.

He turns crank when he sees no help for the evil outside of political legislation, and has no patience with the man who still lays a great deal of stress on moral suasion. There is something wrong with him when he is not willing to go along into the saloon-keeper's or the drunkard's home to make a personal appeal to the conscience.

He is a crank if he refuses to bide his time and wants to force the issue. God often allows evil to come to a head and die forthwith. Any man who presumes to interfere with this sovereign, all-wise plan of God is foolish to the last degree.

The business of a thinking man is to weigh all the facts and coolly adopt the wisest plan of procedure. The wisest may not always be the quickest. It may not represent his preference. But if he sees it is wisest, he is in honor bound to choose it.

It is not hobbyism to stand and fight for one great cause, devoting your best blood to it. Luther fought for an open Bible and for justification by faith; no man would dare to call him any derogatory names. Washington fought for the political liberty of the American colonies; it would be regarded treason to call him a crank for so doing.

Whenever the cause is great enough and its benefits far-reaching enough and its roots penetrate deeply into the heart of things, it is a duty to be identified with it and to devote one's life to it. One great cause never conflicts with another great cause. The open Bible and justification by faith and human liberty are perfectly compatible with one another. Just as soon as any idea contradicts some other accepted great idea, it is to be regarded with suspicion, no matter how plausible it may seem. To stand up for it then is unreasonable—the sign of an unbalanced mind.

Some years ago an organization known as the "A. P. A."—"American Protestant Association"—sprang up and in some localities assumed formidable proportions. Its object was to root out the Catholic church. Its promoters were perhaps not cranks, but they were notoriously cranky. They were even willing, in their zeal against the Roman dragon, to close their eyes to justice and fairness and trample upon some of the primal rights of humanity. To do evil that good may come is the height of perverted folly. To pull out the wheat with the tares is not a hallowed business. We hear little of this organization nowadays. Such extremes deserve to die.

Carrie Nation's mental disease was of this type. That she did some good is not denied. It is an ill wind that blows nobody good. But her method of exterminating the saloon proved an ignominious failure. It was not founded on absolute justice and wisdom and truth. In a few years the question will be asked in the query columns of our newspapers: "Who was this Carrie Nation?"

The problem intemperance offers us to-day is not, Is it an evil? —that has been decided long ago—but what is the best method of curbing it? On this matter conscientious people may honestly differ. We are at present in the experimental period. We are learning a little more every day. Any man who claims to have reached the only legitimate solution must make good proof of his assertion, or be put down as a crank or a fanatic.

It is easy to cure, if we are not too careful as to the method. An excellent way to relieve a man of pain is to kill him. An effective method of clearing out heresy was to burn the heretic. Dead easy to do anything if you don't dread extremes! It is easy to solve the intemperance problem by simply compelling its manufacture to cease. But is this wise? Is it even practicable? Any one that will dogmatically assert that it is, is in danger of losing his reputation for levelheadedness and good judgment.

Let us oppose evil, but let us oppose it intelligently. "Wise as serpents, harmless as doves" was the advice of the Head of the army of righteousness as He sent out his raw recruits into the highways and byways.

If we adopt this motto as our working principle, we can be zealous against wrong without compromising our cause by any headlong course of crankiness or hobbyism.

Correspondence.

BEATRICE, NEB. — On Easter morning Bro. Cornelius Penner, the newly elected young minister, was duly installed in office by his father, Elder Gerhard Penner, who took as his text 2 Timothy 4: 2–5. At the conclusion of the ceremony each one of the five ministerial brethren welcomed the young brother to the office of an evangelical preacher with a short address and the kiss of fellowship, the congregation singing a verse in the interval.

HILLSBORO, KANS.—The editor wants to know what is the matter with the correspondents. Some of them, I suppose, have less leisure to write, now that the spring season has come around. In my case, of course, this does not apply; but my physical condition often forbids my doing any more writing than absolutely necessary. I will, however, try to write a few lines again concerning local happenings, that may be of general interest.

On the 27th of March was the closing day of Rev. H. D. Penner's German-English preparatory school. Twelve young men and six girls completed the course this year. The following are the subjects of the graduating addresses, which were all delivered in the German language: "Love thy Neighbor", "Gratitude", "The Value of Song", "Economy", "Zinzendorf", "The Society of Books", "Obedience", "Improvement", "Self-Control", "Elizabeth Frey", "The Value of Education", "Truth", "Life a Journey", "Industry and Perseverance", "Home and Native Land", "Character", "A Glimpse of Nature", "The Blessings of Labor". All the commencement exercises were well rendered and left the impression with the audience, that the school has done good work this year, as before, and is well worthy of the support of its patrons.

Spring is here in full force by this time. During Eastertide it seemed very appropriate to the occasion to see the fruit trees bursting into bloom. Let us hope that the promises of a fruitful year will be realized temporally and spiritually.

Bibel Truths We All Ought to Know.

(CONTINUED)

36. *"The administration of the Sacrament"* is nowhere found in Scripture. "To break the bread" and "the Lord's supper" are the terms used. Acts 2: 42; Acts 20: 7; 1 Cor. 11: 20. The terms used by priests tend to mystify. The words and usage of Scripture regarding it simplify as well as edify.

37. It was the practice of the first believers "to break bread" at least on the first day of the week. The Apostle's words, "As OFTEN as ye eat this bread and drink this cup ye do show the Lord's death till He come" seems not to limit the frequency. 1 Cor. 11: 26.

38. An assembly (this is the proper translation of the word, ekklesia, rendered Church) may be as few as two believers, or as many as can come together in one place. When an assembly came together for worship, the breaking of bread was the twofold sign; first, of the Lord's death; secondly, of the Unity of the body. 1 Cor. 10: 16–17.

39. The presence of the Lord in their midst was promised to two or three as well as two or three hundred. "For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20.

40. Every believer whose outward walk was blameless and correct, claimed his right to sit around the table of the Lord, and thus manifest his membership in the body. 1 Cor. 12: 12–14.

41. The Ruler and Guide in the assembly was the Holy Ghost, whose personal presence and authority was confessed, and whose divine assistance helped the infirmities of the saints to pray, and distribute gifts, according to his own will, among the members of the body thus gathered, as is set forth in 1 Cor. 12, 4–11.

42. The assembly became the true school where God's ministry was raised; and particular instructions were given neither to quench nor obstruct the operations of the Holy Ghost, but the rather to encourage, foster, and to draw out. It was expected under this order of the Holy Ghost, that the Church would always be qualified to edify itself; and the Apostle complains of the Hebrews (5:12–14) that when for the time they ought to have been teachers they had need that one should teach them again what be the first principles of the oracles of God, and had become such as have need of milk, and not of strong meat, etc.

43. Each member was to desire spiritual gifts, but rather that he might prophesy, for in the exercise of this gift he edified the Church. 1 Cor. 14: 1–4. The Holy Ghost gave also diversity of gifts — 1st, Apostles; 2ndly, Prophets; 3rdly, Teachers; after that miracles etc., 1 Cor. 12: 28. Also Evangelists and Pastors. Eph. 4: 11–12.

44. If the assembly of God in any place was meeting on the simple promise of Him who said "Lo, I am with you always, even to the end of the age"—the Holy Ghost would again exercise his prerogative and raise up among the saints the spiritual gifts needed, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a pertect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

45. The hope of the Church is the second Advent of Christ; hence the attitude of the Church is "waiting for God's Son from Heaven." 1 Thess. 1: 10. At which time the Saints will receive their glorified bodies. "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21.

46. The principle of true reformation is "Cease to do evil and learn to do well." Isaiah 1: 16-17. To set up churches to supply the ruin of the Church is human presumption, and has resulted in the innumerable division of Dissent.

47. When Israel had gone down into apostasy, they who had cried and sighed for the abominations, did not attempt to build a new temple or set up a new order of their own invention, "but they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name, saith the Lord of hosts, in that day.

when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." Malachi 3: 16–17.

48. The days we have fallen upon are very similar to the worst days under the Judges of Israel, "where every man did that which was right in his own eyes." Judges 17: 6. And this is the comment on the young man Micah, a very zealous young man who made himself an ephod and a teraphim, and consecrated one of his sons who became his priest;" and this is just the history of your "men of zeal, but not according to knowledge," they invariably do that which is right in their own eyes, "and draw away disciples after them."

49. The Reformation recovered the doctrine of "Justification by faith without the deeds of the Law", Romans 3: 28, and gave us the Bible. It was an undoubted work of God to prepare men for the Second coming of the Son of God, and to awake the wise virgins. Matt. 25: 1–13, but it never pretended to restore the true character of the Church of God.

50. Dissent attempted it, and has failed, as witness her rival Churches. The cause was, she never saw the unity of the Church of God, hence every attempt was schism, and therefore, carnal. To accept the invitation of union with one of these rival efforts is schismatic, and adds to the confusion. 1 Cor. 1: 10.

51. To cease from the evil practice of the professing Church, whether under the name of Romish, Anglican, Scotch or Dissent, is a clear duty; to acknowledge every true believer in all of them as members of the Body of Christ in that place, and therefore to seek to gather them in the Name of the Lord Jesus Christ as the assembly or Church of God in—is also a duty.

52. The centre of union is the Lord's person; the symbol of unity, the Lord's supper; the ruler of the assembly, the Holy Ghost; the members of Christ assembled, brethren; the object, to break bread and drink wine in remembrance of Christ's death, according to His will; to wait on the Holy Ghost for divine assistance to "worship God in spirit and in truth," to help our infirmities and teach us how to pray, Romans 7: 26; "To sing with the spirit and with the understanding also," 1 Cor. 15: 14; "To hear the Word of God and to listen, if the Lord has aught to communicate either by doctrine, or exhortation, or teaching by the mouth of those who are waiting on the Spirit of God "speaking as the oracles of God." 1 Peter 4: 11.

53. In the absence of such outward testimony to the unity of the body from all believers, it is the duty of two or three or more, if they can meet with such, to restore these scriptural practices, and without denying the Church of God, but confessing its great sins, and departure from the faith once delivered to the saints, to quietly enjoy such blessings as ever flow, even in the days of darkest apostasy, from the approval of God; happy in the thought, that though the candlestick is removed, nevertheless He who walks in the midst of them, as Lord over his own house can say— "I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3: 8.

54. "If ye know these things, happy are ye if ye do them." John 13: 17.

The Devil.

Men don't believe in a Devil now, as their fathers used to do,
They have forced the door of various creeds to let His Majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air to-day — for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the Devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows wheat?
The Devil is voted not to be, and of course the thing is true;
But who just now is doing the work the Devil alone should do?

We are told he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow and show
How the frauds and the crimes of single day spring up? We want to know.
The Devil was fairly voted out, and of course the Devil's gone;
But simple people would like to know who carries his business on.

"Australian Exchange."

There is sunlight on the hilltop,
There is sunset on the sea,
And the golden beams are sleeping
On the soft and verdant lea.
But a richer light is filling
All the chambers of my heart;
For Thou art there, my Saviour,
And 'tis sunlight where Thou art.

—Anon.

The Sunday School Lesson.

Subject for April 26: PAUL'S JOURNEY TO JERUSALEM. Acts 21: 3–12.

GOLDEN TEXT: The will of the Lord be done. Acts 21: 14.

LESSON TEACHINGS.

We find Paul stopping at three places on his way to Jerusalem: Tyre, where he stayed seven days; Ptolemais, where he stayed one day; and Caesarea, where he remained an indefinite period. Brethren were to be found at each of these places, showing how the gospel was penetrating into every nook and corner, and how active the early Christians were in telling others of the good tidings. It was pleasant for Paul to meet Christ's people everywhere, and he lost no time hunting them up. No doubt he preached to them, as at Troas (Acts 20: 6, 7) and exhorted them as he did the Ephesian elders at Miletus. In v. 5 we can see how dear Paul was to all the saints, and how hard it was for them to see him go. But any man whose love for souls was as abounding as Paul's could not help winning the love of others. If you want to be lamented when you depart you must make yourself lovable by your unselfish devotion to others' welfare.

According to v. 4 the Holy Spirit, speaking through the disciples, did not want Paul to go to Jerusalem. According to v. 11, the Holy Spirit, speaking through the prophet Agabus, warned Paul against going to Jerusalem. According to Acts 20: 23, the Holy Ghost had thrown out such warnings repeatedly before. It is quite reasonable to assume that the object of all these warnings of the Spirit was to prevent Paul from going to Jerusalem; else, why warn him at all? But Paul was determined to go nevertheless, and if necessary, die a martyr. See Acts 21: 13. Even after his companions had discerned the disapproval of the Spirit, and had urged him not to go (v. 12), he still insisted, until even they changed their minds and said, "The will of the Lord be done." May we say that Paul was in error—that he should have heeded the Spirit's warning and stayed away from Jerusalem? It looks like it. He did not stay long in the city after he was in it—hardly a week (compare Acts 24: v. 1 with v. 11). He was in trouble all the time he stayed in it. He was betrayed into hasty speech (23: 3) of which, however, he immediately repented. Judging by the fact that no sooner was he in the city than he was hurried out of it again, we might be justified in saying that Paul made a mistake in disregarding the Spirit's instructions. God's providence would not allow Paul's plans to mature. Rome was where he belonged, and the Lord in wonderful and mysterious ways finally gets him into Rome. We see how even a man of God like Paul can at times become self-willed; but we see again how the Lord always overrules self-will. Paul should have been as responsive to the intimation of the Spirit as he was in Acts 16: 6–10.

A happy family scene appears in vv. 8 and 9. The evangelist Philip is living in Caesarea, apparently finding plenty of evangelistic work to do in that city. He is blessed with four godly daughters who are prophetesses. God evidently could use that whole family. Philip's private spiritual life must have been as beautiful as his public career. How else could he be the head of such a family? The daughters doubtless prophesied in the church at Caesarea. See 1 Cor. 11: 5 for directions to a public prophetess. No wonder Paul and his companions preferred to abide in such a house. Heavenly harmony and God Himself were pleased to dwell there before Paul came. Let us all learn that the secret of a happy home is living in the fear of the Lord.

Marriages.

BRAUER — HEIMAN.—On April 12, at the residence of the bride, near Rapids, N. Y., by Jacob Krehbiel, Fred C. Brauer to Carrie Heiman, both of Clarence, N. Y.

DETWILER-BOWER.—On March 8, 1903, in Souderton, Pa., by Rev. A. M. Fretz, Harry C. Detwiler, of Chalfont, and Miss Mary Ann Bower, of Lansdale.

MOERDER-JONES. — On April 11, 1903, at the home of F. B. Herber, Souderton, Pa., by Rev. A. M. Fretz, Harry W. Moerder and Miss Sarah Jones, both of Philadelphia, Pa.

Deaths.

FRYER.—On April 10, 1903 in Jersey City, N. J., of pneumonia and appendicitis, Henry Abner, son of Clayton and the late Ellen Fryer, aged 19 years, 2 months and 12 days. The services at the house of his father, in Pennsburg, Pa., were conducted by J. L. Rousch, and in the Schwenksville Mennonite church by W. S. Gottshall.

MYERS.—On March 16, 1903, near Pipersville, Pa., Martin Myers, aged 84 years, 5 months and 23 days. Interment on the 22nd at the Old Mennonite church, Deep Run. Services by Jacob Rush, John Leatherman and A. M. Fretz.

DETWEILER.— On March 31, 1903, in Silverdale, Pa., of consumption, Rebecca nee Bewighouse, wife of Samuel D. Detweiler, aged 65 years, 3 months and 2 days. Interment on April 4th in Hillside cemetery, Souderton. Services in Zion Mennonite church by Rev. H. Anglemoyer and A. M. Fretz.

GOETTLER.—On April 5, 1903, in Souderton, Pa., Archie Grover, son of Mr. and Mrs. W. F. Goettler, aged 14 years, 8 months and 13 days. Interment on the 11th in Hillside Cemetery. Services at the house by Revs. Luckenbill and Reiter, at the Reformed church by Revs. Reiter, Laury and Fretz.

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News of the Week.

Domestic.

Pays Tribute to the Jews.

WASHINGTON, April 20.—The Jews are preserving the home and family better than we Christians are doing. I do not know how to account for this, but I do know this to be a fact.

Bishop Satterlee, of the Episcopal church, made this declaration in a sermon here last night, in which the main subject of his discourse was divorce. "Men," said the bishop, "are losing respect for the home and caring less for the family, the unit of our civilization. On the shoulders of the husbands and fathers of the land rests the responsibility for the low estate to which the family has fallen in this country. This fostered and encouraged the greatest curse of the age —divorce—and the loose manner in which the sacred marriage vows were kept.

"The great evil—the most frightful danger—of our age is divorce and the breaking down of the family institution," said the bishop. "If this is not stopped the women of this country and our race will be degraded within fifty years."

College on Wheels.

CHICAGO, April 20.—Ruskin College, with 150 students, furniture, apparatus and books, will move next Tuesday in a special train from Trenton, Mo., to Glen-Ellyn, just west of Chicago. That the studies may not be interrupted, classes will be heard on the train. Glen-Ellyn will be the academic center of Ruskin University, with which Ruskin College and other institutions have become affiliated. Ruskin University represents new ideas in education. The student is brought into contact with the thing to be studied. Texts are eliminated as far as possible. While the faculty holds the executive and judicial power, except when the referendum is brought into use, the legislative body is composed of the faculty and eligible students.

Their Flocks Are Dying.

SALT LAKE, April 20,—Between the ravages of an unusually severe winter and the breaking out of a malignant disease known as "big head", among their flocks within the past few weeks, the sheep men of Utah, southern Idaho and eastern Nevada are afraid that by the time they get their sheep to the summer grazing grounds their losses will amount to about 50 per cent. of the number they had last fall. Should this estimate be correct, the loss in Utah alone will amount to about 1,000,000 head and would be an unprecedented loss to sheep owners of this State.

Children Lack Training.

NEW HAVEN, Conn, April 20.—The Rev. Edward Everett Hale, of Boston, spoke to the young men of Yale University yesterday in Battell chapel on "Duty the Training for It." Dr. Hale touched upon the lack of moral training in the universities in this country, and made some references to Harvard University when he was an overseer there. Criticising the management of the public schools, he said in part:

"I should not say that the children of our time have no training in duty. But I am afraid that the idea of such training as the fundamental part of education is not as central as it was a hundred years ago. Undoubtedly 200 years ago the central idea was that children should be trained to obey God. I am afraid that in the average school now that idea of duty is not presented as the center. I should say that the boy is told first that he must be near the head of his class, or in a Latin school that he must know what verbs govern the accusative, and what the genitive, and that success in such enterprises is the central thing.

"I am afraid that in the average school training to duty is put off to some particular day of the week, perhaps as the study of English grammar at the school I went to was pushed into a stolen half hour Saturday morning.

"I think that the average boy or girl under our training has a conceited notion with regard to his importance. What you and I and our boys and girls need, what these young men and young women need, is that they shall take home the great object lesson of the centuries not to talk about it, but to try it."

Anti-Alcohol Congress.

BREMEN, April 18.—At to-day's session of the International Anti-Alcohol Congress, Mrs. Mary H. Hunt, of the Woman's Christian Temperance Union, Boston, delivered an address on the significance of scientific temperance instruction in public school as a preventive of alcoholism, Mrs. Hunt said:

"Objection is sometimes made to scientific temperance instruction on the ground that by injuring the brewing traffic it will decrease the national revenue. Figures show, however, that every dollar of tax on fermented and distilled liquor paid into the national treasury costs $30 in the cost of consequent crime and poverty. The same is doubtless true in other countries.

"This congress is to pass no resolutions, but there is nothing to prevent any individual from personally resolving to use his utmost influence to secure for all the children of his own country the blessings of a scientific education."

Doctor Killed in Auto Wreck.

INDIANAPOLIS, Apr. 18.—Dr. Charles Howard, of St. Paul, Ind., was ground to pieces, and Richard Ryse, of 2815 Sutherland avenue, was badly injured in a collision between an automobile and an Anderson interurban car, at Twenty-seventh street and College avenue about 10 o'clock to-day. The men were riding in the automobile at the time.

Dr. Howard's legs were cut off and his body horribly mutilated under the wheels of the heavy car. Mr. Ryse was thrown to the side of the track and was injured internally besides being badly bruised about the head and body.

The accident was caused by the failure of Dr. Howard, the chauffeur, to see the Anderson car. The men were riding north in College avenue on the east side of the street on their way to the Ryse home.

Cure for Consumption.

BERLIN, April 21.—The noted chemist, Robert Schneider, who is known to have been experimenting with tuberculosis bacilli for years, says that he now is entitled to the prize that John D. Rockefeller promised to any one who invented a cure for consumption. Many announcements of infallible consumption cures have been made here prematurely ever since Professor Koch's discovery, so that medical men have become extremely skeptical toward any new claimant, but Herr Schneider's standing among men of science here is so high that it is considered extremely unlikely that he would endanger his reputation by a false claim. He has sent a representative to New York with all details concerning his discovery. The agent will arrive there within a few days but no disclosures can be made until the report is in the hands of the Rockefeller Institute.

Merger Decree is Changed by Court.

ST. PAUL, April 20.—The Northern Securities Company will be permitted to receive dividends from its underlying railroads and to pay dividends to its stockholders until the Supreme Court shall give final decision in the great merger case. Such is in brief the decision of United States Circuit Judge W. H. Sanborn, announced this noon. It will release about $4,000,000 to the stockholders in the Securities Company in May, and will make possible dividends aggregating $14,000,000 before the merger case is finally disposed of.

Five Burned to Death in Wreck.

JAMESTOWN, N. Y., April 20.—Five passengers and a brakeman lost their lives in a wreck which occurred early to-day on the Erie railroad at Red House, N. Y., about eight miles from Salamanca. A freight train, which had orders to take a siding to allow the vestibule limited express, which left Chicago yesterday, and which was due in New York this afternoon, to pass, through an accident to a coupling, had failed to clear the main track when the express came along.

The result was a rear-end collision, in which two women and a little girl and two men passengers on the express were burned to death, and a brakeman of the freight train was killed. Fire destroyed three sleepers and two coaches. An express messenger named Gabriel and fireman Bell, of the passenger train, were terribly injured. The five passengers were burned beyond recognition.

Illness Due to Corsets.

PARIS, April 20.—The death of the Comtesse Louise de Talleyrand-Perigord, following a very serious operation, calls attention to the great number of the society women who have been seriously ill this winter.

A professor of the Faculty of Medicine says:

"It is all due to the present fashionable corset, the pressure of which displaces the abdomen, impeding digestion."

Kaiser Wilhelm II.'s Fast Maiden Voyage.

NEW YORK, April 21.—The new North German Lloyd liner, Kaiser Wilhelm II, from Bremen, Southampton and Cherbourg, was reported forty miles east of Nantucket lightship at 9: 40 this morning. This would put her at Sandy Hook lightship about 7 p. m. Her time over will be about five days and twenty-three hours, and will beat all maiden records. It will not, however, equal the best time between Cherbourg and New York.

The Kaiser Wilhelm II is the latest addition to the North German Lloyd Company's fleet. She sailed from Bremen on April 14, and is commanded by Captain Hogemann. She is the largest express steamer in the world, being 706 feet six inches in length.

The Noble St. Bernard.

NEW YORK, April 21.—Manor Tucker, a St. Bernard dog, whose weight is 204 pounds, and who is said to be the largest dog in New Jersey, saved a six-year-old boy from drowning in the deep pool of the Second river, near the Lackawanna railroad bridge, between Bloomfield and Watsessing. The boy, with several companions, was playing on the bank, when it gave way, and he was precipitated into the water. He could not swim, and his frightened companions ran away. The dog saw the boy struggling in the water, and, dashing into the pool, seized him by the collar and brought him safely to the shore.

When little Harold Hollenslobin, the grandson of Recorder Jacob G. Post, of Bloomfield, became lost and strolled away into the Orange mountains, it was Manor that found him and brought him safely home.

Miners Are Still Idle.

SHENANDOAH, Pa., April 21.—All the Philadelphia & Reading collieries and the Cambridge and Furnace individual operations were idle again today. As far as can be learned, no overtures have been made by either side toward terminating the lockout.

The operators insist on a nine-hour workday.

WILKESBARRE, Pa., April 21.—President Mitchell had nothing to say about the Philadelphia & Reading lockout except that he is waiting further particulars. President Fahey, of the Ninth district, says the men have been accustomed to work eight hours on Saturdays since 1858, and he believes that they may continue to do so, in accordance with the findings of the strike commission. The district board members and President Mitchell are holding a conference.

Three Killed, Many Hurt.

KANSAS CITY, April 21.—Passenger train 103 on the 'Frisco system, which left Kansas City at 11:30 last night for Memphis and Birmingham, was partially wrecked near Everton, Mo., north of Springfield, by a defective rail this morning. The engine, baggage and mail cars went into the ditch and were badly damaged. The engineer, fireman and one postal clerk were killed, a mail clerk and one passenger were seriously hurt and a dozen passengers were slightly injured.

Foreign.

Germany Suffers under Drifts.

BERLIN, April 20.—The gale yesterday wrought such havoc on the ground at Potsdam that a full report on the subject has been telegraphed to Emperor William. Many splendid trees dating from the time of Frederick the Great were uprooted. The imperial wild park also was damaged.

The thirty-six hour snow storm over middle Europe ceased to-day at daylight. The snow is now two inches deep in Berlin, increasing to a yard in the Hartz highlands. Snow lies deep in east Prussia and Poland, where wires are down and trains delayed. The temperature in most parts of Germany is barely at the freezing point, so that the damage to the fruit crops may not be so serious as at first supposed. The snow is melting rapidly and the streams are flooded.

The Founding of Rome.

ROME, April 21.—According to tradition, this was the 2,655th anniversary of the foundation of Rome, termed here Rome's birthday. Prince Colonna, the mayor of Rome, received thousands of telegrams wishing the Eternal City a glorious future. These came mainly from the many foreigners who are in Italy and who came here to attend the historical, agricultural or Latin congresses.

Thousands are Dying.

KONG-KONG, April 21.—The famine in Kwang-Si province is killing tens of thousands of persons, and women there are selling themselves into slavery to escape starvation. The American consul at Canton has started a relief fund.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, APRIL 30, 1903. No. 21.

Our Neighbors.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright.
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won.

—SELECTED.

Items of News and Comment.

Out of 1746 walled cities in China, only 247 contain missionaries.

An extraordinary demand for the Scriptures exists in Shanghai, China.

A class of ten catechumens has been started in the Pawnee Rock congregation, Kan.

On the 7th of April three Mennonite families left Henderson, Nebraska, to settle in Saskatchewan.

Dr. George F. Pentecost has been working with blessing in Manila, arousing the careless Christians.

A brother from Buhler, Kan., presented the mission station at Indiahoma, Okla., with a bell for their chapel.

Evangelistic services are now being held in several villages in Corsica, where formerly Protestantism had been driven out.

Nearly 100,000 souls were added to the various mission churches in foreign fields last year, at a cost of about $200 per member.

The condition of those who do go to church needs as much attention as the number of those who stay away.—DR. FORSYTH.

On May 4 a meeting of Mennonites will be held in Lancaster, Pa., to consider the building of an Old People's Home in that city.

On Sunday, the 19th inst., 13 young people were admitted by baptism into the East Swamp Mennonite church, near Quakertown, Pa.

Rev. H. van der Smissen, of Hamburg, Germany, estimates the number of Mennonites in that country at 24,000, and the number in Holland at 57,786.

Beatrice, Neb. failed in clearing out the saloons, but Henderson, in the same state, succeeded in voting itself "dry," and by May 1st the saloons must go.

The Mennonite school at Henderson, Neb., is finished and the building committee planted trees on the grounds. But a suitable teacher has not yet been found.

A bishop at Pekin, China, named Schereschewsky, has translated the entire Bible into Chinese. He had the partial use of one hand only to operate the typewriter.

There are two organized Mennonite churches in California: the one at Cucamonga, in the southern part of the state, served by Rev. J. Hege; the other in Pasadena, served by Rev. J. J. Voth.

The third annual report of the Mennonite Mission at Dhamtari, C. P. India is out, and it ought to contain many valuable suggestions and points of information useful to all India missionaries and mission boards.

"The Bible in the hand of the living teacher for every man, woman and child in Michigan" is the excellent motto at the top of the Class Offering Envelopes distributed by the Michigan State Sunday-school Convention.

Pastors in churches should not be discouraged if at times only one soul is converted under their ministrations. In a certain congregation in Scotland a pastor was found fault with because only one boy had been received into the church during the year. Yet that boy was David Livingstone.

The Canadian Concert Company, composed of colored people, gave a concert in the C. M. College chapel, Bluffton, O., last week and were greeted with intense enthusiasm, some of the soloists receiving an encore four or five times.

Rev. Charles M. Sheldon has in two weeks collected 270 clippings from thirty newspapers, telling of crimes or other evils caused by drink. This record will be published in pamphlet form as a powerful tract to influence anti-saloon sentiment.

A Church of England priest who has had ten years' service among the poor of London's East End thinks England is in a very low spiritual condition for two reasons: an influx of pleasure from France and an influx of money from America.

The eleventh convention of the Young People's Societies of Kansas will be held Sunday, May 17, in Bethel College. Among the topics to be discussed are, "How to infuse new life into a lifeless society"—"What do we understand by practical Christianity?"

One of the inmates of the Mennonite Home at Frederick, Pa., Mrs. Jeremiah Custer, died on Sunday, the 19th inst., of general debility, aged about 75 years. She was buried the following Thursday in the Lower Salford Mennonite cemetery, and is survived by a son.

Mission Director H. Zeller, in the "Allgemeine Missionszeitschrift", after giving the Christian, Mohammedan, Jewish and heathen populations of the world, says, "It can be stated as a certainty that Chrsitianity is growing much more rapidly than any other religion."

Another remarkakle find confirming Biblical history is recorded, this time amid the ruins of the ancient city of Dan in Palestine, on the site of the temple in which Rehoboam set up the golden calf. Bronze figures, the first of the kind ever discovered, have been unearthed and believed to be the molten images of Baal and Astarte. It is conjectured that they may be the very images which Micah made in Judges 17.

Missionary Penner, laboring at Champa, acknowledges the receipt of 11 rupees, 10 annas and 9 pice from one source and the receipt of 62 rupees from a South Dakota sewing society. He writes that the hot season is on, which makes him feel old. They are all in good health.

Missionary J. A. Ressler has been busy, since his arrival in America, addressing audiences. Two addresses were given at the Mennonite S. S. Mission at Kinzer, Pa., the 8th inst., one in the Elkhart meeting house the 16th, and he is now touring the state of Illinois, giving talks on India every day.

Bro. E. K. Mohr, of Grand Rapids, Mich., who conducts a class studying the Bible lessons which appear in the MENNONITE, writes that the class was so interested in the lesson, "The Second Coming of Christ", that every member wants a copy of the little book (by Blackstone, we judge), "Jesus is Coming".

The Mission Press in Manila has issued a neat hymn book in the Ilocano language. Gospel Hymns are now published in three Filipino languages; The Catholic priests on the island of Cuba have organized to prevent the natives from listening to Protestant missionaries and to prosecute such as may do so.

The Boxer uprising in China several years ago has aided instead of hindered Christian missions. An abundance of gifts has been showered upon missionaries by the natives—funds to build churches, hospitals, and schools. A merchant of Ning-po presented the Presbyterian Board with $30,000 for a boy's school.

An exchange says that the Young People's Society of the Flatland Mennonite church, near Quakertown, Pa., held a very interesting meeting on Sunday evening. Messrs Edwin Ehret and Howard Moyer, of Philadelphia, representatives of the Young

People's Union, were present and made addresses, and Messrs. Mack and William Grubb, of Bally, were also present and participated. There was a good attendance of the members and other young people from the community.

At a Social Conference of Hindus held at Ahmedabad last Christmas questions were considered by the natives which show to what extent Christian ideas are permeating Hindu thought and life. Among these questions were the spread of female education, the raising of the marriageable age of the boys and girls, the encouragement of widow remarriage, the abolition of selling brides, the check of polygamy, intermarriage between the castes, the growth of temperance and social purity, and the betterment of the condition of the lowest classes.

Christianity has its heroic martyrs to-day in heathen lands. A pathetic story is told of a Chinese believer who was buried alive. He was a courier and carried letters between cities. "He was caught and placed in a deep hole," says "The Missionary Review of the World," "standing upright, but with his head below the level of the surrounding field. Earth was filled in up to his knees, and he was asked to recant, but refused. Then to his hips, but he still refused. Then to his chin, and a last offer made of life and liberty if he would deny his Master. The brave fellow again refused, and was therefore buried alive."

Light on the History of Israel.

Professor Kittel, of Leipsic, who occupies the chair once held by the elder Delitsch, has published a pamphlet entitled in English translation, "The Babylonian Excavations and Early Biblical History", in which he shows that modern discoveries are continually confirming the older views of the historical character of the Biblical narratives and compelling the newer schools to revise or abandon their theories. The historian Ewald taught that Abraham, Isaac and Jacob were not names of individuals but of tribes, and that later Biblical writers only give expression to the legend that individualized these tribes and projected the history of later generations into earlier ages. The majority of teachers to-day follow Ewald. The days of the Judges and of King Saul have since Ewald been regarded as the earliest historical period in Israel's history, on the ground that morals and religion were at a low ebb, in contrast to the older view which held that the patriarchs and Moses and Joshua and the giving of the law and the bright beginnings of Israel's history preceded the decline in Judges and Samuel. But Hilprecht and others have shown that the age of the Judges was evidently a period of decay, not of beginnings, and was preceded by a period of higher culture, as the Bible teaches. The Tel-el-Amarna tablets prove the existence of a literature and a culture in Palestine 1400 B. C. not surpassed in the later history of that country.

Winona Notes.

This summer the new Chapman building will be open for occupancy. The funds to build and furnish it were the gifts of many liberal friends of Winona, through Dr. J. Wilbur Chapman, whose idea is that ministers receiving salaries of less than $700 per year may have rooms free of rent during the Bible conference. The Chapman building ought therefore to be filled with Mennonite ministers.

The United Brethren have completed a building and on two lots they have bought propose to erect a conference hall.

The United Presbyterians and Lutherans intend to put up denominational houses.

The auditorium will be enlarged to hold 4,000. The attendance this summer is expected to exceed last year's 80,000.

Interesting Questions Discussed.

The Kansas ministers must have had a deeply interesting Minister's Conference on the first of the month. Bro. C. H. Regier was to discuss Woman Suffrage, but since he was absent, J. W. Regier read a disquisition by Bettex on the subject, dwelling on the uncomeliness of public life for women. The brethren thought this was the only safe conclusion to arrive at in view of the fact that the Conference allows the sisters no voice in church affairs. Still opinions differed and a consensus of opinion could not be reached.

Did Judas Iscariot partake of the Lord's Supper? Bro. William Galle answered this question in the negative. Not every minister agreed with him. Bro. Galle's discussion will appear in an early number of the "Bundesbote", and its arguments and thoughts will be reproduced in these pages. It is time that some clearness be obtained on the matter.

Summer at the Moody Institute.

The summer schedule of The Moody Bible Institute will run from May to September (inclusive). Courses are arranged to meet the needs not only of regular students, but also of pastors, evangelists, returned missionaries and other Christian workers, as well as laymen and women, such as college students and school teachers on vacation, who can devote only a limited time to Bible study.

In addition to the regular Bible and music courses and the practical training which is a prominent feature of the Institute work, special courses of lectures will be given: During May Dr. Len G. Broughton, of Alanta, pastor of Tabernacle Baptist Church, and director of the Atlanta Bible Conference, will deliver lectures on Practical Themes such as, City Problems, and how to meet them; Church Activities; The Need and Preparation of Workers, etc.

Mr. S. D. Gordon, of Oberlin, Ohio, will give Quiet Talks on Power, covering such points as, The Channel of Power, Hindrances, The Price of Power, How to Receive Power, The Flood-tide of Power, Fresh Supplies, Five Outlets; and also a second series: Prayer the Greatest Outlet of Power, Why so many prayers are not answered, Why answers are sometimes delayed, How to assure answers, The Master of prayer, etc.

Prof. Rhys R. Lloyd, of Evanston, Ill., will lecture on The Epistle to the Romans.

During the remaining months Rev. R. A. Torrey and Rev. James M. Gray, D. D., of Boston, and other Bible teachers will be the leading lecturers.

Full information can be secured by sending stamped envelope to A. P. Fitt, 80 Institute Place, Chicago.

The Skylight.

In our large cities hundreds of industries are carried on far above the level of the street, and the employes are conveyed to their work daily by the elevator. They are shut in on two sides by blind brick walls, and the light that filters in through the windows at each end casts but a dusky glimmer through the long room. There is only one recourse—cut a skylight into the roof and let the direct light from heaven flood the interior. It is as bright as midday in that room, and the work goes on merrily, uninterruptedly from morning till night, year in, year out. The skylight is a blessing.

There are poor souls all around us whose source of blessings is limited to the skylight. Cut that off and they die. They are poor in means, broken down in health, possess few friends, taste little or nothing of what this world calls pleasant and sweet, and their hold on life is slender indeed. They are shut in on all sides but one—the hope of the gospel. They cling to the promises of God to which they are entitled by faith in the Son of God, and this keeps them and makes their bare existence tolerable. But this light from heaven illumines their whole being. It fills them with joy, such as the world could not and did not give them, and God has put His own song into their mouth. Lazarus, the begger, basked in the skylight. Jesus invites to the luxury of the skylight when He says: "Blessed are ye poor: for yours is the kingdom of heaven."

There are families in every community who need the gospel to relieve their misery, and no man offers it to them. Ambition is gone, hope a dying ember, happiness a thing unknown. The prospect of unrelieved poverty always stares them in the face. They need the comfort of the Scriptures. They need the companionship of Him, who though he was rich, yet for their sakes he became poor that they through his poverty might become rich.

Then there are those who are well-to-do, but they are miserable in the midst of their plenty. The delicacies on their table have lost their savor, the elegance of the surroundings have lost their charm, the joke passed from guest to guest lacks point. The pampered son of wealth has made the discovery that he has a soul and that it is not satisfied—it can not live on meats and wines. He needs light from above. His window must be open to the heavenly Jerusalem, else his life will prove a failure. Who will bring light?

Sadness and discontent is written on many a face as it passes us on the pavement. They move about in the twilight, like those sad souls Dante saw in the first circle of Inferno. They need the light of heaven to break through the murky atmosphere of their lives and thoughts and flood them with hope and joy and new energy.

Depth and Reality Needed.

"I have resolved to follow Christ"—"I desire to live a Christian life." Is either of these just what we want when one comes to the crisis between sin and salvation? There is a good deal of it abroad, and we are frequently called upon to record it as the certain proof that those uttering it are Christians, to be received into membership in our churches. But is it just what we want? Is he who says it giving sufficient evidence of repentance, faith, and salvation?

A desire to follow Christ, or a desire to live a Christian life, or a resolution to live a Christian life, is quite a different thing from a "broken and a contrite heart." What we seek, first of all, is a sense of sin, deep and thorough. We want a consciousness of loss—a lost condition.

He who does not feel that he is lost can never know what is the joy of salvation. We want it understood that not reformation, but forgiveness, is the need of the soul. We want the inquirer to seek salvation from the guilt and the penalty of sin, and we want him to feel that salvation is a free gift, emanating from the heart of God. Then we want him to come face to face with the great fact that a Savior has been provided in the person of Jesus Christ.

Then we want him to accept Him who was crucified, whose blood was shed for the remission of the sins of him who believes. When we have secured all these things, we are assured that we have a new creature, (new creation), and that the matter of following Christ, or of living a Christian life, will practically take care of itself. "How can they who are dead to sin live any longer therein?"—Journal and Messenger.

The Law of Helpfulness.

"Bear ye one another's burdens." We easily see how it would help the other for us to bear his burdens. It would lighten his load. But would it not be adding just that much to our own? It may seem that way, but often it is not the case. Bearing the burdens of others often makes us throw aside and forget our own.

We have a friend who has had, and still has, sufferings and infirmities. She has often told us of them. But now another member of the family is lying low and she has forgotten about herself. She no longer talks of her pains and infirmities except to lament that she can do no more.

It is often thus. Concern for others causes self-forgetfulness. Bearing the burdens of others relieves us of our own. The law of help to others proves a law of help to ourselves.

We once read of a traveler so benumbed with cold that he was about to lie down to die. But just then he saw another traveler who was already overcome with the cold. He went to him and began to rub his stiffening limbs. In a little while exertion brought warmth and vigor to his own, and thus saving another's life he saved his own.

The favored ones are not those who have only their own trials and burdens, but those who, through bearing the burdens of others, forget their own and develop a noble, unselfish disposition.—Presbyterian Advocate.

All Can Speak.

I do not find that eloquence is a gift for the elect few to be exerted for the unelect many. It is a grace that is ranked with patience and humility and knowledge. Look at the opening of the First Epistle to the Corinthians. It is a grace recorded as the possible possession of all, to be cultivated by all for the edification of all, and even conversions in the church are promised, not when one man on the platform has the gift of utterance, but when that gift of utterance is acknowledged by the whole church. Have you read this much neglected message of God: "If all prophesy, and there come in among you one ignorant, he will confess that God is amongst you for a truth?" We need the ministry of the laity, we ministers, for the application of Christianity to the business of life. We ministers have not the necessary training. Let us share the Word of God.

Have you noticed that when the Lord Jesus Christ was reporting Himself to His Father within twenty-four hours of His death, in the 17th of John, there was so much more than intercessory prayer? Have you noticed that the Lord Jesus Christ in giving up His life explained one of the things done with His thirty-three years of life in His prayer, "I have given them Thy Word"? When you reached the high-water mark of your spiritual life you felt yourself longing to give out to others the Word of God. Oh, the passion was throughout you to give men the Word of God. I never heard in my life D. L. Moody so eloquent as, when speaking of the love of God, he stopped in his speech and said, "I wish I could preach this," but he said, "I can't." And he preached at his best then. The Word of God was too much in his heart to give out in intelligible language.

—George A. Johnston Ross.

How Wesley Spoiled His Sermon.

There is a capital story about a farmer who once went to hear John Wesley preach.

He was a man who cared little about religion: yet, on the other hand, he was not what we call a bad man.

His attention was soon carried and riveted. The preacher said he would take up three topics of thought: he was talking about money.

His first head was, "Get all you can." The farmer nudged his neighbor and said, "This is strange preaching. I never heard the like before: this is very good. That man has got something in him: it is admirable preaching."

Wesley discoursed on industry, activity, living to purpose, and reached his second division, "Save all you can."

The farmer became quite excited. "Was there ever anything like this?" he said. The preacher denounced thriftlessness and waste: he satirized the wilful wickedness which reveled in luxury, and the farmer rubbed his hands and thought, "All this have I been taught from my youth up."

And what with getting and with hoarding it, it seemed to him that "salvation had come to his house."

But Wesley advanced to the third head, which was, "Give all you can." "Oh, dear! oh, dear!" said the farmer, "he has gone and spoiled it all."

If our gospel does not inspire thought, and if our theology does not inspire preaching, there is no Christianity in either. To preach the love of God out of relation to the death of Christ—or to preach the love of God in the death of Christ, but without being able to relate it to sin—or to preach the forgiveness of sins as the free gift of God's love, while the death of Christ has no special significance assigned to it—is not, if the New Testament is the rule and standard of Christianity, to preach the gospel at all.—Denney.

Our C. E. Topic.

Topic for May 3: What Does the Parable of the Prodigal Son Teach Us? Luke 15: 11–32.

MEDITATIONS.

Many young people think they must have what the world calls "a good time." There are a number of questionable things that some young persons think will add to their manly or womanly qualities if they do them. Some young men think it is manly to smoke. Said an old man, "When I was a boy I thought that if I should use tobacco I would be a man. Now I think if I could quit using it I would be a man."

But through the sowing of the seeds of this prodigal's "good time" came the harvest of a sad time before "he came to himself."

Many things our Heavenly Father gives us as our portion of goods: time, talents, intelligence, opportunities. How He would like to see us use them in the way that is best for us rather than wasting them in living in our own way!

We must account for every idle word. Matt. 12: 36. Each opportunity that has been neglected represents so much loss in reckoning the account of life. The ability we have to interest our friends by telling worthless stories or planning tricks upon the unsuspecting—this ability might be used in teaching others the way of life, in making others happier, not only for a moment but with a lasting joy, and in laying up for ourselves treasures in heaven.

The story of this young man's downfall is told in few words. Down grade goes fast and there seems to be more to help down than up. His fortune is gone and he is in need. In this position he tries to redeem himself. But there is no profitable employment in the kingdom of sin. None of its citizens help to a higher life. Its wages are not to be desired. Rom. 6: 23. He is set to feeding swine. What a humiliating place for a Jew! Yet the service of sin puts men down to abhorrent places in life.

But "he came to himself." The word implies that he had not been his real or best self before. The demoniac of the country of the Gerasenes when found "in his right mind" was sitting at the feet of Jesus. Luke 8: 35. (Read Phil. 2: 5 for the right mind.) The prodigal mourns over his present situation. His condition now is not to be envied, no difference how heroic was his home-leaving. He is hungry, homesick, discouraged; his efforts to make himself better have been failures. He realizes that he is not what he might be, that it lies within the power of his will to be something better. A happier lot may be his if he will choose it, a life of peace, profit and contentment in the home of his father.

He begins right. He confesses his sin. 1 Jn. 1: 9; Pro. 28: 13. He is willing to do the humblest service if he can be back with his father.

His good resolution is kept. He goes back. His father does not say, "I told you it would go that way," or "I did not look for any thing else." He meets his lost boy with gladness and forgiveness. A new robe to clothe him instead of his rags; new shoes where perhaps he had none; a seal ring to restore him to his sonship; a feast and rejoicing because the lost had been found.

So when the sinner returns to our Father in heaven with confession and repentance there is pardon for him. And God in His love and bounty has more things in store for him—more than he expects—far more then he deserves. And there is joy in the presence of the angels and rejoicing among the saints on earth. And God gives him the Holy Spirit that he may know the truth and may overcome the evil one.

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Editorial.

Conscientious minister of the gospel, if the message should come to you this week, "Set thine house in order, for thou shalt die and not live", what would you preach about next Sunday?

The editor of the "Herald of Truth" complains that "there are some congregations from which not a single item has appeared in ten years", and he believes that both editor and reader would rejoice if some one in each of these congregations would "write" for their church paper. It is apparent from this that editors' troubles are alike the world over. There is an easy way out of this particular trouble, however. Offer to pay some correspondent a quarter per batch of news, and it will be remarkable how news will suddenly spring into being like mosquitos in a rain barrel. You would have to enlarge your paper. Money accomplishes more than patriotism or church loyalty—even among Mennonites, Old or New.

Our fellow-editor, Rev. Daniel Burghalter, will lay down his editorial pen April 30, and devote his time, we understand, to pastoral work. For two years he did good and conscientious work on "The Christian World," the organ of the Ohio Synod of the Reformed church, published at Dayton, Ohio, and none of our exchanges was a more welcome weekly visitor. In his "Farewell Word," he announces that his motto was, "Conserve! Observe! Serve!"—"to conserve the good of the past, to observe the good of the present, and to serve for the good both of the present and the future." This is an excellent idea cleverly expressed, and applicable to spheres outside of journalism. Bro. Burghalter's address is Galion, Ohio. Our best wishes go with him in his future endeavors to serve the Master!

In the public schools of a certain Pennsylvania village (perhaps in more) a "Bird-day" program was rendered. We venture to suggest that an excellent plan for studying bird anatomy on that day would have been to ask each of the children to bring along to school the Sunday hats of the older sisters and to take due advantage of the ornithological museum thus created. Nothing can be more utterly inhumane and barbarous and unchristian than the torturous slaughter of the feathered innocents that more than any other lower creature God has made remind us of heaven and of the angels. Nothing can be more essentially vulgar than to carry about stuffed dead shells on one's dress for display. We do not mean to cast personal reflections on the particular town alluded to above, since its young women may not be addicted to such barbarity, but we know the vicious fad is frightfully common and not a single community is likely to have escaped it.

Things have come to a pretty pass when laymen have to tell the clergy what to preach—when the spirit moves editors to preach to preachers. Some time ago the Chicago "Record-Herald" gave a list of themes handled in representative Chicago pulpits on a certain Sunday, which comprised "Professor Herron's Teachings", "Mrs. Humphrey Ward's 'Eleanor'", "The Almighty Dollar", "The Card-playing Habit", "The Religious Situation", "The Churches and Bigotry", "Three-fourths or Four-fourths of a Man", "The Southern Negro", and others; and asked the significant question whether the pulpit had ceased preaching the gospel. And the "Washington Post" wanted to know not long ago that while it might be possible to preach something like a gospel sermon on any subject whatever, whether it were not better to ignore current events and to proclaim the pure, simple gospel. And it added that the story of the cross had lost neither its interest nor its power to move men's hearts and better their lives. Verily, the ministers are "hit" this time—and pretty hard! Occasionally the pew can strike back and deliver stunning blows. Every congregation in the land, unless its taste has been perverted by recerant pulpit orators, expects to hear a sermon on Christ Sunday mornings. They like to hear about the Christ, whose name and personality have never lost their spell. A thousand sermons can be preached on the character and traits and work and teachings of our Saviour, and each effort be never so profound and thorough, without touching bottom and exhausting the subject. If you doubt this, go to Winona or Northfield and learn for yourself how devout and spiritual men are able to hold large audiences and transport them by dwelling simply and only on the Christ theme. Let our ministers transfer the theater of their mental and spiritual activities from social and political and literary questions to the most stupendous and far-reaching subject that ever came within the horizon of human ken—the person of Jesus of Nazareth. They will then have the praise of men and of God.

Farrar's "Eternal Hope".

The recent death of Dean Farrar has drawn the attention of the reading world to some of his works. It has been aptly pointed out by Paul D. Moody in one of his monthly letters to "The Record of Christian Work" that undue haste was the vice of all of this eminent churchman's writings, and that brilliancy rather than accuracy characterized them. The learned Philadelphian, Dr. Talcott Williams, in a review of Farrar's "Darkness and Dawn", written some years ago, said that the author somehow failed to leave the impression of reality. The Rev. W. E. Biederwolf, speaking at the Winona Bible Conference last summer, said he had Farrar's "Eternal Hope" in his library. Everybody acquainted with the book knows that it attempts to argue the possibility of repentance and of the acceptance of the gospel after death. Biederwolf says: "The surprising thing about it, coming from the pen of so eminent an author, is its supreme lack of worthy argument and its supreme superficiality. I find the Greek expression translated 'eternal', though applied to some things that are not endless, always means in the classic Greek, in its Hebrew equivalent, and in the New Testament, *endlessness as far as circumstances will admit* Sin is its own avenger. It is not a threat. It is the warning voice of God's love. A man might as well buckle a lightning rod to his back to keep off the lightning as to go on and sin and not expect sin's lightning to strike him in the world to come. How are we going to preach the love of God without showing a man in the plainest terms possible the danger of neglecting so great salvation is a question for those to answer who are trying to do it. * * * Speaking of the judgment, Paul said: 'Knowing, therefore, the terror of the Lord, we persuade men.'"

F. W. Grant shows the reasoning of Farrar in his "Eternal Hope" to be a mass of contradictions and an audacious resting of awful conclusions on "ifs" and "probably's". Let every one read the late Doctor's "Life of Christ", but let him either keep hands off the deceptive "Eternal Hope" or read it with a soberly critical mind.

"Up from Slavery."

This is not a professional review solicited by a publishing house, but aims to be a loving testimony to the transcendent influence of one of the best books we have ever read—"Up from Slavery", by the now world-renowned colored man and benefactor of his race, Booker T. Washington. It is the straightforward story of a wonderful life, that began to sprout in the very dust and muck of the lowest slavery, the most dingy environments, and then shot straight heavenwards to an equality with the few great souls whom the world delights to honor. This is the sort of human evolution we can all believe in without outraging our orthodox faith. There is no trick of style in the narrative. This far-seeing, common-sense negro loves things more than words. He has a passion for work, and his book is nothing short of an inspiration to those who are inclined to be lazy. The story of his many hard struggles, carking trials and crushing disappointments, ending in ultimate victory, ought to put "sand" into every discouraged soul on the eve of absolute surrender. We will not begin to reproduce facts for fear we may not know when to stop. Booker Washington knows of no such thing as failure. As a boy he wanted an education and he never rested till he had it. As principal of Tuskegee Institute, Alabama, which now owns property to the amount of half a million and has charge of eleven hundred students from 27 states and territories, Africa, Cuba, Porto Rico, Jamaica, etc., he pawned his watch some years ago in order to obtain money to undertake the fourth experiment in mastering the art of brickmaking so as to teach it, after three previous experiments had failed and everybody had advised him to give it up. The fourth experiment was successful. His one consuming desire is to help his race, and he gives expression to some of the sublimest altruistic sentiments ever entertained. He has a big heart and he loves the Southern whites almost as well as his own race. He thinks the black man is steadily, surely moving upward. He never loses courage, and he has outgrown that depressing sense of care which is the heaviest burden of most men in positions of responsibility. A characteristic sentence of his is this one: "In order to be successful in any kind of undertaking, I think the main

thing is for one to grow to the point where he completely forgets himself; that is, to lose himself in a great cause." This sentence reveals the secret of his life and his success. It is Booker T. Washington all over.

The book ought to be in every Sunday-school library. It ought to be read by every boy in our schools and Sunday-schools. If a black man, with everything against him, can by his own efforts rise to such heights of usefulness and success from such depths of ignorance and neglect and obscurity, what is to hinder any aspiring white boy from making a man of himself?

Praying Away Doubt.

Mrs. M. S. Lamoreaux tells this touching story:—

A beautiful mother told me once of her own experience with her boy. The father died when he was little, and she had to be both father and mother to him. One night they had worked long over a perplexing algebra lesson, until the boy was tired and nervous. She said to him, "I think you had better go to bed now, and in the morning, when you are rested, the lesson will come to you clearly." He went upstairs to prepare himself for bed, and she followed in a few minutes, as her custom was, to have the good-night kiss and the last words. As she stood by his bed, she said, "If I were in your place I would pray over the algebra lesson. God helps boys in their school lessons as well as anything else." The boy had been a professing Christian for years, and the mother was convinced that he had been genuinely converted. She said to me, as the tears rolled down her cheeks: "You will not know until you go through it, what went through my heart, when my boy said, 'I have quit praying. There is nothing in it. I am not going to pray any more.'" She said she stood for a moment speechless, and then stooped to give him the usual good-night kiss, and he would not let her come near him. She was almost stunned at the revelation this moment brought to her, of the mental condition of the boy, a condition she had not heretofore dreamed of.

As she turned to leave the room she said, "Well, dear, mother will pray for you. Mother will keep on loving you and praying for you even though you do not pray for yourself." She said next day it was the same and next week the same and next month the same. The boy seemed to have lost his hold on everything that he had formerly clung to, and even his mother, who would give her life for his, he held aloof; "but", she said, "one day my boy awoke into new manhood. The doubt was all a thing of the past. He came back to me, and he has grown from that day into a stronger and more beautiful Christian life." And I shall never forget the earnestness with which she said, "I do thank God that He gave me grace and wisdom not to keep nagging him, but to keep my hands off from him during all these weeks, just letting him feel mother's love and prayers", and I could not but say to her, "How I wish I could multiply you!"

Sunbeams.

When the sun streams into your bedroom of a morning it cheers you up for the whole day. Let but a few tiny fingers of sunbeams slip through the blind and you feel bright and sunny within. It is surprising what a wonderful influence little things can have on us, but we find it true every day.

Very much depends on the expression of your face when you rub elbows during the day with your fellows. If you carry a smile, you may not know it, but in all likelihood you are largely instrumental in creating and sustaining the happiness of a dozen families that day. Your friend will feel more like smiling when you smile, and when he gets home to his family, his wife and his children will feel good because they see the signs of good feeling on his countenance.

Everybody has heard of the effect of a teacher's facial expression upon a whole school. If he is in good spirits and his face shows it, the influence will be felt throughout that school from the least to the greatest, and the pupils will learn twice as much as they would if the whole atmosphere were darkened with his frown.

Be somebody's sunbeam. Search out the damp, noisome spots that have never known the sunlight, and let your friendliness and kindliness beam fully upon them. If you are conscious of no loftier mission, make it your calling to fill at least a few friends everyday with good spirits. Let the gospel be visible on your face if it cannot be audible from your lips.

Christians Would Be Left.

Some one inquires who would be left in our churches after the following classes were taken out: "All who will not pay just debts. All who are hypocritical. All who are deceitful, and talk about others behind their backs. All who get into debt without a prospect of paying the same. All who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves. All who worship money more than they do their Creator. All who speculate on the ignorance of others. All who are tattlers. All who think more of a wicked rich man than they do of a pious poor one. All who oppress the poor. All who make long prayers for the sake of being heard and seen of men. All who are vain and self-conceited."

But if all these were taken out of "*our* churches", the Lord would still have His church left—founded upon a rock, and composed of living stones, which are builded together for a spiritual house, an habitation of God through the Spirit.

Weak Spots.

There is but one crack in the lantern and the wind has found it and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body, one sin destroy the soul.

It little matters how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it little matters how zealous the man may be in a thousand things, if he tolerates one darling sin. Satan will find the flaw and destroy all his hopes.

The strength of the chain is measured, not by the stoutest, but by its weakest link, for if the weakest snaps, what is the use of the rest?

Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord, who prayed for us that our faith fail not.

C. H. SPURGEON.

Things New and Old.

Don't say anything until you can say it well, else you might catch yourself saying something else.

Don't judge a minister either by his first sermon or by his last, but by the one half way between.

Many people imagine they are turning the world upside down, and all the time they are merely going through the circus performance of standing on their heads.

"It is more blessed to give than to receive" was not intended for practical application by pugnacious persons who are always ready to inflict blows.

One man who lives the truth does more to prove the truth than all the books ever written on it.

How Aneityum Was Christianized.

In 1848 the first permanent mission was established on the island of Aneityum, one of the New Hebrides. The Presbyterian church of Nova Scotia sent John Geddie thither. Mission-island, where the great missionary Geddie's wife accompanied him. For four years they were alone. Much of their property was stolen. They lived and labored in constant danger of losing their lives or their home by fire. Then Mr. Inglis from Scotland joined them. Mr. Geddie was a genius in being able to turn his hand to almost any pursuit. He was doctor, teacher, preacher, carpenter, sailor, printer, translator. His love for the natives of Aneityum was so manifest that they learned to admire and love him. In two years he could gather a congregation to listen to the gospel story. In 1852 thirteen were baptized. By 1854 the whole population had abandoned heathenism. Ten years later the island was entirely won for Christ. By the time the entire Bible was translated and ready to be printed, the people, by cultivating and manufacturing arrowroot, had collected $6,000 to pay the expense. They have sent out one hundred and fifty of their best men and women to adjoining islands, such as Samoa and Erromanga, as teachers. These are evidences of their genuine conversion to Christ. It has been aptly said: "When Dr. Geddie came (to Aneityum) there were no Christians, when he died there were no heathen."

The Winsome Jesus.

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for his sake and to follow him through peril and sacrifice even to death? Is it his wonderful teachings? Is it his power as revealed in his miracles? Is it his sinlessness? Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—he was the love of God in human flesh. His life was all love. In most wonderful ways during his life did he reveal love. Men saw it in his face and felt it in his touch and heard it in his voice. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to him and made them love him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it. Holiness

will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—SELECTED.

The Lineman on the Telegraph-Pole.

To his feet he has fastened his "creepers", and driving their spikes into the wood of the telegraph-pole, throws his arms about it and begins to climb. It is up, up, up, until he reaches the wires and mends a break in one of them. Does he realize the importance of his work? Over that mended wire will soon flash a message telling of a rise in the price of corn that will bring a merchant thousands of dollars, or of the arrival of a European steamer relieving the anxiety of burdened hearts. The line-man is keeping up the connection between the great centers of life and business and distant nooks and corners.

Do not disparage the worth of your work when you plead for souls in prayer, and when you urge them also to pray? Along those great wires of prayer reaching to heaven's throne, what messages are winged, night and day, returning in blessings to needy souls upon the earth. You are keeping up the connection between the great source and the distant objects of blessing. Is there a break in the wires? Has any soul grown careless and ceased to pray? May you mend the break and again bind man and God together in the intimacy of spiritual communion and trust!—Sel.

A Notable Testimony.

Said George Mueller: "I was converted in 1825. Before that time, though intended for the ministry, I cared nothing for the Bible; from my fourteenth to my twentieth year I never read a chapter of it. For sixty-eight years I have been a lover of it. I have read the Bible through one hundred times. For many years I have read the whole Bible through four times each year. I also state to the glory of God that I believe all the books of the Old and New Testaments are written by inspiration."

Dew Drops.

The creation of the world cost the Saviour but a thought and a word, whereas our salvation cost Him sighs, groans, tears, a bloody sweat, a bitter death and the deepest humiliation; an angel owes Him little compared with us; and yet how little we are affected with this wondrous display of His love!

Lightness of spirit, if indulged, will bring darkness into the soul; and if it does not, it is clear that the soul is in a bad state; light Christians know but little, if anything, of communion with God.

Jesus, the eternal Son of God, was born of a woman, that we might be born of God; He became God's Servant, that we might become His sons.

Nothing needs such constant, tender care, as a Christian. He is a plant from heaven, exposed to the winds and storms of earth, and he cannot be left one moment to himself. But, blessed be God, nothing is kept so constantly and so tenderly, even though, as an infant in its mother's arms, he be ignorant of the greater part of it. The blood of Jesus shelters him from the coming judgment; born of God he is a child forever and ever; Christ in heaven ever lives to make intercession for him; the Holy Spirit who dwells in him ministers constantly to him.

We are shut up to faith in Christ; without this there is no hope, no peace, no joy, no strength, no salvation: we must believe, or be miserable here; we must believe, or be undone forever.

Early Training.

Be very careful how you criticise the efforts of a child. The clipped wing never grows again.

Make it a matter of conscience never to mislead your child; he is a traveler newly arrived from a strange country.

Respect the secrets of your children. Allow them, as the world widens, to have opinions of their own.

Have faith in God for your sons and daughters. According to your faith so will it be unto you.

Make your home always home. Let it be the center of attraction. Let them feel drawn to you and to it, like the needle to the pole.

I stand by every cradle with awe, for I know not if it contains a blessing or a curse. — GOETHE.

"Does God speak German or English?" a boy asked his mother. She replied that all languages were alike to Him.

The thought is sweet. After the English missionaries on the island of Tahiti had labored about seventeen years one day they overheard a native praying. It was a most delightful surprise to the missionaries, who had so long sown in tears. Did God understand that prayer? He heard the heart speak before the lips moved, and no matter how barbarous the accent, the heart's language is the vernacular of the angels.

I never knew how a deaf mute was accustomed to say his prayers. He may move his lips and mumble something or he may not. He may think it necessary to make use of the deaf-and-dumb sign language. But God needs no signs. To Him the German, the Englishman and the Tahitian, the lips or fingers speak the same tongue.

A little girl lay ill. She asked if she was going to die. Her mother could not answer, but buried her face in the pillow and sobbed aloud. Then the child knew she must die. "O! Mamma! mamma!" she wailed, "I don't wan't to die. I don't know anybody up in heaven." But in a moment her face grew radiant with joy, and she shouted, "Yes I do, mamma, *I know Jesus*!"

The Sunday School Lesson.

Subject for May 3: PAUL ARRESTED. Acts 21: 30–39.

GOLDEN TEXT: If any man suffer as a Christian, let him not be ashamed. 1 Pet. 4: 16.

LESSON TEACHINGS.

The Jewish Christians of Jerusalem had suggested to Paul what they thought a clever method of avoiding persecution, and they prevailed on him to identify himself with those who were going through the process of purification. Read Acts 21: 24–26. But God did not want Paul to remain in Jerusalem, and so this clever stratagem was doomed to failure. God wanted Paul in Rome, and if he had to be brought thence in chains. It never pays to go counter to God's program for our lives. Missionaries since Paul have had this experience. John G. Paton labored at first for years on the little island of Tanna, of the New Hebrides. But one peril followed another and even prayers for success did not seem to avail, until finally he withdrew from the island with the loss of almost all his goods, and attempted evangelical work on the neighboring island of Aniwa. Then he almost immediately succeeded. If you read Phil. 1: 13 and the last two verses of Acts 28, you will see how Paul succeeded in Rome. Success is a sign that we are where God wants us.

We read in v. 30 that before the Jews made their assault on Paul they first dragged him out of the temple. They would not kill him within the sacred precincts of the house of God, though they did not scruple to make the attempt outside of it. But murder is murder in the temple or out of it. Some people would not get drunk Sundays or in church, but it wouldn't bother them to drink too much in the saloon on a weekday. A sin is a sin and will be punished even if it is committed in hell. A Christian carries his holy place with him wherever he goes, and he can desecrate it anywhere. His body is the temple of the Holy Spirit.

Paul was severly mauled and pounded by Jewish fists, but it was all excellent discipline. It is even said of Jesus (Heb. 5: 8) that "though He were a Son yet learned he obedience by the things which he suffered." If God can teach us His gracious will and His almighty power by leading us through the fiery furnace, let us welcome that part of our heavenly training. Affliction is always a school. Many things we can never learn any other way.

But though God permitted Paul to be maltreated, He would not allow him to be killed, since his work was not yet done. The riot was restrained by the Roman guard. Satan could divest Job of his possessions, his children and his health, but he could not take his life till God allowed it. The life of every saint is in God's hands and is absolutely safe. We are all "kept by the power of God through faith unto salvation ready to be revealed in the last time." No one can pluck us out of the Father's hand. The mob can cry "Away with him," but can not harm us.

Paul wanted to speak to his own people whom he loved as his own soul, even though they sought his life. He spoke Greek to the captain, but his Hebrew or Aramaic mother tongue to the Hebrew crowd. He had his audience quiet at once, even though they would not finally listen to his message. But we see what a man filled with love and throbbing with a great message can do." "Uncle Tom" continued to plead for the conversion of his brutal master, Legree, while growing weaker under the biting lash. This is the highest notch human love can reach, and then only because it is divine.

Marriages.

NISWANDER — LORA.— On Sunday April 26, 1903, at the home of Rev. J. B. Baer, Bluffton, Ohio, Calvin Niswander and Miss Lizzie Lora.

Contributions.

For the Home Mission Treasury of the Western District Conference.

From the bretbren at Hunter, Okla., $2.20; Alexanderwohl church, Kan., $18.70; subsequently received, $3.92; Zion church, West Perry, Okla., $2.00; Bruderthal S. S., Kan., $15.06; West Zion church, $16.75; Canton church, Kan., $6.50; Zion church, Elbing, Kan., $16.00; Deer Creek church, Okla., $7.91; Emmaus church, Kan., $32.00; Gnadenberg church, $7.50.

Gratefully acknowledged,

JAC. W. PENNER, Treasurer.

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MENNONITE BOOK CONCERN,
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News of the Week.

Domestic.

Dr. Hirsch Talks to Epworth League at Chicago.

CHICAGO, April 25.—"If Jesus Christ should return to earth to-morrow He would be welcomed in every Jewish synagogue in the land and every Jew would say with David: 'Lift up your heads, ye everlasting doors, and the King of Glory shall come in.' "

This was the climax of a lecture by Dr. Hirsch delivered before the Epworth League of St. James Methodist church. The big audience gave the speaker a storm of applause when he sat down.

"The Jews," said Dr. Hirsch, "do not believe at all in original sin and inherited depravity. They believe every man is a responsible, free agent, and is not involved in the guilt of his fathers or his children. Of course, therefore, they do not believe the story of the fall of man in the Book of Genesis in its literal sense. They accept the teachings of the higher criticism and consider the story of the Garden of Eden an allegory.

"As they respect the doctrine of original sin, they reject, of course, the doctrine of redemption from sin. They believe in a Messiah, but the Meesiah of the Old Testament is a temporal prince who shall reign over the Jews after they shall have been reunited and become a nation again in Palestine.

"At least the orthodox Jews believe this, but the liberal Jews do not believe in the Messianic prophecies at all. For instance, the prophecy in Isaiah supposed to teach the miraculous birth of Jesus was undoubtedly spoken of Hezekiah, and, properly translated, there is nothing miraculous about it.

"The Jews hold that Jesus preached nothing but Judaism. The supremacy of the commandment to love God and man, the doctrine of the fatherhood of God, the doctrine that the Sabbath was made for man, the abrogation of the law of relation, the obligation to love even one's enemies, and even the Lord's prayer, which we readily admit is the sublimest petition ever framed in human language—all these we claim were taken from the Jewish writings, some of which were composed hundreds of years before Jesus was born.

"Moreover, when it comes to practicing the loving precepts of Jesus the Jews claim that the Christians have made an utter failure of it. The truth is, Jesus was crucified by a Roman governor and Roman soldiers, and, though the crucifixion was instigated by Jews, it was by a few jealous priests, and not by the mass of the Jewish people, who admired and loved Him, as is evident from His triumphant entry into Jerusalem the day before.

"So far as the modern Jews are concerned, they regard Jesus as one of the noblest spiritual teachers that ever appeared in the world, and that the Jews have furnished the only shining example of obedience. The so-called disciples of Jesus have persecuted the Jews with savage ferocity for ages, and the Jews have borne these persecutions with lamb-like gentleness and silence."

Dr. Hirsch then presented the belief of the Jews in the resurrection and the imortality of the soul. He said it could not be denied that man had a soul, and the bare existence of a soul proved its immortality after death.

Miles Reports Cruelty in Philippine Islands.

WASHINGTON, April 27.—The War Department to-day made public the report of Lieutenant-General Miles, who made a tour of inspection of the Philippine islands. General Miles in his report strongly recommended that beef on the hoof be supplied to the Philippines.

General Miles's report on his Philippine observations is dated February 19, 1903, and is addressed to the Secretary of War. He says that in going from Calamba to Batangas, in November last, he noticed that the country appeared devastated and that the people were very much depressed. Stopping at Lipa, he says, a party of citizens, headed by the acting president, met him and stated that they desired to make complaint of harsh treatment of the people of that community, saying they had been concentrated in towns and had suffered great indignities; that fifteen of their people had been tortured by what is known as the water torture, and that one man, a highly respected citizen, age sixty-five years, named Vincente Luna, while suffering from the effects of the torture and unconscious, was dragged from the house, which had been set on fire, and was burned to death.

Reports of similar atrocities are contained in the report from many other Philippine districts, and General Miles concludes:

"Whether it was possible for officers to be engaged in such acts without the personal knowledge of the general staff upon whose staff they were serving at the time, namely, Brigadier-General Hughes, I leave for others to conjecture.

"These facts came to my notice in a casul way and many others of similar character have been reported in different parts of the archipelago. In fact, I was informed that it was common talk at the places where officers congregated that such transactions had been carried on either with the connivance or approval of certain commanding officers. It is, however, most gratifying to state that such atrocities have been condemned by such commanders as Generals Lawton, Wade, Sumner, Lee, Baldwin and others.

Catholics Meet.

WASHINGTON, April 23.—At the Catholic University, to-day, was one of the largest bodies of dignitaries of the Catholic church ever assembled in America. At 10 o'clock the annual meeting of the archbishops—the most distinguished ecclesiastical body of the church—convened in McMahan Hall. The deliberations of the body were presided over by Cardinal Gibbons. The archbishops had under consideration many questions affecting the Catholic church in America.

The corner stone of the apostolic mission house was laid this afternoon. Cardinal Gibbons blessed the stone and Archbishop Keene delivered the sermon. The occasion was a notable one in the history of the university.

Case Against Tyners Dropped by Payne.

WASHINGTON, April 27.—Charles S. Robb, an Assistant Attorney-General, was to-day appointed by Postmaster-General Payne to take charge of the office of Assistant Attorney-General for the Postoffice Department, vice J. N. Tyner, removed, and Christiancy, suspended. Robb is a young man of high standing, who was agreed upon at a conference last night between Attorney-General Knox and Mr. Payne.

It was stated to-day that there was no further intention to punishing Tyner or his wife for their safe-tapping exploit, even if authority for prosecuting them could be found, which is doubtful. Tyner is in a precarious condition, and the excitement of arrest might hasten his death. The papers in the case have been returned to the Postmaster-General, and it is likely that the matter will be allowed to rest as it stands.

Carnegie Gives $600,000 Toward Endowment of Tuskegee Institute.

NEW YORK, April 24.—The trustees of the Tuskegee Normal and Industrial Institute in Alabama have received $600,000 toward the endowment fund from Andrew Carnegie, who attended the recent meeting in behalf of the Tuskegee Institute, where the ex-President Grover Cleveland presided. The trustees will meet soon to take formal action in accepting the gift.

Booker T. Washington, the head of Tuskegee, said concerning the Carnegie donation: "Mr. Carnegie's gift came as a complete surprise, although he has always taken a deep interest in the question of educating the negro. We are striving hard to complete an endowment fund of $2,000,000. In addition to Mr. Carnegie's princely gift we already have $410,000, so that when we raise another million we shall be in good, comfortable shape. Our current expenses amount to $152,000."

For several years Mr. Carnegie has been contributing $10,000 a year to Tuskegee.

Gas at Middletown, Ohio.

HAMILTON, O., April 25.—At Middletown last night the Middletown Gas and Oil Company, at a depth of six hundred feet, struck a heavy flow of Gas. An explosion occurred before the light could be removed. Randall Cumming, Wm. Smith and Jas. Rogers, drillers, were terribly burned. The drill was blown from the well and the derrick ignited. There is no other gas well within fifty miles of this point.

Vetoed by Pennypacker.

HARRISBURG, Pa., April 25.—Governor Pennypacker has vetoed the bill recently passed by the Legislature regulating the manufacture and sale of alum baking powder. The Governor, in his objection to the bill, says its passage was evidently secured by the manufacturer or vender or some rival baking powder with the intent to obtain an unfair advantage.

Eleven Men Killed.

BUFFALO, Kan., April 27.—A northbound Missouri Pacific stock train crashed into the rear end of a work train just north of this town at 7 o'clock last evening, killing eleven men and injuring twenty-five. Ten of the latter are seriously and four probably fatally burt. They were Greeks and Italians, excepting one, Peter Frick, an American, who had lived here several years, and was a boss on the work train. The cause of the wreck is given as misreading of orders.

Foreign.

China Says No to Russia's Demand.

LONDON, April 27.—It is officially announced here that the Chinese government has sent to the Russian government at St. Petersburg a formal refusal to grant the latter's demand in regard to the evacuation of Manchuria.

PARIS, April 27.—The Foreign Office here has received long advices from Washington regarding the feeling aroused in the United States over the steps taken by Russia in connection with Manchuria. The dispatches show that the American Government does not intend to join the powers in opposing the Russian demands, but that the United States will confine its action to safeguarding its own commercial interests.

The assurances have created a strongly favorable feeling here.

The advices also state that Ambassador McCormick, at St. Petersburg, has been instructed to forward information on the subject to Washington. The officials here say this will probably disclose that Russia's action has been less radical than appeared at first.

PEKIN, April 27.—Minister Conger has sent a note to Prince Ching, the grand secretary, protesting against two features of Russia's proposed Manchurian agreement, which are considered particularly antagonistic to American interests.

The note objects to China promising not to open more towns to foreign trade, because negotiations are progressing in connection with the American commercial treaty for the opening of Mukden and Taku-Shan, and it objects to promising that the foreign employers in China shall only be Russians.

The United States withholds expression regarding the other demands, but is prepared to insist on her treaty rights if infractions occur.

Somalis Cut Down the British Troops.

ADEN, Arabia, April 23.—The British transport Harding arrived here today from Berbera, the capital of Somaliland, East Africa, and reports a British defeat in Somaliland. The officers of the Harding say that ten officers and 180 men, out of a total British force of 220 men, were killed recently in an engagement with the Somalis.

Out with the Mormons.

BERLIN, April 24. — The governments of Prussia and of the grand duchy of Mecklenburg have decided to expel the Mormon missionaries, of whom there are 145 in Germany and ninety in Prussia, on the ground that they are propagating a form of religious belief incompatible with the laws of the state and public morals, and because polygamy is not excluded from their doctrines. The missionaries, who are all Americans, will be allowed sufficient time to settle up their personal affairs.

Russia Demands Control of Manchuria.

PEKIN, April 24.—Russia has demanded that China sign an agreement practically ceding to her the sovereignty of Manchuria and excluding other nations from that country. The Russian charge d'affaires, M. Plancon, has informed Prince Ching, president of the Foreign Office, that no further steps in the evacuation of Manchuria will be taken until this agreement is signed. Prince Ching refused the Russian terms, but his refusal probably pleases Russia as well as his acceptance would have done, because either alternative means the relinquishment of Chinese sovereignty in Manchuria.

Many Jews Killed.

ST. PETERSBURG, April 23.—Twenty five Jews were killed and 275 were wounded, many of them fatally, during anti-Semitic riots at Kishineff, capital of Bessarabia, April 20, when a number of workmen organized an attack on the Jewish inhabitants. The Minister of the Interior has ordered the adoption of special measures to restore order.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, MAY 7, 1903. No. 22.

The Wayside Rock.

A lonely rock by the wayside,
All jagged and seamed and rent,
Yet over its brow the daisies,
Their pure, bright faces bent;
Gay columbines danced on slender stems,
And fairy trumpets blew;
From every crevice tufts of fern,
And feathery grasses grew;
Till gone were the outlines sharp and bare,
That might have offended the eye,
And the wayside rock was a charming sight
To every passer by.

Dear heart, alone and lonely,
Tho' shattered life's hopes may be,
The Lord who cares for the wayside rock
Much more shall care for thee.
Thy deeds of tenderness, words of love,
Like flowers may spring and twine,
Till joy shall come into other's lives,
From the very rents in thine.

"Hearing and Doing."

Items of News and Comment.

Ninety-five per cent. of the Filipinos cannot read Spanish and hence the Bible must be translated into the native dialects.

Prof. C. H. Wedel, of Bethel college, and Rev. H. R. Voth, of Newton, Kan., recently visited the Hoffnungsau brethren, near Hillsboro, Kan.

Lightning struck the house of Rev. J. S. Hirschler, in Hillsboro, Kan., on April 28, damaging the house, though happily leaving the inmates unharmed.

Rev. D. J. Brand, now a student at Berea-college, Ohio, has been appointed by the church at Wisner, Neb., to do pastoral work for them during the summer vacation.

Bro. N. W. Bahnman, who is now on his way to Europe, preached for the brethren at Clarence Centre, N. Y. April 26 on the text: "Have ye received the Holy Ghost?"

It is said that the ancient Syrian manuscript of the gospels found by Lewis in the monastery on Mt. Sinai agrees in almost every respect with the changes made by New Testament revisers.

The archbishop of the Philippine Independent Catholic church recommends the study of the Bible and urges his people to support public schools and uphold the present government by obeying all its laws.

"It is still the itinerant rather than the fixed preacher," says the "Congregationalist," who must be depended upon to carry the gospel message to the multitudes of new peoples who are constantly coming to our shores.

On Tuesday after Easter a mission festival was celebrated in Pretty Prairie church, Kansas, on the occasion of Rev. M. S. Moyer's visit. The same evening a Bible reading was engaged in under his direction.

Not long ago a religious census taken in New York City revealed the fact that 680,000 Protestants had "lapsed" — that is dropped out of the evangelical churches to which they belonged. Only about 10 per cent. of the population is Protestant.

Rev. Frederick Munz, editor of the Methodist magazine, "Haus und Herd," visited the Bluffton (O.) churches last Sunday. In the afternoon he gave an address at C. M. college on "Culture," showing what constituted culture and urging all to strive after it.

An interesting case is related in connection with Dr. R. A. Torrey's evangelistic meetings in Glasgow, Scotland. An agnostic, who not long before had burned his Bible, attended the meetings, was led to see his error, and burned his infidel books.

One of the members of Rev. A. B. Shelly's catechetical class of thirteen at East Swamp, Pa., now admitted to the church, is a convert from Catholicism, the young wife of another member. She came regularly all the way from New Jersey to attend instruction.

Two families from South Dakota recently joined the Mennonite settlement at Banner, N. D. The brethren Martin Fast, from Klein, N. D., and Johann Bartel, from Moscow, N. D., also ministered the Word to the congregation, the former during Easter, the latter on April 19th.

The May number of the "Christian Cynosure" contains Rev. A. M. Fretz's address, "Materialistic Versus Spiritualistic," delivered at the Pennsylvania State convention of the National Christian Association, held at Mechanicsburg March 16, 1903. A part of the address is quoted elsewhere.

By a typographical oversight, an item in these columns last week was made to say that "The Catholic priests on the island of *Cuba* have organized to prevent the natives from listening to Protestant missionaries etc." Read, "the island of *Cebu*." We never heard that Cuba had any trouble of that sort.

The philosophical editor of the "Mountain Lake View" (Is he a Mennonite?) says editorially: "Don't scold, don't find fault, don't complain; any one can do these disagreeable things. Search out the bright things, the good things and bring these into prominence." Good advice for anybody, but especially for editors.

The well-known popular lecturer, DeMotte, delivered his illustrated lecture, "A Plea for Posterity", at Bethel College, April 17. On April 23 Prof. B. F. Welty gave an illustrated lecture on "My Trip in the Old Country," in which he showed fine colored views of scenes in Germany and Switzerland.

The plague is continually raging in India, thousands falling victims to it every week. The Hindus have many absurd and cruel methods of treating it, among them putting something destructive in the eye to drive away the evil spirit from the train, and burning the body with a redhot iron in several places.

Catechetical instruction is at present being imparted to a class of 27 in the Hoffnungsau church, Kan. God willing, they will be baptized on Pentecost. The elder, Bro. Abraham Ratzlaff, who had hurt his leg in falling from a wagon, is improving. Bro. Henry Schulz, the deacon, is under treatment at Wichita, Kan., for cancer.

King Victor Emmanuel of Italy recently received in private audience Dr. Burt, who has charge of the Methodist denomination in Rome and its vicinity. Dr. Burt has been laboring there for seventeen years, and the king decorated him with the badge of the order of St. Maurice and St. Lazarus. This is significant as showing the influence Protestantism is acquiring right under the shadow of the Vatican. Naturally, the Pope is alarmed.

The Sunday-school convention held in Pandora, O., April 26, was well attended, and questions like the following were considered: The main thing in a Sunday-school; A plea for educated Sunday-school teachers. The round table feature of the program was appreciated. The next convention will be held in the St. John's church.

The Denver C. E. Societies are busy preparing for the coming Convention, under the chairmanship of William E. Sweet, ex-president of the Colorado Union. President F. E. Clark has been there to learn of the progress of the work. The new General Secretary, Mr. Von Ogden Vogt, will report at the Convention. The "Union Gospel News", published in Cleveland, O., will send a company of its readers, free of charge, to enjoy the sessions.

On the 5th of April the West Zion church near Moundridge, Kan., celebrated the fifteenth anniversary of its founding. On this occasion Pastor William Galle reviewed the history of the church. March 18, 1888 the minister and three deacons were chosen, of which one deacon has since passed away. 58 of the original 95 members still remain, 22 have moved away and withdrawn, and 15 are dead. During these 15 years, 97 have been added by baptism, and 70 by letter, making the total present membership 225. Counting in the 130 children, the congregation has a contingency of 355. The youngest child was then (April 5) 21 days old and the oldest member a sister aged 90. The Sunday-school has grown from 89 to an average of 200. The Y. P. S. was organized in 1890, and the Sewing Society on Thanksgiving of the following year. The congregation has been a member of the General Conference since 1890. Bro. Galle was presented with a plush-covered pulpit chair.

Mr. W. B. Stoddard, who travels among the churches in the interests of the National Christian

Association, in its aggressive work against secrecy, in an obituary letter to the "Christian Cynosure, makes kind mention of four of our deceased Mennonite people as follows: "Mrs. S. B. Latschaw lived with her family at Barto, Pa. She was an honored member of the Mennonite Church. Her home was bright and cheerful. Her delight was in the service of the Lord. We were always sure of a welcome in this home. Many besides her family will remember this blessed life.

"W. B. Bechtel & Son was the business address of a firm in Bally, Berks County, Pa. Father and son have both been recently called from the scenes of earth, as we have reasons to believe to their eternal reward. Their hearts and hands were open in the Master's service. The N. C. A. work had their approval and support.

"Samuel H. Longaker, of Schwenksville, Pa., chose to live the life of a Christian, and comparatively speaking his life counted for much. He was prospered in business, and is said to have given as God gave to him.

"He loved the house of God. His spiritual and financial support will there be greatly missed. The writer was happily surprised in a time of need in receiving a contribution to the N. C. A. work. His call came suddenly in the 61st year of his life. We believe he was ready, and that our loss is his eternal gain. May God graciously raise up others to take the places of those we miss."

Winona Notes.

Dr. J. Wilbur Chapman, in a letter written to the Executive Committee of the New York Christian Endeavor Union, has invited New York and Pennsylvania delegates to the Denver C. E. Convention to stop over a few hours at Winona Lake, Indiana, on their way out. The special Penna. R. R. train, which will convey the delegates to Chicago, will have time to stop at Winona eight hours and still be able to land its passengers in Chicago in time for all connections. The president of the New York Union recommended the acceptance of the invitation.

In connection with the Winona Assembly and Summer School, July 6th to August 14th, the second summer school for Bible study will be held. It will be in charge of Dr. Chapman. He outlines the purpose of this school as follows:—

First— To study God's Word under the leadership of some of the most renowned Bible teachers in the world.

Second— To present such subjects as will lead us along the line of the development of our spiritual experience by the study of prayer, the Holy Spirit, and the life of service and self-sacrifice.

Third—To study carefully the different methods of church work, such as the reaching of men, work among young people, the preparation of a sermon, prayer-meeting, church finance, etc.

Fourth—To hold a great Sunday-school Institute under the direction of Prof. Hamill, of Nashville, Tenn., Mr. Marion Lawrence, of Toledo, Ohio, and other skilled Sunday-school workers. This plan contemplates the holding of a great International Sunday-school Convention Aug. 6th to 10th.

Among special conferences to be held are those for evangelists, conducted by William Phillips Hall, of New York, "The Business Man's Relation to the Church," "Rescue Mission Work," "Young People's Work," "Home Missions," "Foreign Missions," "Church Methods," "Mid-week Prayer Meetings," "The Evangelistic Church," etc.

Among the most prominent speakers at the Bible Conference, August 16 to 26, are these:—

Rev. George Johnston A. Ross, D. D., Cambridge, England; Rev. James Orr, D. D., Glasgow, Scotland; Rev. W. D. Reed, D. D., Montreal, Canada; Rev. Robert Johnston, D. D., London, Ontario; Rev. W. G. Moorehead, D. D., Xenia, Ohio; Rev. James M. Gray, D. D., Boston, Mass.; Rev. John H. Elliott, D. D., New York City; Rev. A. C. Dixon, D. D., Boston, Mass.; Rev. John Balcom Shaw, D. D., New York City; Rev. Geo. A. Funkhouser, D. D., Dayton, Ohio; Bishop G. M. Matthews, D. D., Dayton, Ohio; Rev. L. W. Munhall, D. D., Philadelphia, Pa.; Rev. W. W. White, D. D., New York City; Rev. H. M. Wharton, D. D., Philadelphia, Penna.; Rev. George R. Stuart, Cleveland, Tenn.; Mr. Fred. B. Smith, New York City; Rev. R. R. Lloyd, D. D., San Francisco, Cal.; Rev. Cornelius Woelfkin, D. D., Brooklyn, N. Y.; Mr. John Willis Baer, New York City.

Mennonites in Fiction.

For the second time Mennonite characters have been inwoven into German fiction. The first attempt was von Wildenbruch's "Der Mennonit," and some of our readers may be more or less acquainted with it. The most recent experiment in this direction is a novel by Theodor Fontane, in which the scene is laid in "Nogat-Ehre", a settlement of Prussian Mennonites in Indian Territory, in a valley between the Shawnee hills on the East and the Ozark mountains on the west. The principal character of the story is a Mennonite elder named Obadiah Hornbostel. Some miles east of the settlement is the Darlington mission station, situated on the Texas, Kansas and Missouri railroad, running to Galveston(!). Along the west side of this road live the Cherokee and Arapahoe tribes, among whom four missionaries—Krehbiel, Nickel, Penner and Anthony Shelly (sic!)—are laboring. It is at once apparent to the American Mennonite that the daring author has not mastered geography. Darlington does not lie along the T. K. and M. but on the Rock Island railroad. One cannot help thinking that the combination really in the author's mind was "Cheyenne and Arapahoe;" though by some lapse of knowledge, memory or pen, "Cherokee" supplanted "Cheyenne". He clothes the hills with spruce, pine and cypress trees. Obadiah lives in a two-story house— the ground floor being occupied by a large chapel or auditorium, and the second story composed of living and sleeping rooms. Such arrangements are rather scarce in our mission stations in Oklahoma.

But the chief interest of the story seems to center in the person of the elder, Obadiah. He was married three times. The children of the first wife, not feeling at home in the strange country, return to Prussia. He is a lively man of 73. First he lived in Dakota, then he moved to Indian Territory. Besides two children, there are in his composite family a Polish Catholic servant, Marushka; a Lutheran family, Kaulbars, from Prussia, who hold the warlike profession in high regard; and a blase Frenchman, who has eliminated the ecclesiastic's God from his catechism but still participates in worship as a philosophical observer of existing things. The old elder can put up with such a family, believing that the day of grace may even dawn some time upon the scoffing Frenchman. He is pictured as a shrewd, Yankee-like churchman, who knows how to turn a dollar to good account, and has fat bank accounts in Denver, Galveston and Amsterdam. Next to the Bible he seems to rank Benjamin Franklin's philosophy. In his opinion the man who best serves God is he who is systematic and works hard and lets nothing go to waste.

And he is something of an epicure. On Christmas he loves chicken and goose. He knows that the shoots of Asparagus taste better than the stems.

It remains for every Mennonite who thinks he knows the typical character of the Mennonite elder to determine for himself whether this picture is true or false.

But the author also puts some pretty things in Obadiah's mouth, such as the following excursion on prayer, in connection with grace at table: "Prayer turns every day into a holiday. Without prayer our life would be a house without a roof, a garden without flowers." The book contains nearly 400 pages, and is sold for $1.25.

National Christian Association Anniversary.

The National Christian Association, located at 221 W. Madison St., Chicago, is the only association in the world devoted exclusively to the publication and distribution of literature opposed to Secret Societies.

Since its organization nearly thirty years ago, there has been a constantly increasing demand for literature upon this subject. There is probably no other house in the world so thoroughly equipped with printed matter pertaining to the entire realm of secrecy as this Association. For this reason friend and foe alike give it their liberal patronage.

The Association is now upon the verge of its 28th anniversary, and is gratified with the auspicious outlook.

On Sunday, May 3rd, more sermons were preached antagonizing Secret Societies than upon any previous occasion in the history of Chicago. Meetings were held upon May 6th, 7th and 8th in each of the North, West and South divisions of Chicago, for turning the X-ray upon the subject.

Upon the occasion of the Annual Meeting, May 14th and 15th, exhaustive discussions will be held at Chicago Ave. (Moody's) church, and at the First M. E. church in the very heart of the city.

"The morning light is breaking."

The African Inland Mission.

Darkest Africa is very slowly but gradually being dotted with bright spots in the shape of mission stations. The transformation of Uganda, in Eastern Africa, west of Lake Victoria, has already been chronicled in these pages. In many other districts—in Nigeria, along the Gold and Guinea coasts, in Liberia and Sierra Leone, among the Kaffirs, Hottentots and Bushmen in the south, along the mighty Congo in the center, right under the equator—mission work is rapidly assuming immense proportions. If the twentieth century will be as energetic in evangelistic efforts as was the nineteenth, there is every reason to believe that a hundred years hence few districts will be left in which the gospel has not been preached as a witness to the nations.

Rev. Charles E. Hurlburt is the efficient head of the Kangundo or African Inland Mission in East Africa, 300 miles east of Lake Victoria Nyanza, in the neighborhood of 50 miles south of Mount Kenia, one of the two highest mountains in Africa. The station lies 36 miles northeast of the railroad that runs from Mombasa on the British East Africa coast, to Uganda, and about 300 miles along this railroad from the coast. There are five other working stations in close proximity to Kangundo, and others are being created and supplied from time to time. To the north of these stations it is proposed to establish stations about fifteen miles apart. The country is healthful and well watered, and even in famine times fruitful. The natives call it "the center of the world." Kangundo will be a training school for new workers, who are to spend at least three months in getting the foundation of the native language. Here translation work is to be carried on. Native converts will also be educated here for service. Sixteen orphans are also under training. At every station an outlay of $500 is needed to secure the land, prepare it for cultivation and build a house for a family. A serious loss was sustained three months ago in the death of Miss Jean D. Fowler, who had left New York last November to teach the orphans at Kangundo, and had landed at Mombasa January 6th, thus being in the work only a month. This was the fourth life laid down in the history of the Africa Inland Mission. But others are ever ready, at the Lord's bidding, to enter into the labors of their predecessors. A month ago Mr. and Mrs. Charles Atwood, from New Britain, Conn., sailed for Mombasa, and are expected to arrive there the latter part of this month. Their field is to be Thembigwa on the Uganda railroad, where they will assist the present missionaries.

The missionaries live in grass houses with mudded walls, sometimes raised above the ground. The stations are generally surrounded by native villages. The country is densely populated with dark skinned races, who are very superstitious. Some months ago Mr. Hulburt and Mr. Henderson killed a python, over 12 feet long and 16 inches around at the thickest part, and the natives told them that in olden time this python was a god. Very many of them are afflicted with ulcers and sore eyes, the latter being due to the pulling out of the eye lashes, very much as the American Indian pulls out the hairs of his beard.

The spiritual fruit of the labors of the missionaries is slow in maturing. One boy who had been under Missionary Severn's training for months, wished to know of God. Though not converted he is a seeker. It is proposed to secure children from their parents and keep them two years, clothing, feeding and teaching them free of charge during that time, and giving the parents a small present for this privilege.

Bible Study Class.

E. K. MOHR.

LESSON XIV. "THE PATTERN PRAYER." Matt. 6: 9–13.

I. Introduction. This is the all-inclusive prayer. Christ's vision created the prayer. The prayer must create our vision.

First the kingdom and its needs; second, our need to help the coming of the kingdom.

II. Invocation.

(a) "Our Father." Here is a new revelation and a new relation. This is the birthright privilege of every believer. John 1: 12, 13; Gal. 4: 6. Prayer is made possible by the revelation of the Father (John 1:18; Matt. 11: 27), the mediation of the Son, (Heb. 10: 19–22) and the inspiration of the Spirit (Rom. 8: 26).

b. "Who art in Heaven." The Greek word translated "heaven" refers to three places—air, sky, God's dwelling place (sparrow, stars, seraphim). Paul speaks of the third heaven in 2 Cor. 12: 2. In our study the word is plural, as in Acts 7: 56, showing God's immanence and omnipresence (Acts 17: 27; Ps. 139: 7–12).

III. Part First (thy).

(a) "Hallowed be thy name." To hallow is to set apart, reverence, sanctify. The name represents character. If then I would hallow the Father's name I must truly represent, not misrepresent, Him to others. How can I do this unless I allow the Spirit of God to reveal His indwelling life and character? Phil. 2: 13; Gal. 2: 20; John 14: 9.

(b). "Thy kingdom come." Christ the Head, we the members (Rom. 12: 5, 6,). It is a kingdom of service (Phil. 2: 7–11; Matt. 20: 25–28; Eph. 2: 10.)

(c). "Thy will be done, as in heaven so on earth." The will is the ego, the self—but the self of God is Love and Light and Life, or, as Rev. G. Campell Morgan puts it, "Love is the sufficient reason, light the sufficient intelligence and life the sufficient power." Is there anything better? Should we not then welcome the will of the Father as the sweetest and best thing? Is not that will done in heaven with an eager, joyous delight? This will has been done on earth (John 8: 29) and this is the test of our relationship (Matt. 12: 50). Our prayer is that the order, harmony, music and beauty of God's third heaven may encircle the world.

IV. Part Second. (us, our, us, us.)

(a.) "Give us this day our daily bread." Daily is not a repetition but means "sufficient," "appointed."

All the other petitions are in the realm of the spiritual—why not this? Matt. 6: 31–33; Matt 4: 4; John 4: 34. Let us not face a single day without the heavenly bread. John 6: 33, 35.

(b). "Forgive our debts." Not the past, but the present unintentional error or wilful transgression. Our state is not perfect. We are not yet fully conformed to the image of the Son. We need to recognize this. I John 1: 8, 9. "As we have forgiven." "God is not doing business on promissory notes." Forgiveness is the doctrine of the Bible. Wealth of being determines forgiveness. Great forgiveness indicates great character and so great resources of forgiveness. "Has any one wronged thee? Be bravely avenged. Slight it and the work's begun, forgive it and 'tis finished."

(c). "Lead us not into temptation." This is the cry of weakness, of distrust of self. Be not foolishly heroic, but if the fire must come

(d). "Deliver us from evil," and He is able (Heb. 2: 18) to save completely (Heb. 7: 25). The book of Job teaches that Satan can not go beyond his limit, and a way of escape is made (1 Cor. 10: 12, 13).

V. Conclusion. This prayer will be answered because it is heaven-taught. It was answered in our pattern. May the love, light and life of God make it to prevail in us!

Grand Rapids, Mich.

Our C. E. Topic.

Topic for May 10: WHAT DOES THE STORY OF ZACCHEUS TEACH US? Lk. 19: 1–10.

MEDITATIONS.

It seems there was more than idle curiosity on the part of Zaccheus in his desire to see Jesus. As a Hebrew he knew the law and the prophets and was probably looking for the promised Messiah. He had heard of Jesus, his work and his teaching: he had admired the man, wondered at his miracles and was ready to accept his teaching.

Although short of stature and in a large crowd, he overcomes all natural difficulties. Many men of this day with less hindrance make no effort to see and to know Jesus. The excuses men make for not coming to the Savior are unreasonable—often ridiculous. Nothing should keep us from Christ. Not many things should keep us from meeting him at places appointed for worship. Matt. 18: 20.

How glad he was to know that Jesus recognized him. It is a great comfort to know that Jesus will abide with us not only for a night but for all time.

Arrived at the home of Zaccheus, the publican and sinner stands before the Lord and declares his purpose of living a new life. So Jesus says that salvation is come to him—not because he was rich and that half his wealth bestowed upon the poor would buy it. Salvation was not purchased for us in that way. Not because he made amends for the wrong things he had done. This he was under obligations to do. But salvation is his because his heart is right. And because it is right he gives to the poor and restores what he has wrongfully exacted from his fellow man.

He was only doing what he should have done, yet God always blesses men when they do the things they know to do. No one can expect to be happy while he knows that restitution has not been made for a wrong he has done some one. Many people lack power in the Christian life because they have not righted the wrongs they inflicted on others. If anything has been taken wrongfully it should be restored; if evil has been done by words of falsehood confession should be made and forgiveness asked.

Salvation came not because Zaccheus was a Jew but because he had repented (Lk. 3: 8), believed God (Gal. 3: 7), and had faith (Rom. 4: 16). Salvation of Jew or Gentile is of the heart. Rom. 5: 28–29.

How Zaccheus could rejoice at the word that Jesus had come to seek and to save the lost! That meant Jesus had come for him.

This home in Jericho was different after Jesus had lodged there. Hearts had been changed, lives made of value. No longer could the Pharisees murmur "This man is a sinner". The spirit of Jesus was to remain and the power of the spirit would be seen in the daily life of Zaccheus.

The Mennonite.

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Editorial.

"A man is known by the company he keeps"—and a company is often known by the man tolerated in it.

Among the contributions sent last month to the Foreign Mission treasury and intended for the relief of India orphans, were two dollars from Miss Agnes Williams' Sunday-school class at Cantonment. We are not sure, but we surmise that the two dollars are wholly or in part the gift of Indian children. Indian children, just emerging from heathenism, giving in the spirit of the gospel to India children still in the toils of heathenish superstition—the idea is beautiful and touching. It is a method of preaching the gospel, a rudimentary form of native missionary work, which may in ten to twenty years culminate in the embarking for India's shores of one or more of our convorted Indians. That will be a memorable day! Let us not forget that in our Indians of the Southwest we have stored up a spiritual asset that may be wonderfully drawn upon in the future. If you are inclined to doubt read what the natives have done in various South Sea Islands.

That part of Rabbi Hirsch's speech to an Epworth League in Chicago in which he referred to the crucifixion of Christ and to the guilty parties, looks very much like a burst, not of eloquence, but of sensational claptrap. "A few jealous priests", he says, crucified Jesus, "not the mass of the Jewish people". Why then does the Word tell us that the mob cried "Crucify him! crucify him"? Or is this a spurious passage? Why does Peter say to his Jewish audience on Pentecost, "*Ye* killed the Prince of life"? Surely it was not only priests he addressed. It is admitted that the mob were favorably inclined toward Christ a week before and welcomed Him into the city with flattering huzzas; it is true that the priests were the instigators: but are the people less guilty because they allowed themselves to be hoodwinked and biassed? Is a thief no longer guilty because his father taught him to steal and made him believe from childhood that it was an honest calling? But what shall we say of a Methodist audience that applauds such utterances?.

Seeing the Gospel.

Herbert Booth, a son of General William Booth, has seen a great light. He wants to start a religious theater, with a company of Christian actors, with the object of thus reaching the masses more directly. The organization is to be known as the Scientific Evangelization Society, and it is to "send broadcast illustrated Bible dramas."

Now we believe the gospel can be seen. Let any one look closely at the life of any devoted child of God as he walks with God day after day, and he will see the gospel. If all the true and godly saints of New York city were to move into the slum districts, the miserable representatives of "the submerged tenth" would see the gospel, and we venture to suggest, they would see a more powerful, moving, persuasive Bible drama than any the Scientific Evangelization Society is ever likely to illustrate, write and act. The possibilities of a genuine real-life drama played on the stage of the world—in the spheres of business, society, the churches, etc.—have not yet been exhausted. The grand old rugged father of Herbert Booth played this old-fashioned sort of drama in London and did an immense amount of good. Let the young man try the same experiment in America, and he may possibly be surprised at the result. The old has not had a fair trial. Let the new, which is still more untried, wait till then. "Faith cometh by hearing". The Word seems to be ignorant of any other method of awakening faith. Through hearing the gospel the idolatrous, immoral, Romans, Corinthians, Philippians, Thessalonians, the fickle Galatians, the superstitious Lycaonians turned from their idols to serve the living God; and if sight had any part in it, it was the sight of the changed life of those who were slowly but surely growing into the image of Christ. It is the gospel preached by word of mouth by Paton in Aniwa, Geddie in Aneityum, Livingstone and Moffat in Africa, Carey in India, the Moravians in the far north, Petter among the Cheyennes, that has made the wonderful story of modern missions possible. The heard gospel is as powerful as ever if men will use it and if God has chosen them to preach it.

Seeing the gospel on a stage cannot create faith any more than can hearing it if the Spirit does not convict. You dare not leave Him out. And the dangers of a stage are manifold. Many men of excellent judgment, ripe experience and abundant spirituality have no use for the stage and look askance at the alluring plausibilities of a "Christian stage".

Send a Williams or a Paton into the slums, and a Christian stage may not be needed.

Correspondence.

DONNELLSON, IA. Since Easter Rev. Schowalter has started a class of 12 in the catechism. The last two Sundays the weather was fair and the roads were better, so the Sunday-school and church were well attended, though the spring is very late and cold. We copy the following program (translated from the German as best we could) for a Sunday-school convention of Lee Co. to be held at Donnellson on the first day of June:

1. Why do so few of the church members attend our Sunday-schools, and what can be done to draw them in?

2. What blessings do the congregations derive from the Sunday-school and when do we become too old to attend or take part?

3. How can the Sunday-schools best implant the true understanding of religion in the hearts of the children?

4. Are Sunday-school picnics beneficial and how should they be conducted?

Everybody is invited, including the editor of the MENNONITE. (We wish we could be present.—Ed.)

SWAMP CHARGE, PA.—Communion services were held in the congregations composing the Swamp charge, A. B. Shelly pastor, as follows: Flatland, Sunday, April 5th; West Swamp, Easter Sunday, April 12th; East Swamp, Sunday, April 19th, and Quakertown, Sunday afternoon, April 26th. All these services were well attended and nearly all the members of the charge partook of the emblems of the body and the blood of Christ. In connection with the preparatory services held at East Swamp on Saturday afternoon, April 18th, thirteen young persons were baptized and added as members to the church of Christ.

The Low Spirituality of Lodges.

(From Rev. A. M. Fretz's address).

And now I want to appeal to my brethren in the ministry. How much more spiritual life do your twenty-five lodge members bring into your church and your prayer meeting?

Are not their conclaves, banquets and carousals anything but spiritual, do they not rather minister to the lowest degree of materialism, foolishness, lust, sensuality? I have attended church conferences, Sunday-school and C. E. conventions, and have always been spiritually uplifted. I think you would not experience the same blessing in attending sessions like the following:

"Hundreds of men and women joined in the thirty-second anniversary and ladies' social session of Philadelphia Lodge, No. 2, Benevolent Order of Elks, at Horticultural Hall last night.

Following the social session at the festive board there was a dance which continued until 3 o'clock this morning."

Tell me, if you can, what spiritual benefit from such exercises as the following:

"Chicago, June 30. — Otto Bergman, an architect, did not anticipate the horrors of an initiation into a secret society on the North Side, and now he has caused the arrest of five former friends. The five men have caused counter warrants to be issued on the ground that Bergman not only resisted initiation, but slugged his friends.

" 'They didn't say a word about the red-hot irons, or the lake of ice, or the grizzly bear', said Bergman. 'They've got them all, too. They had a thing like a punching bag that came down from the ceiling and knocked me out when I was delivering a serious speech on the brotherhood of man.' "

I am not denying the oft-made assertion that there are Christians in the lodge, but I do most earnestly as a servant of the Lord deny the propriety of such a fellowship. It cannot be otherwise than that lodge fellowship must weaken their spirituality, and as lodge devotion increases, spirituality must decrease.

Whoever unites with any one of the great number of secret societies, gives a practical endorsement, not only of the order to which he belongs, but to the entire secret lodge system. His mouth is closed to any effective testimony against others. Christ has made it our privilege to be "workers together with him", and we cannot afford to place ourselves where our mouths shall be stopped and thus place ourselves on the side of anti-Christ.

What, then, is the position of a Christian worshipping in a secret lodge? He is trying to do what God said "Thou shalt not do", namely, worship the true God with a heathen rite. Aaron attempted to do this when he set up the golden calf and built an altar before it. But of them it is written, "They sacrificed to devils, not to God." The religion of the lodge is not Christian, hence not spiritual, but only material. The Christian religion—spiritual worship—is open, not behind tyled doors through which only those giving a certain password can be admitted.

The lodge is Satan's counterfeit of the church. The prince of this world is its master spirit. Its worship in its highest type is materialism, coming in between Jesus and his people and drawing their attention and affection away from Him and deceiving them with the prospects of help for time and eternity, which can only be found in Christ. It is Satan's appeal to the carnal nature, which makes men deaf to the appeal of Jesus and his ministers to the spiritual nature. What, then, should my attitude as a minister of the Gospel be in respect to this matter? Here is what two ministers, who were lodge members, say as an answer to this question:

Rev. J. K. Glassford, for many years a highly esteemed member in the United Brethren Church in Missouri, and now in the Free Methodist Church in Phoenix, Ariz.: "I was made a Mason in the town of Waverly, Iowa, though I was never one at heart. I read Morgan's Exposition, and was told by Masons that it was false, but I was initiated precisely as Morgan described. I was practically stripped, was neither naked nor clad, and had a cable-tow around my neck, and a hoodwink over my eyes. I was led around and made to repeat the ritual after the Worshiptul Master, and the oaths, with the awful penalty of having my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours—so help me God, etc. I took four degrees, and began at once to expose and hold them up to ridicule. Very soon three Masons came to see me. I frankly told them they had lied to me and taken $40 of my money, besides humbugging me, and now it was my turn to expose them. This I have been doing ever since, and will continue to do as long as I shall live, God being my helper,"

Rev. P. S. Henson, D. D., of the Baptist Church, Chicago: "When a young man I took the first three degrees in Freemasonry. When I got through the first degree it sickened me, and I told them I could stand no more. But they kept telling me I would find it better farther on. When I got through the third degree I told them I could stomach no more, and I have never had anything to do with the lodge since."

The remedy for materialism is a higher spiritual life. The remedy for materialistic lodgeism is such a proclamation of the Gospel of Christ, and its power to make men holy, good and happy, that the folly and wickedness of lodge communion and lodge covenants shall in contrast be abundantly apparent.

What above all does the church need, does every Christian need in our time? Less materialism, more spiritual power. A closer living to Christ. A sweeter and more intimate fellowship with Him who is our Great High Priest; the only Worshipful Master; the sovereign of Heaven and earth.

A French Huguenot Bible,

THAT LED ITS OWNERS BY GOD'S SPIRIT THROUGH THE FRENCH REFORMATION, 1567 to 1598.

Philadelphia, Pa. April 28th, 1903.
THE MENNONITE,
Berne, Ind.,

Dear Editor: — As you have published several articles relating to a controversy as to who owns the oldest Bible, I would like to put a word in edgewise. The French Bible that I refer to is not as old as some that you quote but it has considerable history attached to it and may be of some interest to the readers of the MENNONITE.

The Bertolet's French Huguenot Bible was put in print in the year 1567 and was brought to the American Colonies by its owner, Jean Bertolet, in the year 1726 and was handed down through his descendants and is now in the possession of Cyrus Bertolet, of Oley, Berks Co., Pa.

This Bible was used by Jean Bertolet, while he lived in exile at Bern, Switzerland, where he lived and preached for 14 years. His passport was dated April 29th, 1726, and is still in a good state of preservation. This document speaks in the highest praise and language of his Christian fidelity. After arriving in the American Colonies he settled in Oley, Berks Co., Pa. Here we have him again quoted as one of the first Christian workers among his fellow French Huguenots.

An author who writes of him says, "He preached to his fellow brethren and to the Indians in the French language and sang the praises of the Psalms composed in hymns, which are bound in connection with the Bible in the back of the book. How we should reverence such early patriots in Christianity!"

The above patriot is also quoted by Julius F. Sachse in his "German Pietists" and his German "Sectarians of Pennsylvania from 1708 to 1742." He is among those who took part in the organization of a religious society without any denominational creed, under the name of the Vereinigte Skippack Brueder (Associated Brethren of the Skippack). The leading members of this sect, as newly organized, included the following: Heinrich Frey, Johann Kooken, George Merkel, Christian Weber, Johann Bonn, Jacob Wenzen, Jost Schmidt, Wilhelm Bossen, and Jost Becker, of Skippack; Henry Antes, Wilhelm Frey, George Stiefel, Heinrich Holstein and Andrew Frey, of Frederick; Matthias Gemaehle, and Abraham Wagner, of Matetsche; Jean Bertolet, Franz Ritter and Wilhelm Pott, of Oley; Johann Bechtel, Johann Adam Gruber, Blasius Mackinet and George Benzel of Germantown.

Henry Antes preached to the Oley people in 1736 and the Moravian Evangelist Spangenberg was introduced by him and preached to the Oley people in 1737. Among the records of the Bethlehem Moravian Church Book is a list of the persons who took part in a great religious revival through Oley. Among them was Jean Bertolet, his wife and sons, in 1741. He is specially mentioned for his labors in Christianity in Oley, Berks Co., Penna. from 1737 to 1758.

It was during the French Reformation which began in 1510 and continued until 1598 that a great many brave Mennonite ministers lost their lives.

A CONSTANT READER.

More Light on the Saloon Question in Beatrice.

BEATRICE, NEB., April 30, 1903.

Dear Editor:— I ask your permission to make a few statements, for publication regarding the article by Brother J. H. von Steen which appeared in No. 19 of the MENNONITE.

The battle, between the parties "for" and "against" the saloon, during the election in our town, a few weeks ago, was unusually warm. However, the pages of our daily newspaper were open for the use of *both* parties, *equal* space being offered daily to the arguments of the prohibition party and the believers in a policed saloon.

We had the opportunity daily to consider both sides of the question.

Towards the close of the campaign the arguments of *both parties* became simply unbearable, and perhaps many were kept from voting at all, by the very intemperate and unchristianlike language, used by the prohibitionists as well as by their opponents.

From the large number of our members only fifteen had the right to vote on this question, as the others all live outside of the city limits.

Even if some of these fifteen did vote for the high licensed saloon, I do not believe that they became servants of the devil by such a vote, but simply preferred a saloon, strictly controlled by the city authorities, as the lesser of two evils, to the unavoidable and lawless joint, over which nobody has control.

Concluding, I would say that the beloved ministers of our congregation have at all times stood up for Christian temperance, and that especially our esteemed Elder has warned very earnestly against the frequenting of the saloon. Respectfully

GERHARD WIEBE.

Certain Weaknesses of Reformers.

Professor Wedel, of Bethel College, discusses this subject in the May "Monatsblaetter", taking for his text the advice of Menno Simon on his deathbed to a friend, "Don't be a slave to men as I have been." Professor Wedel says:—

"Hitherto, wherever we came upon this information, it was always presented on this wise: Menno Simon is to have said so; of course, we classed it with those anecdotes of our reformer that were not credible. But we can do so no longer, and we must allow it to stand as a historical fact that our dear Menno before his departure accused himself of such a weakness. Our denominational pride can hardly avoid being wounded. We would gladly have had it otherwise. Comparing our reformer with the other precursors of a reconstructed church, in those days, we silently wish, if possible, to find in him a complete model. We think of Hubmeier's fit of vacillation in Zurich in 1526 and contrast him with Luther's stout personality in Worms; Reublin's return to the Roman church in his last days occurs to us, and—we frankly admit at once that many of our forefathers also had their periods of doubt, that not all of them approached their dying day as they would a wedding feast, and that our reformer also was very naturally no saint in the Catholic sense, who would have done more good than he was actually bound to do.

"At all events, we deem it a correct report that Menno Simon was in general of a melancholy temperament and prone to judge things and events by the very darkest side. It is therefore not to be wondered at that he, in the face of death, subjected to the severest possible criticism that part of his work in which human weaknesses in the shape of unrighteous concession for the sake of a precarious peace, and a passionate and partisan pursuit of a devoted work were soonest and most easily associated. And—if we may be allowed the thought

—perhaps in his morbid condition he judged himself more mercilessly than his gracious Lord and Master would have done. The Lord knoweth our frame, and repeatedly finds something good where his servants in their gloomy moods see only selfishness and servility. Menno Simon judged himself just as harshly as he judged others, and there can be no doubt that in this matter he wholly depended on the merits of his Lord, especially when we remember how thoroughly he broke away on this point from inbred Roman errors."

Professor Wedel further observes that many a mischievous mistake was made by Menno in his effort to build up the churches, but this happens in church work everywhere. The other reformers also made mistakes, only these were in the direction of an unbending hardness. It is the praise of John Knox that "He never feared the face of man"; but it is often easy to see in such a firmness traces of a sinful obstinacy. How passionately Zwingli insisted on the war against the Catholic cantons! Church discipline did not satisfy Calvin; any one staying away from the Lord's Supper was banished. In his burning of Servetus it is now admitted by historians that he wanted to assure himself that he was still lord of Geneva. And Servetus was burnt in a most horrible manner as a blasphemer.

Luther, it is well known, was unduly violent. Not only did he claim to be inspired by the Holy Ghost to banish the baptist sects, but he called Zwingli and his associates by the meanest nicknames. When Zwingli begged him to use his talent only to God's honor, and then they would become reconciled, Luther wrote to him: "Cursed be such unity down to the pit of hell!"

"Let us be thankful", concludes the professor, "for all that the Lord granted the church by means of their good work, and let us, in view of their weaknesses, not forget that they also were sinners, and that in the end there is only one master, Christ."

The Sunday School Lesson.

Subject for May 10: THE PLOT AGAINST PAUL. Acts 23: 12–22.

GOLDEN TEXT: The Lord stood by him, and said, Be of good cheer. Acts 23: 11.

LESSON TEACHINGS.

It is the second day after the arrest of Paul, as reported in our last lesson, which closed with the beginning of his speech from the castle stairs to the Jewish mob. Most of the 22nd chapter is taken up with the speech. When Paul referred to his mission to the Gentiles the mob almost tore him out of the hands of the officers. The next morning he was on trial before the Sanhedrin, largely controlled at this time by the Sadducees. The Pharisee party acquitted him, but the Sadducee faction, not believing in apparitions or in a resurrection, took offense at Paul's related experience with the risen Jesus, and were probably not in favor of acquitting him; and in the midst of their squabbles, when Paul's life seemed to be endangered, the soldiers took him away from them and recommitted him.

That night, in captivity, Paul had a vision. He had many. As he needed them God gave them, which He does to all His true workers to-day. He had an experience like that of Peter (Acts 12: 5–10). The Lord told him (23: 11) to be of good cheer — that he should testify for Him at Rome.

So Paul was going to get to Rome after all. Not all the machinations of his enemies could prevent it, for nothing can prevent the perfect fulfilment of the Lord's purposes. See Isa. 59: 10; Rom. 8: 31. Countless individuals have tried it and failed. Paul himself could not kick against the goad all the time. The morning after the vision forty of Paul's bitterest enemies conspired to kill him. It was a shrewd plot (read v. 15), and the plotters were in such dead earnest that they would not eat or drink until their diabolical scheme was carried out. But Paul's nephew by some lucky accident (foreordained in God's providence) heard of it, told Paul, Paul told the chief captain, and before another morning dawned, Paul was well on his way toward Caesarea — and toward Rome — out of the reach of his baffled foes.

These forty men thought they were doing God service by conspiring against the life of this man of God, in fulfilment of John 16: 2. They were so sure they were right that they took the chief priests and elders into their confidence, and beyond a doubt these old Jewish sectaries were tickled with the bright idea. It is a dangerous thing to think you are right when with a little investigation you would discover that the very stars in their courses are fighting against you. It is a wise plan to ask God daily for wisdom to see the right and do it. You cannot form any hasty conclusions then. These fanatics were caught in their own net.

Paul was wise as a serpent. He did not court martyrdom. It would have been wrong to do so after the revelation God gave him that he would go to Rome. It is wrong to want to die before our work is done. There is no special sanctifying potency in martyrdom. Heaven does not canonize wilful and morbid martyrs. It is far better to live for the truth than to be aching to die for it. So Paul did not weakly "yield to the inevitable", but taking God at His word and fully relying on His ability to perform what He had promised, he proceeded with unwavering convictions and undisturbed faith to make use of the practical wisdom which was as much a gift from God as his visions and revelations. When God says He will take care of us, we need not think we have nothing to do, and that human, everyday means are unnecessary and superfluous. If a missionary feels called by the Lord to preach to the natives in central Africa he is not so foolish as to believe that the Lord will waft him thither on the wings of the wind or of an angel. His good common sense tells him to take a steamer if he would ever reach it. Dispute as we will over the limits where the natural and the miraculous meet, we cannot deny that both are under God's supervision, and our only concern is to find out from the Lord when we are to depend upon ordinary means and when to wait upon a miracle. God did not by a vision reveal to Paul that they were plotting against him; his nephew in a very matter-of-fact way — but none the less providential because matter-of-fact— discovered and revealed it. This obscure young man was God's messenger this time, and when Paul had listened to his disclosures he could with perfect propriety say, "I have had another vision".

This argument will also apply to cures and remedies for sickness. Faith does not imply the unconditional abandonment of all natural means. That man has the finest faith who can see God's hand in all things, be they natural or miraculous.

Deaths.

ROSENBERGER.—On March 22, 1903, in Milford, Bucks Co., Pa., Victor, son of Mahlon and Emeline Rosenberger, aged 3 years, 7 months, 20 days. Funeral services were held and interment made at the West Swamp church on March 26th. Funeral sermon preached by A. B. Shelly from John 16: 28.

ZETTY.—On April 23, 1903, near Steinsburg, Pa., Henry S. Zetty, aged 56 years, 2 months, 25 days. Funeral services were held and interment made at Saucon Union church on April 29th. A. B. Shelly spoke at the house on Ps. 90: 12 and W. W. Kistler, pastor of the Ev. Lutheran church of which the deceased was a member, preached in the church, taking for his text Job 7: 4, the first part. The deceased leaves a sorrowing widow, one daughter, two brothers and one sister.

BOSHART.—On April 28, 1903, at Wayland, Iowa, Mollie E., wife of William Boshart, aged 22 yrs. and 15 days. The funeral was held on April 30 at the Wayland church. Interment at the Methodist cemetery. Services by S. M. Musselman, assisted by Rev. Zimmerman.

LANDIS.—On April 5th, 1903, in Haycock, Bucks Co., Pa., Sarah, wife of Aaron Landis, nee Hager, aged 75 years, 12 days. Buried at the Flatland church on April 11th. Funeral services conducted at the house by J. S. Moyer, and at the church by A. B. Shelly, who preached from 1 Thess. 4: 13, 14.

ROEDER.—On April 12th, 1903, at Spinnerstown, Pa., Annie, wife of Eugene Roeder and daughter of Henry R. and the late Mary Rosenberger, aged 28 years, 6 months, 13 days. Funeral services held and interment made at the Trinity Reformed church on April 16th. Rev. T. A. Leinbach, the Reformed minister, spoke at the house on John 13: 7, and A. B. Shelly spoke in the church on Jer. 29: 11. The deceased was a faithful member of the West Swamp Mennonite church and her decease, after a five weeks' illness with galloping consumption, is sorely felt both by her family, as well as by the members of the church. She leaves a husband, two children, parents, and four brothers and five sisters, besides many loving and mourning friends.

Contributions.

For Foreign Missions.

During the month of April the following gifts were received:

FOR GENERAL FUND:—From a friend of missions, Oklahoma, $50.00; St. Mark church, Cal., $10.00; Martin Fast, Klein, N. D., $5.00; Herald church, Okla., $7.73; Bergthal church, Okla., $6.33; Salem church, Dalton, O., $11.05; B. Rempel, Butterfield, Minn., $100; Waldo Hill church, Pratum, Ore., $7.15; Hoffnungsfeld-Eden S. S., Kan., $15. 50; Zion S. S., Donnellson, Ia., $4.66; Hoffnungsfeld S. S., Kan., $13.20; Pretty Prairie church, Kan., $29.20; Arlington S. S., Kan., $6.34; thank-offering of Rev. J. J. Stucky, Moundridge, Kan., $25.00; anonymous, Edenburg, Man., $5.00; Ebenezer Y. P. S., O., $6.70; church at Whitewater, Kan., $15.00; Alexanderwohl church, Kan., $112.60; Bergthal church, Kan., $100; anonymous, Berne, Ind., $7.90; mission boxes, Berne, Ind., $4.70; birthday gifts, Berne, Ind., $.66 Peter E. Habegger, Berne, Ind., $27.50.

FOR ARIZONA MISSIONS.—From St. John's church, Pandora, O., $53.75; Ebenezer church, Bluffton, O., $27.23: Bluffton church, $7.43.

FOR MONTANA MISSIONS.—From Salem-Zion church, S. D., $50.00; anonymous, per Chr. Miller, S. D. $9.

FOR INDIA MISSIONS.—From Bethel church, Mt. Lake, Minn., $50.00; anonymous, Berne, Ind., $6.25.

FOR BRO. KROEKER'S HOUSE.—From the church at Halstead, Kan., $35.00.

FOR INDIA LEPERS AT CHAMPA.—From the Alexanderwohl church, Kan., $8.50; a Sister at Plum Coulee, Man., $5.00; two members of Berne church, Ind., $2.00; B. P. Harder, Whitewater, Kan., $1.00; Helena Harder, Whitewater, Kan., $1.00.

FOR INDIA ORPHANS.—From Peter Wiebe, Weidefeld, Man., $2.00; S. S. class of Sister Agnes Williams, Cantonment, $2.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

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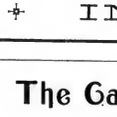

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News of the Week.

Domestic.

Methodist Bishop Dead at Washington.

WASHINGTON, May 4.—John Fletcher Hurst, bishop of the Methodist Episcopal church, died here early this morning. With the bishop when he died were his daughter Ellen and a son, Lieut. Paul Hurst, of the Third United States Infantry. Bishop Hurst had been in failing health for nearly two years. He was stricken with paralysis in London, last September a year ago, when attending the ecumenical conference. Bishop Hurst remarried a few years ago after the death of his wife, but the latter marriage was not a happy one, and they separated about three or four years ago.

John F. Hurst, D. D., LL. D., was born near Salem, Md., August 17, 1834. He was graduated from Dickinson College when nineteen years old. For two years he taught in Hedding Institute and then went to Europe where he continued his studies in Halle and Heidelberg and traveled extensively. In 1858 he joined the Newark conference. Eight years later he was chosen principal of the theological department of the Mission Institute at Bremen, Germany. In 1871 he was chosen professor of historical theology at Drew Seminary, and a year later he succeeded Bishop Foster, who died last week, as president of that institution. He was chosen bishop by the General Conference in 1880. He was the author of many important books on theological subjects, among which the "History of Rationalism," "Bibliotheca Theologia" and "Indika" were probably the best known.

Work of Missionaries.

WASHINGTON, May 4.—Maj. E. W. Halford, former secretary to President Harrison, in a lecture on religious conditions in the Philipines before the local Y. M. C. A., said: "The splendid thing is the excellent Christian feeling that exists among the missionaries. They have formed an evangelical union, and they aim to spread the Christian doctrine regardless of creed. They prefer to have ten million Christians rather than one million Methodists. They have divided the islands into sections for missionary work.

"The protestants are meeting with some opposition. The natives do not understand thoroughly what the Christians want to do, and the Government officials are troubled by the work. It is the duty of the Christians, however, to make trouble as they did in the time of Martin Luther and other great Christians. They are trying to discharge an altruistic duty toward the Filipinos, just as the United States is extending military, civil and educational advancement to the natives.

Seven People Killed by Grand Trunk Train.

DETROIT, May 4.—Seven people were killed and a score were injured, some seriously, by the pan-American flyer on the Grand Trunk railroad, which rushed, without warning, into a crowd of excursionists who were about to board an outgoing train for Toledo last night.

The excursionists were mostly Poles who had journeyd to Detroit for a Sunday visit with friends and fellow churchmen.

The visitors were gathered in groups and were scattered along the Grand Trunk track, which parallels the Lake Shore at the scene of the catastrophe, Dequinder and Canfield streets.

The train came in sight of the crowd a few minutes after 8 o'clock. "Clear the track!" was shouted by officials of the Polish Lancers, who were in charge. Every one who had been standing on the Lake Shore track scampered to one side to join their friends who stood on the Grand Trunk roadway. Thus it was that the entire party was assembled in a compact mass when the through train thundered in sight.

The Grand Trunk express had not been flagged nor had any signal been arranged for at the point the excursionists were to embark. This probably accounts for the catastrophe.

The engine rushed into the mass of humanity, and ground fathers, mothers and children beneath its wheels or tossed their forms hither and thither on its passage. The express ran for nearly two blocks before it was halted. It plowed directly through the center of the excursion party.

Half-dead men and women were carried along on the cowcatcher of the locomotive. Women with babies in their arms were dashed down, some to death. There were innumerable acts of bravery where men protected the women.

Four of the dead were killed outright by the train and the others died after being taken to the hospitals.

The scenes along the track were distressing.

One of the most pitiful incidents of the catastrophe was the fate of the Orszholske family, of Toledo, four members of which are in Red Cross Hospital, while the fifth, little Stanley, lies dead in Maney's morgue. Peter Orszholske, his wife and two children occupy the same room in the hospital.

Twenty Drowned off Hogg Island

NEW YORK, May 5.—A dispatch from Norfolk reports that the Old Dominion liner Hamilton and the Clyde liner Saginaw were in collision and that 20 or 30 persons were drowned.

The collision occurred at 12:40 a. m. off Hogg island. The Saginaw was bound for Philadelphia, from Norfolk. She carried a crew of forty men and twenty passengers.

The Hamilton carried a full crew and more than 100 passengers. Soon after passing the Jersey coast the Hamilton ran into a fog, which lasted all night.

The Hamilton was going at three-quarters speed, off Hogg island, when the passengers were suddenly thrown from their berths and in an instant all was confusion, and as the passengers managed to reach the deck they learned that there had been a collision.

In the fog the Saginaw could be seen dimly, across the bows of the Hamilton, a steamer of about her own size.

The Saginaw had been struck about twenty feet from the stern on the starboard side and her stern had been cut through as cleanly as if it had been done by men in a dry dock. The stern sank almost immediately and the forward part drifted several hundred yards.

As soon as possible the boats of the Hamilton, which had been made ready after the collision, were lowered. The thick fog made it impossible for the crew of the Hamilton to work quickly and before the boats reached her the Saginaw was going down. She settled slowly and then went down with a suction that almost drew the boats of the Hamilton after her. In the darkness could be heard the cries of those on the Saginaw. In the water, and clinging to wreckage, were a number of persons, and as many as possible of these were pulled into the boats of the Hamilton.

To Teach the Gospel Through the Drama.

NEW YORK, May 5.—To teach the gospel through the eye by means of a religious theater, is the plan of Herbert Booth, son of General Booth, whose resignation from the Salvation Army is still a mystery. Mr. Booth, who has arrived in New York, is not unlike his brother Ballington. He came to New Work almost directly from Zion City, the headquarters of Dowieism, but he denies that he has joined the Dowie movement.

"The movement I am going to start in New York," said he, "is ment to solve the problem of the unreached masses. It was for that my father started the Salvation Army.

"My appeal is to the eye. I am going to form in this city a great theater, with a powerful company of Christian actors. My movement is to be known as the Scientific Evangelization Society, and it will be for the purpose of sending broadcast illustrated Bible dramas."

Power of Human Blood.

BOSTON, May 5.—Dr. Ralph L. Thompson, of the City Hospital, has made some discoveries relating to the power of the blood of humans to resist and combat infectious diseases, including typhoid fever and smallpox.

When the germs of infection enter the blood the complement attacks and destroys them, but it can only do so when joined to the bacterium by means of the amboceptor. Blood deficient in amboceptor therefore has less power to combat infection. Starting with this knowledge, Dr. Thompson has spent many months devising a technique by means of which the amboceptor of certain animal blood, that of the horse for instance, may be substituted for the amboceptor of human sera.

Experiments have proved that an exceedingly small quantity of human blood, rich in the complementary elements, will destroy an incredible number of disease germs, such as typhoid bacilli, smallpox protozoa, etc., and the method of Dr. Thompson in actual use of his technique would be first to determine the complementry contents of a man's blood and then artificially enrich it in these contents until the man has been made immune to infection.

Incidentally Dr. Thompson discovered that a person in a fatigued condition is much less able to resist infection than a rested one, because fatigue causes a marked diminution of the complementary contents of the blood which rest restores to a normal condition.

Little Evidence Against Priest For Murder of Miss Reichlin.

LORAIN, O., May 4.—The funeral of Miss Agatha Reichlin, murdered here Friday morning at the parsonage of St. Joseph's Catholic church, was largely attended to-day, the church being packed to the doors.

The detectives were hard at work on the case to-day, endeavoring to verify reports to the effect that two men were seen on the night of the murder carrying a ladder near the rear of the parsonage.

Detective Kilbridge, of Cleveland, who is here working on the case, expresses the belief that it will be impossible to prove that Father Waiser committed the crime. It is generally believed that unless additional evidence against the priest is obtained he will be released when his preliminary hearing takes place.

The Rev. Father Charles Reichlin, pastor of St. Joseph's church, stood on the altar steps yesterday morning and made a sensational denunciation of the police authorities for arresting Father Walser on the charge of murdering Miss Reichlin, sister of the priest. Father Reichlin was so affected that he could hardly speak, and he paused frequently to overcome his emotion.

He said: "I am sorry to see that Father Walser's name is connected with the murder of my sister. I am sorry because I know, I am convinced before God, that he is absolutely innocent, and that no matter how strong public opinion is, how spiteful, how atrocious that public opinion may be, it can not make him a murderer, the murderer of my sister. The time will come when I will give my version of the bloodhounds' story, upon which the character of public opinion seems to be based. My friends, I believe Father Walser innocent until he is proved guilty. Personally, I must say that I do not know which assault is most brutal, the assault of the murderer upon my sister or the assault upon the reputation of Father Walser, the assault made by public opinion on that good priest.

"In your prayers pray for my poor sister. Pray also for Father Walser. Let us help him carry his cross, and, heavy though it be, let us act with fortitude and as becomes Christians."

Foreign.

Kaiser and the Pope Meet at the Vatican.

ROME, May 4.—Emperor William of Germany, visited Pope Leo at the Vatican yesterday afternoon, and, from a spectacular point of view, the event was one of the most notable witnessed in Rome for many years, eclipsing the recent visit of King Edward VII in every detail. Probably 200,000 persons witnessed the spectacle.

Glant German cuirassiers, mounted on white horses, preceded the Emperor. Fifteen state carriages conveyed the Emperor, his sons and his suite, the horses richly caparisoned, with outriders and postillions in imperial livery. Carriages, horses and servants were all brought from Berlin, the Emperor being determined that his visit to the pontiff of the holy see should be marked by especial features of significance.

The Emperor was in full uniform, and accompanied by Prince Frederick William and Prince Eitel.

The imperial carriage stopped at the noble staircase, where Mgr. Cagliano de Azevedo, the major domo, helped the Emperor to ascend. When Pope Leo was advised of the arrival of his guests the door was thrown open and the pontiff appeared. He was dressed in white, with the exception of a small cape of red velvet trimmed with ermine. The Emperor advanced alone, making a profound bow.

The pontiff enquired in French as to the Emperor's health. Emperor William then presented his two sons. His majesty and the pontiff then retired to the latter's private study. The audience lasted forty minutes. At the end of this time the princes were summoned and spoke to the pontiff. The imperial party then paid a brief visit to Cardinal Rampolla. The Emperor William returned from the Vatican to the Prussian legation accredited to the holy see, where he changed carriages, his cuirassiers remaining at the legation. This course is supposed to imply that his majesty wished to pay particular deference to the feelings of the Vatican. Emperor William presented to the Pope a large photograph of the Metz cathedral.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, MAY 14, 1903. No. 23.

A Change of Pastors.

You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a sisterly, Christianly way.

Are you sure where the change is most needed,
In the pulpit? or is it in the pew?
Is the pastor the one who needs changing?
Or, my friend, let me ask, is it you?

Have you prayed for God's blessings upon him?
Have you been to him helpers indeed?
Worked with him, stood by him, upheld him,
And ministered oft to his need?

Has your place in the prayer-meetings always
Been filled, when you knew you could go?
And the Sunday-school been brightened and flourished
At your presence and work—is this so?

Have you given your means to your Master?
Not merely a dollar or two?
But the twenties or fifties or hundreds,
In proportion as given to you?

If these questions cannot be replied to
In a truly affirmative way,
Then I beg you to change now, my brother,
My sister, and do not delay.

Ne'er hope that a pastor, though gifted
As Gabriel fresh from God's throne,
Or mighty as Paul, could accomplish
His labors among you alone.

—"Baptist Flag."

Items of News and Comment.

To-day Missionary J. A. Funk, was married to Miss Cornelia Schwake, of Newton, Kan.

Rev. J. W. Kliewer, of Wadsworth, O., preached in the Philadelphia and Germantown churches last Sunday.

Nearly 100,000 Bibles and Testaments were distributed in Pennsylvania last year by the Pennsylvania Bible Society.

The Menno-Friendly Association in the First Philadelphia church records an encouraging gain in membership—sixteen—during the last quarter.

The singing class of the Hereford Mennonite church at Bally, Pa., conducted by Miss Florence Shelly, gave a recital in the church last Saturday evening.

In the church at Medford, Okla., Bro. H. J. Gaede is giving catechetical instruction to eleven young souls, who will be baptized later on on confession of their faith. The congregation at this place contemplates the erection of a church in the fall.

The prospects of a new congregation in Allentown, Pa., are brighter than ever. A new church is a necessity there. The Eastern Conference, at its late session, gave it ample consideration.

Bro. G. A. Linscheid, our missionary at Arapahoe, or Haoenaom, O. T., recently visited the congregation at Perry, O. T. and with 2 Thess. 3: 1–2 as basis, referred to his work among the Indians.

Dr. S. S. Haury and wife have left Vienna, where the Doctor studied along professional lines since last fall, and are visiting friends and relatives in South Germany. On May 20th they will embark at Liverpool for Philadelphia.

A little booklet—"In Memoriam"—has been published containing a sketch of the life of the late Rev. Levi O. Schimmel, of Philadelphia, and the funeral sermon by Rev. N. B. Grubb at the burial of the deceased.

In Fez, Morocco, among the Mohammedans, a woman by the name of Miss Herdman by distributing 300,000 copies of the Scriptures, together with personal work, was instrumental in the conversion of at least a hundred souls.

Herman, the five-year old son of Prof. N. C. Hirschy, caught the scarlet fever some weeks ago while on a visit with his mother to the old homestead at Wadsworth, O. He is now convalescent, however, and on a fair way to complete recovery.

Three persons were admitted to membership in the Germantown, Pa., church last Sunday, two by baptism and one by the right hand of fellowship. It looks as though the old historic spot might have a future before it as well as a past behind it.

The meeting of Old Mennonites in Lancaster, Pa., to consider the erection of an Old People's Home resulted in the appointment of a committee of three to select a site. The committee is composed of Henry Heller, Amos Kauffman and John Senger.

Dr. R. A. Torrey's evangelistic meetings in Aberdeen, Scotland, have thoroughly aroused the town. In a sermon on personal work he told of a young woman who lay for six months in a dying condition, and yet was used toward the conversion of 100 persons, many of them her former companions in sin.

A new office has been created in the Eastern Conference, that of Field Secretary of Sunday-schools among the Mennonite people wherever necessary and possible, and to introduce and develop features and departments in Sunday-school work, such as the Home Department, etc. A good man was chosen to that office in the person of William M. Gehman, of Macungie, Pa.

A lady in an eastern city was moved to donate a valuable ring to the Life Boat Mission in Chicago for the purpose of saving souls, and wrote to the editor of "The Life Boat": "I would like to do something that would help others to receive the 'Life Boat'. A few years before my husband's death I presented him with a valuable ring, and it came to me to send it to you and you can sell it and use the money to supply others with the paper".

Rev. J. W. Kliewer, of Wadsworth, O., was present at the sessions of the Eastern Conference last week. He conferred with the Conference in the interest of a theological chair in Central Mennonite college. Overtures looking towards the establishment of a joint chair of theology in Perkiomen Seminary have also been made to the Conference by the Schwenkfelder brethren, who control that institution. The Conference has referred the matter to the Educational Committee, with instructions to prepare and present a report at a subsequent conference.

The Mennonites in France held a well-attended conference in Nancy on March 26. Besides delegates and visitors from eight congregations in France, three congregations from Alsace-Lorraine were also represented. Addresses based on suitable scriptures were given by four of the ministers. J. Sommer, of the Baccarat congregation, France, was elected president. One of the questions discussed was, "How can we meet the difficulties incidental to the selection of ministers in our congregations?" The need of a home missionary was also felt, and it was recommended that the congregations see fit to employ one at their expense.

In an address before the Ministerial Association of Dayton, O., on "The Present Religious Outlook and the Church's Responsibility", Rev. G. Campbell Morgan said that the present status of religion in our land may be characterized by one single word—"Indifference". It is not antagonism to religion. It is not agnosticism or infidelity. It is not inquiry for more light and religious knowledge. But it is simple and unmodified indifference—the "let alone" policy is holding sway. His remedy for this lamentable state of affairs is—more aggressiveness, more legitimate attractiveness and more authority.

A Conference of Hebrew Christians will be held at Mountain Lake Park, Maryland, July 24–30, 1903. Prominent Hebrew Christians will take part and a number of Gentile Christian ministers will be represented on the program. Some of the objects of the convention are to bear testimony to other Hebrews who are out of Christ, to arouse more sympathy for their persecuted brethren in European countries, to remove some misunderstandings, prejudices and misrepresentations that exist between Jewish and Gentile Christians, etc. The week beginning with April 12th—the Passover Week—was set aside as a week of prayer by these Hebrew Christians.

The Salvation Army is doing all in its power to relieve the distress caused by the famine in Finland, and is distributing meals through a Distress Committee. A native pastor tells a pathetic story. He entered a certain cottage where the mother was pouring hot water into an empty baking-trough, while the children stood watching her with anxious faces. He asked what she was doing, and the reply

was: "Sir, we have had no food for a considerable time. The children are starving — I am starving—we are all starving; so I remembered my kneading trough, and thought there must be some dough left in the fissures and slits. So it was. This I am now bringing out with hot water, and we will have a sort of meal."

The Mennonite Rally to be held in connection with the International Christian Endeavor convention, at Denver, July 9–13, will be held in the Highland Park Presbyterian church, Julian and West Twenty-ninth Avenue, Friday afternoon, July 10. Every Mennonite in Denver, whether resident or visitor, is most cordially requested to attend. We trust there will be a large representation from all parts of the country. A very interesting program is in preparation. The railroads have made reductions in rates from all points, a single fare for the round trip. Find out at your nearest railroad station the price of a single fare to Denver and that will be the round-trip fare. We should be pleased to see every Society of Christian Endeavor and Young Peoples' Society send one or more delegates. Several societies we know have already elected their delegates. Any information will be gladly given by applying to N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

Among the speakers at the Denver C. E. Convention may be mentioned Hon. Joseph W. Folk, President George B. Stewart, D. D., President William F. Slocum, D. D., Rev. John Balcom Shaw, D. D., Rev. W. W. Boyd, D. D., Rev. Smith Baker, D. D., Bishop Alexander Walters, D. D., Rev. Ira Landrith, Rev. James A. Francis, Rev. S. H. Doyle, D.D., Rev. M. F. Troxell, D. D., Rev. James M. Gray, D. D., Rev. H. P. Beach, Rev. F. D. Power, D. D., Rev. C. B. Newman, D. D., Rev. Floyd W. Tomkins, D. D., Rev. H. O. Breeden, D. D., Rev. H. B. Grose, Rev. F. J. Horsefield, England, Rev. H. W. Pope, Rev. C. H. Tyndall, Rev. Hugh K. Walter, D. D., Rev. J. M. Lowden, Mr. E. J. Powell, Wales, Mr. J. E. Randall, Jamaica, W. I., Mr. C. Ogawa, Japan, Rev. R. A. Torrey, D. D., Rev. William Patterson, Bishop B. W. Arnett, Rev. W. M. Upcraft, China, Rev. John R. Harris, Rev. E. L. House, D.D., Rev. E. W. Shurtleff, D. D., and scores of Christian Endeavor workers from all parts of the world-wide field.

A Noted Event in Our Old Germantown Church.

Next Sunday the venerable and historic stone meetinghouse in Germantown, built in 1770, and fast becoming a Mecca for Mennonite pilgrims, will be the scene of a most fitting occasion — the third anniversary, by the Universal Peace Union, of the Hague Court of Arbitration. Two meetings will be held, one at 3 o'clock p. m., and another at 8 p. m. The time-stained walls will resound to the eloquent reminiscences of Governor Pennypacker and Charles Emory Smith and Judge Ashman and other speakers of note. Following is the program:

AFTERNOON.

Prayer—Rev. S. M. Grubb.
Opening Address — Alfred H. Love, President.
Address—"Some Account of the Mennonites in their Relation to Peace." Rev. N. B. Grubb.
Address— Hon. Samuel W. Pennypacker, Governor of Pennsylvania.
Address—"What of the Hague Court and Education in the Philippines?" William Cope Dix.
Address—Rev. Frederic A. Hinckley.
Address—"Who Shall Build the Temple of the Lord?" Anita Trueman, New Haven, Conn.

EVENING.

Address—Judge William N. Ashman.
Address—Mahlon N. Kline, Vice President of the Trades' League.
Address—Hon. Charles Emory Smith.
Address—"The Outlook of the World for Peace," William H. Parry, Newark, N. J.
Address—"Commerce the Conservator of Peace," Dr. William P. Wilson, Director of Commercial Museum.

(If he returns in time from the Philippines.)

The Pittsburg Experiment in Church Union.

On April 22 and 23, forty-three men, representing four religious denominations— Congregationalists, United Brethren, Methodist Protestant and the Christian Connection — came together in Pittsburg for the purpose of consolidating the four bodies into one. It has been described as "a meeting of great historic importance in American history". The attempt was only partially successful, though two of them, the United Brethren and the Methodist Protestants, will hereafter constitute one church. An editorial in "The Independent" contains the following comment:

"In the present case there were four denominations which had more or less learned our Lord's way of looking at religion. They all believd, United Brethren, Congregationalists, Methodist Protestants and Christian Connection alike, that the present separation of Christians into sects is a great evil, and they wanted, so far as they could, to correct it. They were not quite sure how near alike they were; they did not know each other very well. They hoped they were near enough alike to unite into one body. But when they came together, and questioned each other sharply, they found that their ways were considerably diffierent, and their ways are what now keeps Christians apart more than their beliefs. They are all very independent on certain points, and all have separated — separatists all—for the sake of some larger or smaller point of liberty or self-government; but the points differ, and one wants more liberty while another wants more government. The Congregationalists with their dependence on influence rather than authority, were sure that theirs was the better way, while the Methodist Protestants and the United Brethren were equally sure that the welfare of their churches required a stricter rule.

"To harmonize the two views is not easy; and the representatives of these bodies felt that they could not separate without at least the attempt to unite. Their plan is not absolute union; it is not pure federation. They propose to establish for the three denominations — for the Christian Connection fell out—a single general council of the united churches, in which they shall get acquainted, and in which certain common interests shall be attended to, very likely their mission work; while all legislative or judicial machinery shall go on for the present as it has in their several conferences. It is hoped that this will result in entire union. Meanwhile the United Brethren and the Methodist Protestants will be able to unite in a single body.

"The meeting of official representatives of these four denominations is perhaps the most important ecclesiastical event of the new century. It may mean a great deal more than now appears. It gives the promise of the union in the same body of a number of other denominations, whose methods and sympathies are essentially the same. The spirit of union is in the air, and it is the spirit of the Master."

The Eastern District Conference.

W. S. GOTTSHALL.

The Hereford congregation is an ideal place for a Conference, a convenient building, a devoted pastor, a live congregation, interested in the work of the church, and the members living conveniently close to the church for the purpose of entertainment. The Eastern Conference convened here May 3–5, 1903, and possibly the above named conditions were some of the reasons that the congregations were well represented considering the busy season of the year for the farmers especially, which hindered many members of the congregation from attending the sessions regularly, much to their regret.

The spiritual feast which always marks the opening of the Conference is refreshing for both the congregation and the delegates. Communion services were held on Sunday morning, when Bro. J. S. Moyer preached the sermon. It was a great pity that not all the Conference delegates could be present. It is to be hoped that at future sessions of the Conference the delegates will avail themselves more of this blessed privilege. In the afternoon a children's service was held and in the evening, after C. E. meeting, W. S. Gottshall and A. M. Fretz conducted the Conference services. The former preached in German from John 11: 39, (first clause) and the latter in English from Rom. 12: 2 (last clause).

Monday morning the Conference organized by electing N. B. Grubb President and W. S. Gottshall Secretary.

The congregations in the Conference were represented with a total of 72 votes. Three of our brethren, members of the Conference, died since the last session: John O. Shimmel, L. O. Shimmel and Samuel H. Longaker. Conference paid due honor to these brethren by passing resolutions of respect.

The affairs at the Old Folks' Home are such that we have cause to praise the Lord for his manifest blessings during the past year. There are at present 10 inmates. 3 died during the year and 4 were admitted. Wm. M. Gehman, Daniel W. Landis and Joseph B. Bechtel were elected on the Board of Managers.

For some time a Committee had been at work collecting the resolutions of Conference and arranging them in the shape of By-laws. These were laid before the Conference and adopted.

A committee appointed for that purpose prepared plans and laid them before Conference outlining the work of a Field Secretary for Sunday-schools. This is a new office in our Conference and Wm. M. Gehman was elected. His duties shall be to organize new schools where it is possible, work up interest in the new features of S. S. work, such as Home Department, etc.

The Conference was favored by a visit from Bro. J. W. Kliewer, of Wadsworth, O., who represented Central Mennonite College, and presented an overture to our Conference to join with the Middle Conference in Religious Education. The matter was referred to the Educational Committee. Bro. Kliewer preached a very impressive sermon on Monday evening. This service was preceded by the reading of two papers, one on "The good and the weak points of our method of calling and stationing men in the ministry", by Bro. A. B. Shelly, and one on "The pastor in the sick room", by Bro. N. B. Grubb.

It was decided that we publish a Year Book for 1904.

Bro. Aaron B. Bechtel was elected as Treasurer of the Home to succeed Bro. Samuel H. Longaker deceased.

The Educational Committee reported that the first year's course is being pursued by at least one student and by all appearances others are getting ready to do the same. This committee was completed by the election of S. M. Grubb, S. M. Rosenberger and W. S. Gottshall.

In the report of the Home Mission Committee it was plainly shown that the harvest is great but the laborers are few, the means small. The work in Allentown is to be taken up in real earnest. A. B. Shelly was re-elected as a member of the Home Mission Committee and Wm. M. Gehman on the Program committee.

The parochial reports were given verbally instead of written as before and they seemed all the more interesting. In most of the congregations the work is progressing favorably. A few have to contend with special difficulties and are not flourishing outwardly, but perhaps just as much inwardly.

Souderton was named as the place for the next conference and the President of Conference shall hereafter preach the Conference sermon.

The regular session of Conference was followed by a study of the life of St. Paul by the ministers present.

Why I Am No Longer a Member of a Secret Society.

E. F. GRUBB.

I have no time to waste. Time can be much better employed in doing something else.

There is no necessity for being a member and no advantage in being one.

Many of the best people regard the institution as wrong. I had best not engage in anything questionable.

Many of the members are of a class with whom I should not associate and be a "brother". There is no opportunity to lift them—there is to drag me down.

Some of the entertainments—all of the dances, card parties, smokers—are not places for the children of God.

The money it costs would bring better results if used somewhere else.

My hope of salvation is in Jesus Christ. I cannot take Christ into the lodge room—must not use His name even in prayer—so I must not go where I cannot take Christ.

Stevensville, Ontario.

"A Postscript to the Acts of the Apostles."

This was the humorous title given by the late Dr. Joseph Parker, of London, to one of his talks. He said:

"Now, when Paul had come into the city of London, he went into the synagogues of the Christians, and viewed with amazement the modern apparatus for converting the masses. Remembering Antioch and Athens, Ephesus and Corinth, Iconium and Pamphylia, he was stunned into momentary silence by the miracles of manipulated evolution. 'It was not so seen in Lystra,' said he, in tones blurred by emotion. 'In Antioch and Syria and Cilicia we had no Pleasant Sunday Afternoons, with solos by Madame Vox; and no mission premises, with smoking-rooms and billiard-tables; and no regiments and brigades, with resounding bands and flying banners; but if by such means ye can do good to any human soul, then be steadfast, immovable, always abounding in the work of the Lord. My record was in stripes, in imprisonments, in tumults, in labors, in watchings and fastings, but as ye have fallen on sunnier times, beware lest the softness of the climate reduce the pith of your muscle.'

"And Paul, standing on the steps of the cathedral, called by his name, himself unspeakably grander than the sacred pile, exclaimed in a loud voice, 'Ye men of London, I perceive with all your sagacity, you may be putting your money into bags with holes in them; for as I passed by I beheld old men whose work was done, young people in view of the wedding day, working men, addicted to sobriety and thrift, hastening to entrust their savings to men who wore the Christian livery. In old time I preached of righteousness, temperance, judgment to come, until wicked men trembled because the pains of hell got hold upon them; and were I to return permanently to the ministries of earth I should take up the same grand themes, and at the risk of making some men's Sunday afternoons intolerably unpleasant, I would cry aloud, and spare not, "Wash you, make you clean; put away the evil of your doings, cease to do evil, learn to do well, relieve the oppressed, judge the fatherless, plead for the widow. What doth the Lord thy God require of thee but to do justly, to love mercy, and walk humbly with thy God?' " And the great voice ceased, and man cried mightily to God for the return of apostolic preaching; and men who had been guilty of bringing robbery for burnt offerings hung their heads in humiliation and shame."

Strong Preachers.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary," day by day, on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers, it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloys. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of elegance. Apt citations clinch the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority, to it. And they shed light into his subject, like windows in houses.—"Christian Guardian."

Transforming Power.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their big watch-dog had got hold of the Book and had torn a page out of it. Dr. Moffat, comforted him by saying it was no matter, for he could get another Testament. But the boy was not at all comforted, "Think of the dog," he said. Dr. Moffat laughed and said, "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it.

"Oh, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everybody and forgive all my enemies, and now the dog, the great big hunting dog, has got the blessed Book in him, and will begin to love the lions and the tigers, and let them help themselves to the sheep and oxen." What a beautiful tribute this African boy out of the simplicity of his heart paid to the power of the Bible.—"South African Pioneer."

Our C. E. Topic.

Topic for May 17: THE LAD WITH THE LOAVES AND THE FISHES. John 6: 9–13.
(A meeting with the Juniors.)

MEDITATIONS.

The place the boy fills in this story is not so exalted in some minds as the place of the one who saves a railroad train from wreck or stops a runaway team or does some such heroic act of which we read. But who shall say that his service was of any less importance?

The things the boys and girls can do are used by Jesus in the building of His kingdom. A few years ago a lady over a hundred years old was converted near Toronto, Canada. Some little girls of the Juniors who visited her, taking a few gifts and telling of their love for Jesus, were the means of her becoming a Christian.

Meetings had closed at a certain place and it was reported that "only one lad had been converted." Yet this lad was David Livingstone the first man to carry the gospel into the wilds of Africa.

A lad went out with a sling and stones to fight a giant (1 Sam. 17), and because he went in the name of the Lord he was successful.

Boys and girls learn things concerning the earth, learn to solve problems of arithmetic and algebra, learn facts of history; yet some folks think they are yet too young to know of Christ and to follow him.

Some grown people may have thought during this meeting that this boy with his basket was only in the way. But Jesus does not think so. He takes the loaves and fishes to feed the multitude—he uses the resources the boy has to bless all this assembly.

As long as he lived this boy would remember this occasion, when he helped the Lord perform one of his noted miracles. It was a thing of which he could be proud—not vain. Anything we can do for the Savior, altho it be but a little, is worth doing.

The church of the past seems to have overlooked the children. A little more is being done now in the Sunday-school and Junior C. E. Societies, but we need more of it in the church and in the home.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission — omission to get from God what we might have got by praying.—ANDREW A. BONAR.

The Mennonite.

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Editorial.

The election and ordination of ministers seems to have become, all at once, a vital subject among Mennonites. Bro. Bachman's paper in the "Bundesbote" gave rise to a voluminous contributed literature, which may have had its influence in placing the topic on the Eastern Ministerial Conference program. Even a French Conference of Mennonites discussed it recently. In this issue Bro. A. B. Shelly reviews the subject afresh, with some striking conclusions, which we will permit each reader to discover for himself. It seems plain that the last word on the subject still remains to be said.

From October 18th to November 1st, this year, John Alexander Dowie will invade New York city and hold meetings in Madison Square Garden, accompanied by a "white robed choir of hundreds of voices" a brass band, hundreds of Zion officers and four thousand members of his "restoration host". When D. L. Moody opened his gospel campaigns in our great cities nearly thirty years ago, he had none of these side-shows with him to dazzle and capture the people, but with his Bible in his hand, and accompanied only by Ira D. Sankey as singer, he bravely and successfully stormed the citadel of sin, indifference and unbelief, and held such meetings as have never been surpassed in immediate and ultimate influence for good among the masses. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It was certainly a wise and far-seeing move the Eastern Conference made in creating a Field Secretary of Sunday - schools, with instructions to organize and visit and encourage and keep up schools wherever they are possible. A Conference has a right to oversee Sunday-school work if it sees in such work a guarantee and earnest of its own perpetuation. And there is no surer method of holding one's own as a Conference, not to mention the probability of expansion, than by following up the scattered church members into the different localities, keeping them banded together in a Sunday-school, and thus laying the foundations for a future congregation. The future of our churches and Conferences depends upon our children; and the way to be sure of our children is to get them firmly rooted in our Sunday-schools. The Middle District also needs a Field Secretary.

Save Your Strength.

An old rule among horsemen is to keep the horse down to a very moderate speed the first half of the journey, but to let him draw on all his reserve energy the latter half, and thereby cover the ground at a minimum of effort and in the shortest possible time. Bicyclists have found the same rule practicable. And it pays to observe it as a rule of life.

One of the ways of mastering the art of living is to be prepared for emergencies, for periods when there will be an extraordinary drain upon our resources and powers, or when our reserve force is all the capital we have left. When, for instance, sickness in the family calls for night watching, and one is compelled to forego his nightly sleep and rest, it is of the utmost importance to have had sound, uninterrupted, adequate sleep regularly beforehand. The more the nerves have saved their strength the more will they be able to bear any strain demanded of them. Again, it is well to keep in store a quantity of reserve strength to tide over periods when we have no strength at all, as in attacks of severe sickness, just as it is regarded a virtue, as well as a convenience, to lay up money for old age when the capability of earning it has been outlived.

We believe it is a religious duty to take care of the body, especially so since in the Christian it is a temple of the Holy Ghost. The more reserve strength there is in us for the Spirit to use, the more will He accomplish in and through us. Anything that enfeebles the system, makes the muscles flaccid and flabby and the nerves restless and unsteady, anything that prematurely wears out the tissues and overworks the functional orgaus, is sure to incapacitate the component parts of the body for necessary and unavoidable emergencies in later life, and should be studiously avoided. This is one of the best temperance arguments we know of, and if the idea is forcefully presented, one of the best incentives to a temperate and abstemious life. Liquor, tobacco, stimulants, narcotics and deleterious drugs of whatever sort, will be either entirely let alone or, at most, used sparingly. It is not surprising to read that of a number of boys in a certain town who took a county diploma examination, those who failed were cigarette smokers down to the last boy, while those who passed did not smoke, and it shows that many abuses that affect the body affect the mind likewise, and that not only was there a wanton waste of bodily vigor, but also a deplorable sacrifice of mental capital. If they continue to smoke, they will be wrecks before they reach middle manhood, when they should be in the prime and flower of manly strength and might.

And just as it is a virtue to husband one's strength, mental and physical, so it is a virtue to husband one's opportunities. We have a moral obligation to embrace our opportunities. They are a sort of wealth, and by using them we largely determine our future. It may be said that opportunities are not our own — that they have no owner. So there was a time when the broad acres on the earth had no owner except God; but men saw what land was capable of if appropriated and cultivated, and now all men speak of "my farm," "my property", "my possessions." In a very important sense it would have been immoral not to cultivate the virgin soil lying before the first men, and to-day it is a sort of unwritten international law that that nation has the clearest moral right to a country that knows how to best develop it. We may judge of opportunities by the same rule. If you would be strong in counsel and wisdom when you are old, make use of your opportunities. Don't throw them away. They are yours with a clear title and you can very largely make or mar yourself by using or not using them. To use them is to lay up strength for the future; to pass them by, is a shameful waste of untold wealth. It can truly be said, without straining the point, that it is to men who are inclined to scout at opportunity to whom the Scripture warning is addressed: "To him that knoweth to do good, and doeth it not, to him it is a sin."

Correspondence.

CLAYTON, PA.—Sunday, May 3, was the time for our communion service. On account of the conference many strangers and visiting ministers were present and shared in the communion service. Rev. J. S. Moyer preached the sermon.

In the afternoon, after communion services, was held the funeral of Miss Lillie Stauffer. She had been confirmed and received into the church only last fall. She was a quiet and faithful member of the Sunday-school, and her funeral was well attended. The pastor, assisted by Rev. Fretz, conducted the services at the house. The funeral sermon was preached by the pastor, Rev. Shelly, on the text—Mark 4: 38, 39.

During the week preceding Easter, a series of special gospel meetings were held, which was greatly appreciated by many of our people. Rev. Geo. H. Culley, of the Pennsylvania Bible Institute, spoke several evenings, and explained very clearly and simply the way to be saved through Jesus Christ.

On Saturday evening, May 9, a sacred cantata, entitled "The Galilean", was rendered by the singing class, which Miss Florence Shelly has been conducting the last few months. The cantata contained the story of the life of Jesus told in song and in verse, and was effectively presented.

The C. E. Convention will be held here on the 30th of May. A large attendance is expected.

BERNE, IND.—Sunday, May 10, was a day of great joy for our church, because our minister S. F. Sprunger was able for the first time after an absence of more than three months, to be with us in church again. Although standing before us supported by his crutches, the few words he spoke went deep into the hearts of those present. Tears were flowing freely, when the well-known and accustomed voice, perhaps a trifle weak, again was heard over the almost breathless audience.

We also were privileged to have Pres. N. C. Hirschy, from Bluffton, Ohio, with us on that day, who was called to deliver the commencement address on Friday evening, May 8, to the graduating class of the Berne High school. Bro. Hirschy preached to us on Sunday morning from 1 Tim. 6: 12, and the exhortation he made to us, "to lay hold on eternal life where unto we are called", was powerful. May it please God to bless the words spoken that they may bear fruit manifold. Not less powerful and emphatic was the short address Mr. Hirschy gave us in the evening at the meeting of our Young People's Society.

We expect to have communion services on Sunday of Pentecost.

The late Dr. Maltbie D. Babcock, on declining an invitation to a brilliant Saturday evening festivity, said, "You see I am a preacher, I must keep myself in an antiseptic condition. I must not allow the fine edge of my spiritual sympathies to be dulled by contact with rough and coarse things, for my business is to preach to living men, and I may be called any moment to a dying man."

Missionary Penner's Experiences.

We here in America are very ignorant as a rule of how the people of India live. We have a very scant appreciation of their modes of life, their habits and thoughts. The following letter by Missionary Penner will therefore be gratefully read by all as throwing much light on the life and thought of those people among whom he has been called to labor. It will be sure to stimulate more interest on the reader's part in India missions—a deeper desire to dispel the darkness that still reigns in the minds of a people whose pride in their civilization is well-nigh insurmountable.

CHAMPA, C. P., INDIA, Apr. 8, 1903.

Dear Editor and Readers of the "Mennonite":

Greetings in Jesus' name! If I am not in error I saw a private letter of mine published in the first issue of the new year. The letter was not intended for publication, but if it has interested the readers I have nothing to say. But a thought came to me while I saw it. Either our editor is "hard up" for news—which is highly improbable, since the paper does not seem to show it—or he thinks the readers are interested in our missions in India. I believe the latter to be the case, and therefore pray that what we write now and then may bring glory to the Master's name and salvation to dying men.

Some weeks ago I was out in camp for a few days only. The heat was already too oppressive to make village work possible, especially so with my very primitive and insufficient camping outfit. Then, too, the pre-monsoon storms or winds had set in and filled the tent with clouds of dust. Had our building work been finished some weeks earlier I would have had ideal weather. You know we are finishing our servants' quarters and that we built a barn for oxen and wagon.

In these few days in which I have been out I have had ample opportunity to preach, or rather speak, to the people. In most cases I have had attentive listeners but always strong opposers in the Brahmans. In our village the head Brahman came to me with the intention of entering into a discussion. He was a learned man, and, of course, began with his philosophic systems, etc. Into these I never enter on account of its utter uselessness and my incompetency; but I always follow the advice of an experienced missionary, and touch the question of sin and of salvation from it. That invariably touches a sore spot in the Brahman, inasmuch as he knows he is a big sinner and yet wants to be regarded as a saint. I am aided in my discussions by a little knowledge of the deviltry of this caste. Above all, God fulfils His promises, and by His Spirit sends home darts *that stick*. In another village I had three of them before me. One was a priest. I said to them that they were entirely incompetent to discuss the religion of Jesus Christ with me because they know absolutely nothing about it — that they ought to read our Bible as I had read some of their books, and then bring their arguments. The discussion, however, lasted for some time, and when I again, with double force, pressed home the subject of sin, they arose and said that their houses were open and unprotected and that they must go, but that on the next day at 8 a. m. they would be at my tent and continue discussions.

Well, I knew that meant "good-bye" for those fellows. They would not come, and indeed they did not put in an appearance. It brings shame to a person's face to relate the gross sins of the Hindoo deities, and a mere touch upon them before a Brahman shuts him up like a jackknife. Quite different, however, is the case when dealing with a Brahman of the Arya Somaj. He discards all idol worship and regards only the Vedas as authoritative. Of course, even members of the Somaj may be shown that they are sinners, because they do believe in the popular Hindoo gods, although this society claims to believe in our God. And if they cannot be convinced of committing so-called "high" sins, it can be shown that they in many points transgress the laws of God.

Perhaps it may interest some of the readers to know the ten principles of the Arya Somaj or Society, which are in order as follows:

I. The Primordial Root— the Eternal, Unseen Sustainer—of all true knowledge and of objects made known by true knowledge —aye, of all these—is the Supreme God.

II. God is the Personification of Existence, Intelligence and Bliss. He is formless, almighty, just, benevolent, unborn, endless, infinite, unchangeable, beginningless, incomparable, supporter of all, Lord of all, all-pervading, omniscient, controller of all from within, undecaying, imperishable, fearless, eternal, holy and maker of the universe. To him alone worship is due.

III. The Veda is the scripture of true knowledge. It is the paramount duty of every Aryan to learn or teach the Veda, to hear it read and to recite it to others.

IV. We should ever be ready to embrace truth and to forsake untruth.

V. All acts should be done in accordance with Dharma i. e. faith, religious belief, after deliberating what is right and wrong.

VI. The prime object of the Arya Somaj—the Vedic church—is to do good to the world, that is, to promote the physical, spiritual and special good of every sentient being.

VII. Our conduct towards all should be guided by love, righteousness and justice.

VIII. We should dispel Avidya —Nescience—and promote Vidya —Science, spiritual and physical.

IX. No one should be content with promoting his own good only; on the contrary, he should look for his good in promoting the good of all.

X. All men should subordinate themselves to the laws of society, which are calculated to promote the well-being of all; they should be free in regard to the laws for promoting individual well-being.

If in these ten principles there is anything good it is certainly a dead letter, inasmuch as these mandates are not practised by a great majority of Aryas. At least I know that our pundit, an Aryan, has no love but for his pocketbook, no righteousness, and certainly no shadow of justice. He is one who lives only for his own comfort, regardless of how the rest of the world fares.

During the last few weeks all has not been well at Champa. My wife has not felt good and has not been able to do much of anything. I am glad to report, however, that she is better at present.

Christian greetings to the editor and all readers!

P. A. PENNER.

The Good and Weak Points of Our Method of Calling and Stationing Men in The Ministry.*

A. B. SHELLY.

In treating this topic different things must be taken into consideration. When the topic calls for the good and weak points in "our method" of calling and stationing men in the ministry, the question arises, what does the term "our method" mean? Does it have reference to a particular method adopted and practiced by the Mennonite Church in general, or to a method observed by the churches constituting our General Conference, or perhaps more particularly only to the method now in vogue in the churches of our Eastern Conference. If the subject is to be treated in a general way by applying it to the Mennonite church as a whole, it can not be treated as one specified method, but it will be necessary to handle it as a number of different methods, varying to some extent, as they are practiced in the different churches constituting the various branches of our church. Formerly the selection of ministers by lot from among those previously designated by ballot in the congregations was the method universally practiced by our American Mennonites. This method is still adhered to by our so-called Old Mennonite Brethren. Our Eastern Conference at its organization retained this method with the modification, that the two receiving the highest number of votes by a second ballot taken on those designated by the previous ballot should cast lots together. And in case where one person should receive a majority of all votes cast, he, by his consent, should be regarded as the one chosen by God for the ministry. Whether this method has been practiced in any of our General Conference congregations outside of our Eastern Conference I do not know. In the churches of our Eastern Conference it has not been in vogue for some time, so that as far as my knowledge goes, only one of the present ministers of our conference has been chosen by lot. All the rest were called to the ministry by a majority vote of their respective congregations. And this, as far as my knowledge goes, is the method most generally made use of in the churches composing our General Conference. Of late years, however, our different conferences have been paving the way for young men who felt a calling from God for the ministry, by licensing them, upon the recommendation of their respective congregations, to preach the Gospel as Evangelists. The methods in vogue at present for calling men into the ministry as practiced by our American churches are therefore, either by lot or by a majority vote of the congregation.

The methods for stationing ministers have been similar to and in most cases simultaneous with the calling into the ministry. Congregations would call men, either by lot or by ballot, as they thought they needed them, and their calling them meant a stationing in the congregation

*A paper read before the Eastern Mennonite Conference held at Bally, Pa., on May 4, 1903, and published by request of the Ministerial meeting subsequently held.

by which they were called. The consequence has been that ministers would remain in the same congregation or charge throughout the whole period of their ministry. Very few changes of ministers have thus taken place and it was only in rare cases that ministers were called from one charge to another, as the congregations, whenever they needed a ministers, would invariably fall back upon their own members and select one from among themselves.

As is the case with all methods, this our method of calling and stationing ministers has both its strong and its weak points. One point which may possibly be called a strong one is, that by this method the latent talents, which would perhaps otherwise remain dormant, are sometimes brought out. But experience also teaches, that neither by a vote of the congregation nor by the use of the lot is the best material in all cases selected. And that in many cases those who feel an inner calling are passed by, and such are selected who never experienced a calling in that direction. The selection of a minister by a majority vote has this for itself, that by this method a congregation gets the man to minister unto them which a majority of the members prefer to have. And as it is never good for a church to have a minister whom the members dislike this seems to be a strong point in favor of this method of selecting ministers. But if the case should happen to be the one against which Paul warns Timothy (2 Tim. 4: 3) the method will prove to be a poor one after all.

Both the election by ballot and the selection by lot are good if thereby God's choice is made manifest. This, no doubt, in many instances is the case. But whether this is so in all cases is extremely doubtful, to say the least. If a congregation in the selection of a minister goes about it sincerely and prayerfully, seeking nothing but the honor of God and the building up of His kingdom, and desiring earnestly that God's own choice might be selected, we may naturally infer that God will so guide the whole affair that His choice will be chosen. But even then it is a question whether the choice should be restricted to the individual congregation or whether a wider scope should not be given in the selection? Not in every congregation may those be found whom God has ordained for this high calling, and by thus restricting the choice to the individual congregation such must necessarily be called whom God never intended to be ministers and who themselves have not the least conviction that they are called by God. In cases, however, where a sense of the high calling of a minister of the gospel and of the responsibility resting upon him, and a sense of the requirements and requisities of a true and faithful minister are wanting among a greater number of the members of a congregation, as is no doubt the case in some of our churches, and where instead of calling upon God and trying to ascertain His will in the matter, people are led by their own fancies and preferences, the method of calling men to the ministry by a majority vote is an extremely weak one and the result is, that not God-chosen but men-chosen men are selected to minister unto God's people—men who, in many cases, lack the requisite Bible knowledge, who do not feel called of God for the position they are to occupy and who possibly do not posses a requisite amount of faith and piety. We know of cases where in times past men were selected for the ministry simply because they were great and fluent talkers, without taking note of their unbecoming deportment in life. We have heard of cases where men were selected on account of their material circumstances, with the idea that because they were materially "well fixed" the church would be under no obligation to minister to their temporal needs.

Another weak spot in this method of calling and stationing ministers is that men are called and even stationed in congregations without having given sufficient evidence that they hold orthodox views in reference to the teachings of the Bible and of having a clear conception of the doctrine of salvation. That a church should not be indifferent in regard to these points is evident, especially so in our time, when a multitude of heterodox ideas are taught and when the doctrine of the cross and salvation by grace through faith in a crucified and risen Savior must in many places give place to the preaching of morals and salvation by works—when Christ is held up merely as a model "man", made unto us of God as an example to pattern after. While others are offering their hearers stone for bread we must see to it that we have ministers who are able to feed their hearers with Bread from heaven, which alone can satisfy the hungering souls.

(To be continued.)

The Sunday School Lesson.

Subject for May 17: PAUL BEFORE FELIX. Acts 24: 10-16, 24-26.

GOLDEN TEXT: I will fear no eyil; for thou art with me. Psa. 23: 4.

LESSON TEACHINGS.

If any man, following his own natural disposition, had reason to be out of humor, it was Paul, considering how he was pursued continually by his enemies like bloodhounds and subjected to all sorts of indignities. Yet when he begins his defense before Felix in Caesarea, and has a chance to refute the false charges preferred against him, he is in the best of humor, as verse 10 shows. But he could afford to be cheerful for in v. 16 he declares that he has tried to cultivate a clean conscience, following the truth as revealed in the law and the prophets, and dealing with men in love. A man with a conscience like Paul's can afford to laugh at fate. No amount of trouble can sour him.

His reply is clever. First he pleases Felix by an indirect compliment, telling him that because he has had such a long and satisfactory career as governor of the Jews, therefore he (Paul) was the more ready to undertake his defence. Felix had been governor about five years. Such a compliment could not fail to make the governor more favorably inclined to the prisoner, and divest judgment of prejudice.

It is clever, also, because its logic is so simple and convincing. There are but twelve days since I entered Jerusalem; five of these days I have been here in Caesarea; at least two of them I spent in imprisonment in Jerusalem: is it probable that I had much time to raise a sedition among the Jews?

Furthermore I now challenge them to show that I disputed in the temple or incited the people to rebellion, whether in the synagogues or in the city. They cannot prove any of their charges.

Paul appealed to facts, as every reasonable man should. And he wanted proof or demonstration to back every assertion, which is a lesson many people need to take to heart.

In vv. 17-19 (not in the lesson) Paul rehearses in few words the story of his experience in Jerusalem, and shrewdly tells the governor that the proper witnesses against him would be those Jews of Asia who were the first to raise an outcry, but who were not at all present.

The Holy Spirit was giving Paul words to speak and every word counted. If we need wisdom, no matter in what direction, if we are in God's service, we can ask it of God, who giveth liberally and upbraideth not.

But now Paul proceeds to point out to the governor just why the Jews prosecuted him. It is because I believe the law and the prophets from beginning to end, and worship God accordingly—which they call "heresy" or sectism. It is because I am a better Jew than all the Jews that I am falsely and unjustly accused and my opponents do not like to come out with the real reason. It was simply and only because I was true to what the law and the prophets taught me and preached Jesus and the resurrection, which all of them are surely supposed to believe.

"The law and the prophets" need to be preached to-day just as much as ever. All the great men of God of whom history informs us—all the great missionaries and philanthropists—were men who had faith in all the law and the prophets. Read Luke 24: 27, 44; John 10: 35.

Paul's defence was winding up with a sermon, and Felix saw fit to close court. So he said he would wait till Lysias, the Jerusalem captain and the star witness, came to Caesarea, and then the case might proceed. As far as we know, Lysias never came, and we know that Paul was in prison for two years, pending another trial under Felix's successor. We know, also, that the matter was never settled, and that Paul was sent to the Roman emperor and nothing came of it.

Felix was not ignorant of the Jewish faith, and he wanted to hear more about Paul's faith. But it was likely mere curiosity, for after Paul on a set occasion spoke to his heart, not to his speculative mind, and like a second John the Baptist, exposed the sinfulness and moral corruption of this man Felix and his no less guilty wife, and warned them of the retribution that would overtake them unless they repented, the convicted man deliberately dismissed the whole matter and resisted the Spirit by putting it all off till a "more convenient season", which never came. This event in Felix's life shows how near men may approach salvation and yet not be saved. When the Spirit makes us tremble for terror, it is folly to resist or postpone. After that the Spirit may never strive again, and the necessary step will be infinitely harder to make. See 2 Cor. 6: 2.

Contributions.

For Home Missions.

During the month of April the following gifts were received:

From the Springfield church, O. T., $3; G. H. Heberle, Kingfisher, O. T., $1; Emmaus church, near Whitewater, Kan., $10.

Gratefully acknowledged,

W. S. GOTTSHALL, Treasurer.

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News of the Week.

Domestic.

Live Woman Wedged in Old Stone Wall.

NEW YORK, May 11.—A stone mason was at work on an old wall in the center of the town of Baku, when a carriage swiftly drove up to him, two masked men jumped out, threw a bag over his head, bundled him into a carriage and galloped away, says a dispatch from Baku to the Herald.

After half an hour's furious driving, the mason was told to alight, the sack was taken from his head and he found himself in an old-fashioned court yard. He was pushed through a door into a corridor, and in an empty room he noticed an opening in a stone wall, in which was wedged a woman, trembling and with terrified face.

The men who had brought the mason pointed revolvers at his breast and ordered him to wall up the opening with the woman behind it, threatening to shoot him dead if he refused. Stones, mortar and trowels were in the room. He was told that the woman was a Mohammedan who had injured her husband.

The mason built up the opening, the sack was again drawn over his head and three-quarters of an hour later he was put out of the carriage at a lonely spot. As soon as he could free himself from the sack he did so, but the carriage had disappeared. He went immediately to the police and told his story, but although the police are ransacking the houses in the Mohammedan quarter, they can find no trace of the locality of this horrible crime.

Omaha Strike is Still Spreading.

OMAHA, May 11.—The strike situation in Omaha was further complicated to-day by the closing down of eighteen of the largest laundries in the city and the locking out of 500 laundry workers. This action was taken by the laundry men after a long conference and a request from the Laundry Workers' Union that they do not attempt work for hotels, restaurants and other places which have been declared "unfair."

President Kimball, of the Tri-City Laundryman's Club, says he feared for the safety of the employes, and that, therefore, the laundrymen had decided to close indefinitely.

Among the unusual phases of the strike the one which has caused most general comment is that of two women employes of an automobile company who have been strike breakers from the first day. These two women have hitched express wagons behind their automobile and hauled goods when there was no other hauling being done. They hold the position that, first, no one can stop them, and second, no one would harm women if they could.

It is no unusual sight to see prominent Omaha merchants driving their own wagons in an effort to relieve the situation.

Governor Mickey has called a conference of business men and labor leaders for to-night, when it is hoped to take steps toward ending the strike. Many industries are doing practically no business as a result of the tie-up.

Fifty of the emergency deputy sheriffs appointed by Sheriff Power last week to assist in preserving order, and who were union strikers, were dismissed to-day and non-union men were sworn in to take their places. The changes were made at the request of Chief of Police Donahue, who says the action was taken because the union officers persuade the non-union drivers to leave their work and are derelict in performing their duty.

American Capitalists Purchase Canada Land.

ST. PAUL, Minn., May 9.—News was received here to-night through a telegram from Toronto, Ont., that a deal has been closed whereby A. D. Davidson, of Duluth, and his associates come into possession of the entire land grant of the Canadian Northern railway, embracing something over three million acres in Manitoba and the Saskatchewan country. This is one of the largest land deals ever consummated in Canada, the money consideration being stated at $12,000,000.

The land embraced in the purchase is said to be of the best quality wheat land.

Lives Imperiled in Forest Fires.

JOHNSTOWN, Pa., May 10.—One of the fiercest and most damaging forest fires in the history of the Allegheny mountains has been raging since early morning above Dunlo, the big coal and lumber town in this county. At 8:30 o'clock to-night much apprehension is felt for the safety of several camps of lumbermen working for Kuhns & Goodwin, who were in the great district which had been swept by the flames. Some of them may have perished. They would have to flee from the camps ahead of the fire and as no tidings have been received from them there is much alarm. The flames came toward Dunlo with terrible fury and at noon every man, woman and child in Dunlo was out doing everything possible to save the town from destruction. After hours of fighting the progress of the flames was checked, but it will take vigilance all night to keep the fire under control.

Doctors Watched Lorenz Work on the Cripples.

NEW ORLEANS, May 7.— Five hundred doctors gathered at the Charity Hospital to-day to witness another demonstration by Dr. Adolph Lorenz of his method of bloodless surgery. There was an unusual attendance of crippled children and their parents, the latter anxious to have their little ones selected as subjects for the demonstration. Some of the scenes were affecting.

A Chicago surgeon, who declined to allow his name to be used, said that the attack on Dr. Lorenz was only postponed and that it would come up at the meeting of the medical congress to be held in Washington three weeks hence. "Dr. Lorenz knows we are after him," said the Chicago surgeon.

Died of a Broken Heart.

BUCYRUS, O., May 11.—The death of the Rev. George Mather, which occurred in Galion last evening, was caused by a broken heart. Two years ago Mr. Mather was elected mayor of Galion, entering upon his duties with enthusiasm, in the hope of giving Galion a moral administration. He soon found that his hands were tied, and at the end of his first year he gave up his effort to reform the city. He was deeply humiliated by his failure, became despondent, took to his bed and lived just three days after the close of his administration.

Mr. Mather was a noted divine. He was born in England, was a civil engineer for Cincinnati railways, and was ordained to preach in 1858. He was presiding elder of the Cleveland district, and later of the Wooster district. He occupied the chair of science and mathematics in the Delaware Seminary, and held other positions of honor. He had occupied many of the pulpits in northern Ohio. He retired from the ministry in 1900.

Presbyterians Will Revise Their Creed.

NEW YORK, May 8.—"Presbyterian creed revision appears to be near at hand, after a prolonged and at times acrimonious struggle within and without the ranks of that church," says the Herald. "It has been learned that 227 of the 235 presbyteries of the Presbyterian church in America voted solidly for creed revision, as based on the eleven overtures sent down by last year's General Assembly. This tabulated official vote was telegraphed to several leading Presbyterians in this city by the stated clerk of the General Assembly.

"At the meeting of the General Assembly, to be held in Los Angeles, this month, it is believed the last obstacle to creed revision will have been overcome, and the demands of the great majority of Presbyterians granted."

Fire Fighters Are Praying for Rain.

JOHNSTOWN, Pa., May 12.—After fighting fire without rest for sixty hours, exhausted and choked with smoke, the lumbermen and mountaineers of Cambria, Somerset and Westmoreland counties are praying for rain to quench the forest fires that have been raging for a week.

By almost superhuman efforts of the inhabitants, and with the aid of fire companies summoned from Altoona, and Johnstown, the villages of Dunlo, Vintondale and Twin Rocks have been saved.

On the Laurel hill, in Westmoreland county, several houses have been burned and the loss of life was narrowly avoided. Guards surrounded the Conemaugh Powder Company's plant at Seward to prevent the flames reaching the storehouse. The relays of mountaineers and lumbermen work about two hours each, when a new body of fire fighters takes the place of each retiring brigade.

Near Latrobe the most destructive forest fire in years is sweeping the ridge. The destruction of Waterford and Laughlinstown is threatened. The fire commissioners have a large force of men fighting the fire.

Hundreds of Homes Destroyed in Ottawa.

OTTAWA, Ont., May 10.—A fire, suspected of being of incendiary origin, this afternoon and evening destroyed hundreds of houses and millions of feet of lumber in this city. John White, who has just been released from the penitentiary after serving a term of imprisonment for arson, was caught near where the fire was first discovered. He was taken to the police station and will be charged with starting to-day's conflagration.

The fire originated within a stone's throw of where the great Hull fire of April 25, 1900, was checked. Two hours before the principal fire started two smaller blazes were discovered and quickly extinguished in the lumber yards near the Canadian Pacific railway.

Foreign.

Change of President in Colombia.

PANAMA, Colombia, May 12.—It is reported that President Marroquin has resigned on account of political troubles, and that General Raphael Reyes, second Vice-President of Colombia, will assume the presidency. Friends of the canal are anxiously awaiting confirmation of this report. Such a step on the part of the President, however, would not be surprising, as he is nearly eighty years old.

The understanding at Washington has been all along that President Marroquin is favorable to the ratification of the Panama canal treaty. The determined and persistent opposition to the treaty which has manifested itself in many parts of Colombia, it is surmised, probably has influenced the President in the action he is reported to have taken.

There are three elements opposed to ratification of the treaty. One antagonizes the feature giving the United States perpetual control, another urges that the indemnity and annuity is not sufficient, and the third consists of revolutionary spirits.

If it shall appear shortly that the Colombian government is unwilling to consummate the treaty, or is disposed to defer final action beyond the "reasonable time" mentioned in the Spooner act, the State Department will endeavor to re-open negotiations with Nicaragua and Costo Rica, with a view to securing control of the alternate route for a canal through those countries. The officials at Washington, however, feel confident that it will not be necessary to resort again to the Nicaraguan route.

Russia's Assurances Relieves Officials.

PARIS, May 11.—The French minister at pekin reports that Minister Conger, following instructions, has notified the Chinese government of the assurance regarding Manchuria which Russia had given the United States, directly through American Ambassador McCormick, and also through Ambassador Cassini, and says the Russian charge d'affaires at Pekin has given the Chinese officials similar assurances. The French Minister adds that the Chinese officials are not gravely concerned by Russia's alleged designs on Manchuria, being fully satisfied with the foregoing assurances.

The feeling here, which is strongly sympathetic with Russia, has been greatly relieved by the official advices from Washington summing up the results of the conferences between Secretary Hay, Ambassador Cassini and the Japanese minister, particularly the contradiction of the report that Mr. Hay had telegraphed to President Roosevelt relative to the question of joint action on the part of Great Britain, Japan and the United States, which report aroused serious apprehension here of possible international entanglements.

Special Session of Congress in November.

LINCOLN, Neb., May 9.—At a reception tendered him to-night at the home of Congressman Burkett, Congressman Cannon said it was his understanding that President Roosevelt would call an extra session of congress to begin the first week of November. He said it was too early to discuss the measures which would probably come up.

Russia Says Door Will Not Be Closed.

PARIS, May 9.—Commenting on the Manchurian situation, the officials here say the French ambassador at St. Petersburg has had an interview on the subject with Foreign Minister Lamsdorf, which brought out a repetition of the statement that Russia had given positive assurances to the United States that there would be no interruption of the open-door policy in Manchuria, and also the assertion that the mission of General Kuropatkin, the Russian Minister to Manchuria, was pacific.

The view held here is that Russia's assurance fully protect the United States' commercial interests. The reoccupation of New Chwang by Russian troops is claimed to be wholly a political issue between Russia, Great Britain and Japan, and as not involving American commerce or any other American interest.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, MAY 21, 1903. No. 24.

Unrest.

O what a demon of unrest
Doth stir the human heart to strife,
When by a narrow sphere oppressed
It hungers for completer life!

Why is dull drudgery the lot
Of some who would, but cannot rise;
By what mistake or counterplot
Do they aspire to the skies?

Though lowly be thy ministry,
Thy thought may know no prison bars;
The Universe is all for thee,
And thou mayest walk among the stars.

He is not in a prison kept,
To whom the Father's house is free;
O hungering soul, why not accept
God's boundless hospitality?
—"Christian Work."

Items of News and Comment.

John Wesley once said: "I am determined to run nobody down but the devil, and nobody up but Christ".

Seven hundred congregations in Scotland have discarded the use of fermented wine at the Lord's Supper.

The Mennonite congregation of Dhamtari, India, now numbers about 225 members. The station will be continued.

Rev. Peter Richert, formerly employed at Bethesda Hospital, at Goessel, Kan., intends founding a hospital or sanitarium at Harrison, Okla.

Some endeavorers from the Kansas societies, among them Prof. and Mrs. B. F. Welty, expect to attend the Denver Convention. A party from Berne also intends going.

Cyrus Locher, of Bluffton, O who will graduate next month from the Ohio Wesleyan university at Delaware, Ohio, has been chosen by his class as its commencement orator.

C. J. Janzen, of Mountain Lake, Minn., who has been attending Bethel College in Newton, Kansas, during the last two winters, is suffering with sore eyes and has had to quit his schoolwork for the present.

Thirty-three young people will be baptized in the Berne Church next Sunday. Last Sunday evening, at the close of the Young People's meeting, united prayer for them was engaged in for a short time.

On Sunday, May 24, Rev. A. M. Fretz, of Souderton, Pa., will exchange pulpits with Evangelist W. H. Grubb, the former preaching at Upper Milford, and Allentown, the latter at Souderton, Perkasie and Leidytown.

Rev. N. N. Hiebert, of Mountain Lake, Minn., has gone to Nebraska where he intends to work a week or so and then return for a short visit at home after which he will go to Kansas and other places for a long sojourn.

Rev. S. F. Sprunger, who four months ago was so unfortunate as to fall and dislocate his hip joint, reappeared before his congregation for the first time last Sunday a week ago, and again last Sunday. On the former occasion he spoke a few words at the close of the regular sermon by Rev. Joel Lehman.

Eleven new members were received into the Wayland (Ia.) church last Sunday by baptism, in connection with communion services. Next Sunday several are expected to be taken into the Noble church. Special services were held in the Wayland church last week, Rev. W. W. Miller, of Pulaski, Ia., assisting the pastor, Rev. S. M. Musselman.

Carl Balzer, an Indian boy, about twenty-one years of age, who had been adopted in the family of Elder Peter Balzer, of Goessel, Kan., died a little over a month ago. He was half Sioux and half Arapahoe, and Missionary H. R. Voth found him an orphan boy, about two and a half years old, near Darlington in 1884, and sent him to Kansas.

At the Railroad Y. M. C. A. Convention, held at Topeka, Kansas, April 30 to May 3, 2000 railroad men from the United States and Canada were present. Under the preaching of the Railroad Evangelist, Fred Smith, between three and four hundred men professed conversion. In a car full of returning delegates a service was held and four out of nine porters were converted.

Missionary John A. Funk, with his bride, is sojourning here at Berne this week. He preaches to-day in the Berne church. This is his first visit East, at least since he is engaged in missionary work. It is well that he takes the opportunity to acquaint himself with the Mennonite people of the various districts, for it will redound to the benefit of the cause which he has so worthily represented, and in which he has been such a tireless worker.

A missionary attended a meeting in a little chapel in India and heard the prayer of a girl who had been saved from starvation. He says: "The language was almost entirely Scriptural, yet so simple and practical as she poured out her heart in thankfulness for all blessings. Every one was impressed." Often if sickness and the utmost distress fail to accomplish anything else, they teach us how to pray, and that is worth something.

On May 10th the Bethesda Hospital, at Goessel, Kan., was dedicated. The building together with all other arrangements has thus far cost $8000. Rev. H. P. Krehbiel preached in the English language, after which Elder Peter Balzer preached the dedication sermon, based on Psalm 50: 14, 23. Professor Wedel gave an address on the Deaconess' Cause and Missionary J. A. Funk an English address. A collection, amounting to $510, was lifted.

In Zululand, South Africa, the natives are reminded that it is the Lord's Day by the hanging of a large piece of white calico on the top of an old ship's mast planted on a hill. They then hold meetings in a large grass hut, and the missionaries induce many natives to come by offering them medical attendance free. As early as 7 o'clock, a. m., the children gather for Sunday-school, where they repeat in concert verses from the Bible and sing such hymns as "Shall we gather at the river?" and "O touch the hem of His garment!". Another meeting is afterward held for adults.

Rev. A. M. Fretz, of Souderton, Pa., on Sunday evening, May 17, preached on the words, "There is a lad here"—John 6, part v. 9. In the course of his remarks he alluded to the need of the training of "the lad" of today for his duties as man and citizen. The boys ought to be taught to respect those in authority, but for that they must have better teachers than some of the daily papers with their abusive cartoons and vilifying, false statements of our beloved, respected, honored and honorable governor Pennypacker. Such instruction plants and fosters anarchy in the minds of the young. The legislature and the governor are to be commended for their bravery in the enactment of such a law as was recently passed in the face of the abusive and vilifying press.

This is the time of the year for conferences among our "Old Mennonite" brethren. The Mennonite Conference of Illinois will hold a session at Washington, Woodford Co., Ill., beginning June 5. A Sunday-school Convention will precede. L. J. Lehman is secretary. The Amish-Mennonite Conference of Ohio and Pennsylvania will meet in Lawrence Co., Pa., May 27 and 28. The Mennonite Conference of Ohio held a meeting at the Midway Meeting House, Mahoning Co. May 16and 17. A Sunday-school Convention in the Johnstown district, Pa., begins to-day in Somerset Co., in which some of the oldest yet most fundamental Sunday-school topics will come up for discussion.

Last week Missionary J. A. Ressler was booked to speak at the following places: Wayland, Ia., May 11; Cherry Box, Mo.,12; Palmyra, Mo., 13; Versailles, Mo., 14; East Lynne, Mo., 15; Olathe, Kansas, 16. This week he was to appear in the following places: Neutral, Kan., 17; Oronogo, Mo., 17; Harper, Kan., 18; McPherson, Kan., 19, staying there till next Tuesday. After that he will visit as follows: Ayr, Neb., 24–25; Milford, Neb., 26; Octayia, Neb., 27; Mountain Lake, Minn., 28; Alpha, Minn., 29; Mansen, Ia., 30; Eagle Grove, 31; Chicago, June 1. A number of churches in the West have to be passed by in order that he may make his tour with all possible despatch and be ready to re-embark for India at an early date. At the close of each talk he gives there is opportunity given the audience to ask ques-

tions. His time is too limited to allow of many private interviews.

Notes from the Kansas Endeavor Convention.

"'Joy in the Lord is our strength'—let this," said Prof. Wedel in the opening sermon, "be the keynote of our convention today."

"Missions" was the topic of the first session. "In our enthusiasm for home and foreign missions we should not neglect the most important kind of missions—that of our own heart." "He who is a true worker for missions not only gives his money but also his earnest and daily prayers."

"How to stimulate interest in the Society", was the title of a helpful paper by Miss v. d. Smissen. "God needs *faithful* workers." "Not work so much as *prayer* is needed." "Adapt your topics to the abilities of the various members".

"The Christian Endeavor Societies among Mennonite churches have come to stay," said Rev. G. W. Harms. "Prejudices have been overcome". "Much practical work has been done. Some societies have cared for invalids, others furnished rooms in hospitals and as new needs occur the societies step in and meet them."

"Practical Christianity begins at home, extends to the Christian Endeavor Society, the Church and to the world at large. It consists of putting into practice the teachings of our Lord and Master." "Practical Christianity adapts itself to the times. At present it means active, energetic work, while in the times of the martyrs it meant submissive endurance."

Miss Bertha Krehbiel, in a clever story, brought home the question to her audience: "How are you packing your trunk for the great journey to eternity?—with worthless weights of worldly honors and attainments, or with faith, love and good works"?

As at the great international convention, so here the most spiritual and uplifting meeting was the closing consecration service. Owing to the abundant rains and consequent bad roads some societies could not be represented, but many were present and spoke helpful words through their representatives. The topic was, "The Power of Prayer."

Very many former students of Bethel College were among the convention guests. "The College should be the center around which our churches may rally and from which spiritual influences may go out. Conventions like these tend to nurture the spiritual life.

The anthems sung by choirs from various societies contributed in no small measure to the enjoyment of the convention. The selections were all appropriate and well rendered.

The visitors from a distance brought lunch with them, which was to some extent an innovation; one that seems very commendable, however, as it enables many small congregations to enjoy the blessings of such a convention who would otherwise be unable to extend an invitation.

B. F. WELTY.

Bible Study Class.

E. K. MOHR.

LESSON XVI—THE ASCENSION OF CHRIST.

Text: 1 Pet. 3: 22—"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

I The Fact. Acts 1: 9–11; Luke 24: 50–52. His body, his sympathy, his entire humanity—"This same Jesus"—has passed through the heavens—(Heb. 4: 14–16) into his rightful glory. John 17: 4, 5. He took our lowliness and we take his glory (John 17: 24; Eph. 1: 8–23).

II The Place. A Place of Location, Acts 7: 55, 56. A Place of honor, communion, counsel, love and power—"on the right hand." A Place that needs preparing (John 14: 23). Sin invaded heaven before it invaded earth (Eph 6: 12). Heaven too needs the sacrifice (Heb. 9: 21–24).

III The Plan. The ascension ends the personal ministry of Jesus (Acts 1: 1, 2) and begins his ministry to us and through us to the world. This makes the Christian the connecting link between the Almightiness of God and the need of a lost world.

(a) His ministry to us

1. Leads us on to victory. (Eph. 1: 22, 23). He is the Head of the Church. The body exists to serve and reveal the head. The ascended Lord has a right to order our lives in their minutest detail. The Holy Spirit shall guide us (John 16: 13) and teach us (John 14: 26) and empower us (Acts 1: 8); and "we shall be more than conquerors through him that loved us and gave himself for us."

2. Delivers from Sin. (1 John 2: 1–3; Heb. 9: 24; Heb. 6: 18–20). There is no need of sinning; but if this horrible thing happens, He is our propitiation (mercy seat). This makes the sinner safe, but it does not make sinning safe, Heb. 12: 9–13.

3. Gives sympathy and succor. Heb. 4: 14–16; Rom. 5: 9, 10).

4. He prays for us. Heb. 7: 25; Heb. 8: 1), We need no earthly priest but can come into the holiest ourselves (Heb. 10: 19).

5. Brings us to full growth. (Eph 4: 10–15; Eph 5: 26, 27).

6. Furnishes us completely for service. (2 Tim. 3: 16, 17; Heb. 13: 20, 21).

(b) His ministry through us.

1. The Character of the Service (John 14: 12–14). Jesus was here in his humiliation—his self-emptying. He is now the glorified Christ in the fulness of power, and this power is imparted to them united with him.—See Acts 2: 41 for some of the "greater works."

2. The Power for this Service (John 7: 38, 39; John 16: 7–11; Acts 2: 33; Eph. 3: 20, 21).

IV Finally. The Promise (Matt. 28: 18–20). The Outlook (Phil. 2: 9–11; Rev. 3: 21). Therefore (Col. 3: 1, 2; Phil. 3: 20, 21; Eph. 4: 30—5: 2).

Grand Rapids, Mich.

Well Done, Governor Pennypacker!

A. M. FRETZ.

The state of Pennsylvania is taking the lead in an effort to check, through legislation, the reckless sensationalism and untruthfulness which has brought a curse upon American journalism as the natural end of the downward tendency of the press in the profanation of the Lord's Day by the city papers, with their Sunday issues. The Grady-Salus libel bill, recently enacted in that state, provides for the punishment of newspaper proprietors who publish untruths or half truths, which do harm to those concerned, and which, besides, have a tendency to lower the moral tone of the community.

Governor Pennypacker, in approving the Grady - Salus libel bill, issues a statement worthy of a reading throughout all the states where these harmful publications obtain.

The governor says in his statement that the questions raised by the bill are of grave importance and affect large business interests, the freedom of speech and the press, the right of the citizen to be informed concerning current affairs and the conduct of governments, as well as his right to protect his reputation and home from the injuries that arise from careless or negligent as well as malicious false reports. The fact that the issues are raised, he says, indicates a widespread dissatisfaction with conditions demanding more than passing attention. The governor claims there is nothing in the terms of the measure which prevents any newspaper from making such comments upon legislative measures or upon the official acts of state, municipal, county or public officers as are proper for the information of the public or are in the line of a legitimate public discussion. The governor says, "If such (abusive cartoons) abuse of privileges allowed to the press is to go unpunished, if such tales are permitted to be poured into the ears of men and to be profitable, it is idle to contend that reputable newspapers can maintain their purity."

Governor Pennypacker also says that many years' experience on the bench has led him to the conclusion that crimes are widely propagated, not by malice, but by the recklessness of the press, and that in certain classes of cases, among them murder, the accused were at times convicted or acquitted before they reached the courtroom."

The governor's statement closes as follows: — "This bill may not be the best possible legislation, but the purpose is commendable and, should experience show it to be defective, something better may be advised. It ought to be cordially and cheerfully accepted by the reputable press, for they have a special interest in its becoming a law. Where the tares occupy the ground, the wheat perishes. It threatens them with no danger. Seeking to utter the truth and not the falsehood, what have they to fear?

"Unless means are found to uproot some of the tendencies of modern journalism, the influence, already badly shaken, will be utterly lost; and the influence of the press, which has been so potent an agent in the development of civilization and in securing civil liberty, will be gone forever." The bill goes into effect at once.

If Christ Came to Your City.

We have often wondered what some Christians would do if it were known to them that Christ would return to earth the next day and walk among men and visit their homes and observe their conduct. What an excitement there would be. How the housewife would make the dust fly. What a scrambling there would be to have everything in shipshape for the Master. The stylish dress would be laid aside. The diamond ring and necklace would be hidden away, and the mind would be racked to find religious phrases and words to greet the Master with. What a change it would make in the family. There would be an effort at right living. The Bible would be dusted, and the old Gospel Hymns, and other sacred song books would be laid out on the sitting-room table. The conversation of the home would take a different turn. The question "What shall we eat and drink, and wherewithal shall we be clothed," would give way to one more serious, and the house instead of having the appearance of a place of amusement would bear the marks of a home of those who were on their way to eternity. What an anxiety there would be. Jesus coming to-morrow? What will he say when he knows that it is Mary's birthday and that we had planned for a little social dance to-morrow evening, or that we had arranged for a card party or a theater party, on the evening of the midweek service. Or what he would say if we made an excuse for not receiving him because we had to attend the Rubber Social or the Pumpkin Pie Supper at the sanctuary. What would the Master say as he took his seat in a pew of some of our churches and listened to sermons on subjects like these: "The Man in the Moon," "The Greatest Liar in Town," "The Marriage of Adam," "A Bumble Bee's Nest and Its Lessons," "How the Chickens Came Home to Roost." We ought to remember that Christ will be here to-morrow. He is here today. He was in church yesterday when your mind was on your business, and when you with a hundred dollar ring on your finger grudgingly threw a nickel onto the collection plate. Yes, Christ is here, and his heart has been grieved many a time at your indifference to things religious.

A correspondent recently contributed an article to a daily paper on this subject, and from which we make the following extracts: "What would you do were Christ to return to earth tomorrow and sojourn for a time? Would you lounge all day, or go to a picnic, or a speakeasy? Or would you hustle out bright and early, dress in your Sunday best and be among the first to put in an appearance at church? And what a cleaning out of empty bottles, playing cards, unfit literature and all things else that you know would be improper or unbecoming in the home of a Christian.

"Now, honestly, what would you do if Christ should come tomorrow?

"In which church would you expect to find the Master; or with which sect or denomination would you expect him to affiliate? Would he most likely be found in the greatest cathedral, or in the oldest church, or where the highest salaried preacher officiates, or where the biggest organ is, or where the style of religion is least exacting, or — or where would you expect to find him? Where was he usually found when here on earth? In the answer to this you would be able to at least find a good clew as to his probable whereabouts. Would such a clew lead to your church, or to where you meet with your brethren on Sundays? Were he to preach, what manner of sermon would you expect to hear? Would it be doctrinal in character, of a theological seminary style, or purely ethical? Here again you may get a reliable clew by reading his sermons of record. And what manner of prayer would he offer? Would it be eloquent, fervid and full of information concerning the ways of men and women, together with suggestions as to how affairs in this particular vineyard might be run to better advantage? This may recall to mind a model prayer left by him as a guide to all whose hearts go forth in supplication, and whose souls are full of love and praise. Thus it appears that none need be greatly surprised or disappointed in what he might do, but are you clear as to what you would do were Christ to come in the flesh, and with all power and might?" — E. HERBRUCK, in "The Christian World."

Daily Food.

IN ALPHABETICAL ORDER.

Accept Him now.	Matt. 25:13.
Believe His word.	Acts 13: 39.
Confess Him.	Luke 12: 8.
Don't doubt.	Acts 10: 20.
Exercise patience.	Matt. 18: 26.
Fervent prayer.	1 Pet. 5: 16.
Grace is sufficient.	2 Cor. 12: 9.
Hold fast.	2 Thess. 5: 21.
In Him abide.	John 15: 4.
Judge not.	Matt. 7: 1.
Kindness.	Rom. 12: 10.
Love your enemies.	Matt. 5: 44.
Mighty man.	Isa. 12: 13.
New man.	Eph. 4: 24.
Old man.	Rom. 6: 6.
Present your body.	Rom. 12: 1.
Quickened.	Eph. 2: 5.
Rest.	Heb. 4: 9.
Sword of the Spirit.	Eph. 6: 17.
True light.	John 1: 9.
Unity.	Eph. 4: 3.
Voice of God.	Matt. 3: 17.
Want is not known.	Psa. 34: 10.
X-amine yourselves.	2 Cor. 13: 5.
Yoke.	Matt. 11: 30.
Zion.	Heb. 12: 22.

LEVI SAUDER in the "Herald of Truth".

Jesus as a Boy.

I have wondered what kind of a boy Jesus was—have you? Not much is said about his boyhood, but two or three things are known which are of great value.

He was admired. People liked to have him around. They did not feel glad when he shut the door and went out to play. It says that he was in "favor with men." Everybody liked him.

He obeyed his parents. Until he was thirty years old he stayed at home, and took care of his mother. It tried him no doubt to stay in his humble home, when he had power to go out and make a name. Every boy or girl who gives up a career to take care of father or mother may remember that Jesus did it also.

He was happy in God's presence. He acted like a boy who knew that God was watching him, and who was glad of it.—Exchange.

God can use a dull tool; but a keen one would do better work. —"The Ram's Horn."

Our C. E. Topic.

Topic for May 24: POWER AND PRAYER. Acts 1: 13–14, 2: 1–4, 41.

MEDITATIONS.

Power is a thing to be desired. Men earnestly strive for the means to give them power. Men seek money not so much for the dollars themselves as for the power, the influence they have because possessing money.

Many men seek office not because they are so willing to serve the public or that they think they can discharge the duties of the office better than others, but because of the power the position seems to give them.

Men have waged wars, ruined countries, destroyed nations in order to raise themselves over obstacles that prevented their having the power they desired.

Under cover of darkness men have murdered others, their own brothers it may be, because they seemed to hinder the gaining of their power. Men have taken their own lives because they failed to gain the object of their ambitions and were not satisfied with less.

It is right that we have power. We ought to seek the means to gain power. The greatest power men have in this life is not that which man naturally has or can give. All-powerful throughout the universe is God the Creator of all things and the giver of every good gift. Men have a power that is valuable and useful only when that power comes from their being in unity with God.

The disciples had witnessed the power of Jesus: how He had healed diseases, opened the eyes of the blind, made the deaf to hear, and cast out demons; they had seen the water made wine, the loaves and fishes multiplied to feed the thousands; they had seen Him walk upon the sea and beheld Him calm the storm. They had witnessed the much time He spent in prayer—in communion with His Father in heaven—and they seemed to see a relation existing between a life of power and a life of prayer, for one comes to Him and says, "Lord, teach us to pray." Luke 1: 11.

His last hours before taken prisoner were spent in prayer. Some had heard the prayers. They had heard the keynote of the prayer which was the secret of His power, "Father, thy will be done." Mt. 26: 42.

After He had ascended to His Father and our Father, the disciples remembered the promise of the comforter. Jn. 14: 16. Since Jesus was with them no longer they felt the need of some one to comfort, to guide, to teach. They recalled the promise that the Holy Spirit would do all these things. Jn. 16: 13–15.

They were obedient to Jesus in waiting in Jerusalem to be clothed with power. Luke 24: 49. He had told them they should be baptized in the Holy Spirit. They undoubtedly recalled the promise that the Holy Spirit would be given for the asking. Lk. 11: 13. They believed their prayers would be answered.

What a lesson is here for those who desire power and the power of the Highest! Many who have not yet received the Holy Spirit can study this lesson with profit.

Obedience to the Word in all things; asking that the Spirit be given according to God's promise; faith in knowing that if earthly parents give needful things to their children, our Heavenly Father will with even more certainty give the Holy Spirit; the consecration of all that we are and have to be used in perfect obedience to His will.

After continued, steadfast prayer came the answer on the day of Pentecost. It was a day never to be forgotten by the disciples. As they were filled with the Holy Spirit they spoke with other tongues and a noise filled the house and an appearance as of flames, or tongues of fire, came upon them.

In the further events of the day came the evidence of the power that was within them. 1 Cor. 3: 16. Phil. 2: 13. Three thousand souls added to them in a day. Is not this a power to be desired? In the Christian life are we to begin with less than this? We cannot expect to accomplish anything of value unless we have this power. Our lives will be of great value and influence when made powerful through the Spirit of God. Barren they will be if they lack this power.

Prayer is the key that unlocks the treasuries of our Father's gifts and mercies.

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Editorial.

The news comes out of Philadelphia that thirteen hundred slot machines have been burned in that city by order of law. This should be as great an occasion of rejoicing among the Christian people of Philadelphia as was the burning of the magic books to the saints at Ephesus. A thousand times better burn the slot machines than ruin the lives of young men by giving them first lessons in gambling. And a religious newspaper cannot but rejoice also over the fact that the libel bill secured the signature of the governor of Philadelphia. Hereafter it will be harder to lie on paper and easier to tell the truth. Righteousness exalts a state as well as a nation.

We do not recall ever reading a more potent appeal to the peace instinct of even gray-haired veterans,—who loved to "taste delight of battle with their peers," and who in times past were as eager for the fray as an old warhorse—than the address of Rev. J. W. Kliewer to the G. A. R. Post of Wadsworth, O., a part of which is reprinted elsewhere in this issue. If "the victories of peace are more renowned than those of war," then the brother should have carried off more substantial laurels than did the surviving warriors he was addressing. It is difficult to resist the powerful argument so artfully and gently introduced in the address, carrying the unavoidable conclusion that "war is hell" and entirely unworthy of a "Christian" nation.

"The End of the World."

This is the title of a story contributed by the celebrated astronomer, Prof. Simon Newcomb, to the May number of McClure's Magazine, which called forth wide comment. It is a powerful story, all the more so because from a scientific standpoint, it pictures a not impossible contingency at some period, near or remote. It makes no reference to the Scriptural assertion that the world "shall be burnt up with fervent heat," and its description of the extent of the destruction of the world does not exactly tally with a rigid interpretation of the passage from Peter. But that makes no difference. The destructive process goes on for only a few days, and by that time the human family is wiped out — all but a Professor's scientific family, who like Noah and his immediate family, are saved, but who, unlike them, are saved in a cave instead of an ark. After the cataclysm, the surface of the earth is one desolate stretch of mud. The calamity was occasioned by a dark star falling into the sun, which had the effect of gradually dissipating the sun into something like nebulous vapor, and the intense heat set free burned up the city of London, vaporized the waters of the Atlantic, which then swept over the United States and drowned every living creature except the scientific Noah and family abovementioned. In a few days the heat was considerably reduced and a new earth lighted by a new sun, waiting for new earth-dwellers, was evolved.

There is no detail in the story which does not seem to have been well thought out by the writer as a natural conclusion based on well authenticated astronomical facts. The whole story is distinctly prophetic and leaves a most realistic impression on the reader. One of the most suggestive strokes occurs in the description of society which opens the story. Mankind has so wonderfully progressed that everything has been discovered and is known, and the times have become so dull that often the newspapers are forced to announce on a small poster that there are no news— nothing except births, marriages, deaths, etc. The Christian religion is a thing of the past and blank agnosticism has taken the place of the Christian faith. Yet when it is publically announced that the end is at hand, many inquire after the faith of their forefathers. All this corresponds somewhat with the Biblical picture of the last days. It seems plain as day to us that the materialism of the world will culminate just about in the way suggested in the story. It will not be an annex to heaven when the end comes.

Correspondence.

WAYLAND, IOWA.— The series of meetings that were to be held here in April by our pastor, Bro. S. M. Musselman, assisted by Bro. W. W. Miller, from Pulaski, were postponed till last week on account of bad roads and sickness. Last Tuesday, May 12, the meetings were opened, and we had a helpful sermon every evening. On Sunday morning we celebrated communion and baptism, on which occasion eleven new converts were received into the church. Their names are as follows: Joe Roth, Omer Kauffman, Chris Garig, Malinda Roth, Mrs. Elmer Johnson, Mrs. Emil Steir, Della McNabb, Bertha Miller, Mr. and Mrs. John Kauffman, and Emma Garig. May God strengthen them with His divine power, and bless them with His richest and sweetest blessings!

The Young People's Society expects to give a special program on the mission topic Sunday evening, May 31. We hope to have the house well filled with people that are wishing to see what the Endeavorers are doing.

HILLSBORO, KANS.—How often it happens that a very promising prospect soon disappoints us! Thus it was also with our hope of a plentiful fruit crop for the coming season. All the trees were so full of blossoms during the last weeks of April, and nearly every blossom seemed to be developing sound fruit. But on the 29th of the month came an untimely heavy snowfall and the following night a keen frost, which froze an inch of ice on the water, and nipped nearly all the fruit in the bud. Some apples escaped and perhaps a few peaches, which is a wonder, considering the cold. Have we a right to grumble on account of this crushing of our hopes? I think not. There will still be plenty to satisfy our wants—plenty to show us the bounty of a good God. Let us but show our gratitude for the blessings that we so unworthily receive.

On May 14th was the joyful occasion of the wedding of Rev. John A. Funk, of Cantonment, Okla., and Miss Cornelia Schwake, daughter of Mrs. W. F. Schwake, the matron of the Bethesda Hospital at Goessel, Kans. The ceremony took place in the Mennonite Church at Hillsboro, Rev. J. S. Hirschler officiating. Quite a number of friends and well-wishers of the young couple had gathered for the occasion. The services were very impressive and will no doubt long remain in the memory of Mr. and Mrs. Funk in their labor on the mission field. They have now gone east to make an extended wedding trip, before assuming their duties again at the mission station in the Territory.

God's power saves us from our enemies. His long - suffering saves us from ourselves. — BENGEL.

The Good and Weak Points of Our Method of Calling and Stationing Men in The Ministry.

A. B. SHELLY.

(CONTINUED)

Every method is strong or weak in as far as it does or does not accord with the teachings of the Bible and the practice of our Lord and his disciples. Neither in the Gospels and in the Acts of the Apostles, nor in the Apostolic Epistles do we read of the selection of ministers by the votes of men. Christ appointed His Apostles. From the fact that no organized church existed at the time it may seem that this was an exceptional case and the only method possible. Yet we must bear in mind that when Christ commissioned his Apostles there were a number of believers, who, however, seem not to have had any say in the selection of their teachers. Christ, as the head of the church, selected the teachers for them. This seems to be the only normal method. Christ as the head of the church "setteth watchmen upon the walls of Jerusalem." Isa. 62: 6; Ezek. 3: 17; 33: 7. The first call to the ministry must therefore come from Christ. He never makes a mistake; he will in all cases call the right men—men whom he has fitted for the calling and whom he can use in his service. It may possibly be answered that Christ made a mistake in calling Judas as one of his apostles, who afterwards revealed himself as a devil. But mysterious as it may appear to us, Christ's object in calling Judas was undoubtedly fulfilled and his election as one of the twelve was therefore neither a mistake nor a failure.

But right here the question arises, how does the call from Christ become manifest, how can we know whether Christ has called one or not? Above all else there must be an inner conviction on the part of the one called, that Christ has called him. This inner conviction will follow in all cases where a call from Christ is extended. Whenever Christ calls any one he will reveal it to the person thus called. But right here another danger has to be guarded against, namely, the danger of self-deception, that what seems to be an inner conviction and the voice from God may possibly be a mere imagination, having its source in an undue sense of one,s own capabilities. Much as it is therefore to be desired that those who imagine to have this call from God should make it known to others, yet it does not seem for the best of the church, nor to be in accordance with the teachings of the Apostles and the practice of the early

Christians, to recognize such at once as God-called ministers of the gospel, without being first convinced that the call is truly from God and not mere imagination. In reference to the choice of deacons, whose office seems to have included that of eyangelists, Paul admonishes Timothy, 1 Tim. 3: 10, "And let these first also be proved; then let them use the office of a deacon; being found blameless". In 2 Tim. 2: 2, Paul's advice to Timothy is: "And the things that thou hast heard of me among (or by) many witnesses, the same commit thou to faithful men, who shall be able to teach others also." To Titus, his own son after the common faith, Paul writes: "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, *as I had appointed thee.*" Titus 1: 5. He then goes on to tell him how these elders should be constituted showing that not every one who desires the office of a bishop or elder is adapted for this high calling. In Acts 14: 23 we read of Paul and Barnabas: "And when they had ordained them elders in every church." Although we do not find it expressly stated, either in the Acts of the Apostles or in the apostolic writings, that the church as such had no part in the calling of men to the ministry and in stationing them in the different churches, yet the inferences drawn from the passages just quoted, as well as from other similar ones, would seem to suggest, that this was not the case and that the power to give permission to preach and of stationing ministers had in the early history of the church been vested in the bishops or episcopacy. To our knowledge we find but a single case in the history of the apostolic church where an individual congregation selected or chose men for a special work, and then these men had been previously selected by God to preach the gospel and their present appointment was made upon a direct command of the Holy Spirit. We have reference to the selection of Paul and Barnabas for the Foreign Field, by the church at Antioch. This case can therefore hardly be taken as a model in calling men to the ministry and in stationing them in the different churches.

We are well aware of the fact that the appointing and stationing of ministers by the episcopacy has also its weak points, but, as stated above, this seems to have been the method observed by the early church. Either method is either strong or weak in comparison to the spirit possessed by those having the appointing power and to the motives from which they act in making use of this power. Besides being guided by the Holy Spirit it is necessary that those who exercise this appointing power, be it the church or the episcopacy, should have a clear conception of what is required to be a good and faithful minister of the gospel and no one should ever be appointed to preach the gospel without having given sufficient evidence that he possesses the necessary requisites both as to Bible knowledge, a clear conception of the doctrine of salvation, personal faith and piety and a capability of teaching others. In order to ascertain these facts a thorough examination should in all cases precede the calling into the ministry. When no one is allowed to engage in the practice of medicine without having given sufficient proof that he understands the science of medicine, and no one is permitted to practice the profession of law unless he can give sufficient evidence that he has a knowledge of jurisprudence, why should this be less required in regard to a knowledge of the Bible and of the way unto salvation on the part of those who desire to enter upon the Gospel ministry?

Character and Citizenship.

Some time ago Rev. J. W. Kliewer addressed the G. A. R. Post in his own home town of Wadsworth, O. The address was entitled, "A Memorial Day Message of Peace." It was deemed worthy of publication in the "Advocate of Peace", the organ of The American Peace Society, whose headquarters are in Boston, Mass. The following is a clipping from the closing words of the address:—

"The time is coming, yes, it is here, when civilized nations must be very careful about the pretense upon which they go to war, lest they stand disgraced before the whole Christian world. This makes ultimate, unbroken international peace not only a probability, but a logical necessity. 'They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' These words are not the vaporing of a mind surcharged with poetic enthusiasm; they are the eternal truth of the eternal God. This prophetic vision is gradually being realized. Slowly, yes, like all of God's great movements, but like these, too, surely. What more appropriate than that our country, where we boast that ballots are of more force than bullets, should lead the nations in this movement? And what more appropriate than that the men who since the time when they used their bullets to riddle the enemy's rampart have learned to use their ballots to riddle the plans of political bosses should lead the nations in this movement? Men who have not served in the army hardly dare advocate peace measures lest their position be interpreted as cowardice. They frequently do, then, what is expected of them, instead of doing what they feel they ought to do. They forget that of all cowards he is the greatest who does wrong out of fear of being called a coward. The man who has once given proof of his bravery can advocate peace with less danger of being called a coward, especially if he was winner in the fight. It may be for this reason partly that the most ready assent to the thought of ultimate, unbroken international peace is often found among old soldiers. There are but few of them, however, who will lead out on this thought, perhaps because they think it unbecoming to an old warrlor, or because each thinks himself to be the only soldier holding such views. Really, there are others like himself, though keeping quiet on the matter.

"No thought becomes very clear or established in our minds until we have tried to express it to some one else. The boy's answer in school, 'I know, but I cannot tell,' usually means, 'I do not know it as well as I should,' but sometimes it but proves timidity. So when a man claims to believe a thing, but puts forth no effort to make others believe the same thing, it usually means that his faith is not deeply rooted; but sometimes it is fear that keeps his mouth shut. Our convictions gain with each convert we make to them, and our ability to make converts grows with each effort. It frequently takes great courage to espouse a cause not yet enjoying popular favor, but the message of the Book to us to-day is, 'Be valiant; fight the battles of the Lord.'

"Any one who helps another in the development of Christian character is fighting the Lord's battles. There again the aged man of experiences that have placed the halo of heroism around his head can exert a more potent influence than another. As long as man is given to hero worshipping, that man who is looked upon as a hero should deport himself with double care. His words are reechoed in the speech of the young that take him as a model. His acts are reflected in their behavior. His very thoughts, unuttered though they may be, as they influence his own being, leave their corresponding impress on the character of his admirers. What a mission for the old soldier in this respect!

"After all, what is there better for a nation than that its citizens be men and women of character? The constitution cannot govern alone. A standing army will never keep out the enemy of immoral life and unprincipled conduct. When a nation once becomes rotten at the core, the best safeguarding that statesmen and diplomats can devise for it cannot retard its utter decay, any more than a golden vessel will make a decaying apple last longer. History has repeatedly proven that a morally bad nation cannot long remain a strong nation. Our constitution and our boasted liberties will become a curse to ourselves and to the world as soon as unprincipled men become their custodians. Every lover of this country must therefore feel a deep concern for the moral soundness and character of its citizens. What nobler type of character, what higher code of ethics, could be recommended than the one we call Christian? Do you men still love your country as you did during the days of Lincoln? Are you still willing to further its cause? Do not lament the fact that a wooden leg prevents you from the march, or an empty sleeve proclaims your inability to swing the sword, or a sightless eye incapacitates you to serve behind the field-piece. You can still serve, and serve in a nobler way. You can help oppose that which threatens Christian character. You can fight the Lord's battles of righteousness and truth, and that is a noble service for your country. This war began long before the firing on Fort Sumter; it did not cease with the surrender at Appomattox. Are some of you heroes of Gettysburg? Gettysburg will not be remembered in eternity, but this battle to which I invite makes an eternity of happiness possible. Do some of you presume to be proud because you marched with Sherman to the sea? You can join a happier, prouder host, which follows the Lamb in His triumphant march. Do some of you carry about in your system the virus of Libby prison and Andersonville, which eventually will bring death? Enlist in this holy war and you will get the seal on your forehead which will enter you into life eternal. Do some of you claim the pathetic distinction of belonging to the few survivors of Fort Pillow? In the battle for Jesus Christ even the dead are among the victors, for there to die is gain. There may even be within my hearing some one who befriended the lost cause. You, too, are welcome to join in this great battle, for the men of the

gray and the men of the blue fight in the same ranks here; the names 'Johnnie' and 'Yank' are not known; neither the silent Grant nor the beloved Lee is commander-in-chief here, but the Man of Sorrows, the Prince of Peace.

"But remember, however valiant you may all be in the fight, one by one you will get weary and fall asleep; not in your tents perhaps, for this life is at best only a bivouac. But reveille will sound, not to rouse you to fight, but to join in the great throng, white-robed and joy-faced, singing its Alleluia to the Lamb that was slain but has conquered."

Preaching to an Idol.

To show the folly of idol-worship, missionaries are occasionally led to do what appear strange things. "One hot day a missionary went to a temple, and, standing outside began to preach very loudly, though no one was about. His Brahmin Pundit came, intending to worship at the temple, and was not a little surprised to find the missionary preaching and no one to hear. He spoke to the missionary in the following strain: 'Sahib, how is it that you are here in the mid-day heat? there is no one listening, your efforts are all in vain.' The missionary replied, 'I am preaching before this god.' The Brahmin laughingly answered: 'But what is the use of that, he cannot see or hear you?' The missionary turned to him and said: 'Then how is it you serve and worship it?' The sermon was ended and the missionary returned to his bungalow. The result of the sermon, however, still bears fruit, for the Brahmin Pundit is now a preacher of the Gospel."—Sel.

Two little Indian boys, to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure, were talking the other day as to what they would like to be and do when they were men.

One exclaimed: "I'd like to be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened and his shrill little voice rang out with a note of triumph: "I wish I could be a horse and buggy! I'd carry the preacher to tell the good things."

The best place to criticise your neighbor is in front of your own mirror.—"The Ram's Horn."

The Sunday School Lesson.

Subject for May 24: PAUL BEFORE AGRIPPA. Acts 26: 19-29.

GOLDEN TEXT: Having therefore obtained help of God I continue unto this day. Acts 26: 22.

LESSON TEACHINGS.

King Agrippa II., great-grandson of Herod the Great, came to Caesarea to pay his respects to Festus, the new governor. Festus then told him of Paul's case, which had come up before him for trial when he was in office only a few weeks. He had the good sense to notice and acknowledge that Paul's enemies proved not a single point they advanced, but he naturally craved the good opinion of the people on whose favor he depended for his tenure of office, and so he asked Paul whether he would rather be judged at Jerusalem; to which Paul replied that he appealed to Caesar. Festus assented to this, and now he tells Agrippa the whole story, possibly with the hope of getting some valuable suggestions from that monarch. Festus was in a dilemma. He promised Paul to send him to Caesar—of course as a prisoner—yet he does not know what written charges to specify against him; especially since he had declared Paul legally innocent. Agrippa might help him out. In it all we see divine wisdom carefully laying its plans and ordering all things favorably to the spread of the gospel. Paul's being a Roman citizen entitled him to a hearing before the greatest monarch in the world, in case he asked for it.

Whether Agrippa cared much for the legal aspect of Paul's case or not, his curiosity to hear Paul speak was aroused, and it was arranged that he should have that privilege the next day. This was Paul's opportunity. He was to bear Christ's name "before kings", to "witness both to small and great", and now he has the great for an audience. But he does not flinch. He preaches to these dignitaries the same gospel that he preached to the poorest Gentile outcasts—repentance, conversion, faith in a crucified and risen Saviour and works worthy of such faith and profession. He does not declaim before the king a learned and philosophical discourse, but tells the plain story of his conversion, very much as a convert in a prayer meeting would tell his, and he puts the straight question to the king whether he believed the prophets, of whose prophecies he was not ignorant. He was after definite results, Paul was, and every preacher should imitate him in this. That is the only way souls can be won.

There are at least seven excellent lessons to be learned from the portion of Paul's sermon that is before us.

1. Paul was not "disobedient" to the vision. He had been commanded to tell men everywhere what he had seen and heard and learned, and he did it. He was obedient to every vision he had. When the Spirit suffered him not to preach in Asia, he went on and preached it in Macedonia. When he was at Corinth heartsick and discouraged, and the vision told him not to hold his peace, but to speak, he did so and remained there eighteen months; and a great church was the result. It pays to be obedient to our visions. When we are not, we invariably make a botch of our lives.

2. Paul preached first at Damascus where he was converted. Before he was a foreign missionary, he was a home missionary. He doubtless began to preach as soon as his sight was restored. He tells us in Gal. 1: 17 that he stayed in Arabia three years right after his conversion, and after that preached in Damascus. He also preached in Jerusulem and in the Judean towns around Jerusalem, although there is no other record of this last.

3. The substance of his preaching was: Repent, turn to God, and live another life. To repent means to change one's mind, especially with regard to God and sin. It means seeing ourselves and our sins through God's eyes, hating sin and accepting God's plan of salvation from it. Then we are ready to return, like the prodigal. Works are a proof of such a repentance. God does not need such a proof, but we ourselves and our fellowmen need it. For Paul to preach repentance to King Agrippa was a daring thing, yet the Spirit gave him boldness to do it.

4. Paul was not departing from the correct old Testament faith when he preached the resurrection of Christ. The law and the prophets taught it. Paul wanted to go on record as believing *all* the prophecies, not only some of them. Therein lay the difference between him and his Jewish enemies. They wanted to kill him for believing all—and especially for believing that the Old Testament foretold the extension of the gospel to the Gentiles. Men of God are often bitterly opposed for sticking to the whole truth of God, and by people who also profess to love the truth. History repeats itself. The best thing then is to fall back on the Word itself and show them on what solid foundation we are standing.

5. Festus thought Paul was crazy with learning. This is an old charge, and has often been made since. Men who have a big list of spiritual experiences to relate, and who take God at His word, are often looked upon as fanatics and crazy on religion. The world thinks such men take God's word all too seriously. They are mistaken. Taken in the right way, God's words are to be most solemnly accepted and an awful responsibility rests upon us if we trifle with them. Pure religion does not make men crazy, but restores them to complete sanity.

6. Christ's resurrection did not take place "in a corner". All the apostles knew it, over five hundred in Galilee, the soldiers who watched the tomb, and the Jewish authorities at the time (Matt. 28: 11-15). No better evidence of any fact was ever accepted in a court of law than is on record in support of the resurrection of Christ. There is a cloud of witnesses. Paul was not preaching a crazy fancy, but a well authenticated fact. If we take our stand on facts, we need not fear anything. But certain men still insist on doubting, at the same time doubting what they doubt. Such insincere men can not be reasoned with. Any man who to-day makes the assertion that the resurrection of Christ is a myth and a notion, needs to go to public school and get an education. Arguing with such a man is worse than useless. Every doubter of the resurrection of Christ is not well balanced.

7. King Agrippa was very near to the kingdom, but he never got into it. He knew the facts, and Paul reminded him of his knowledge. His conscience was also doubtless at work, and he knew he ought to believe. But two things were in the way: his worldliness and his consequent disposition to take nothing seriously. He did not care to leave his sins. Many a man will not believe with the heart for this very reason, even though his mind has accepted the truth of the gospel long ago. It was "Almost—but lost!" with the king. It will be so with every one like him.

Marriages.

FRETZ—GROSS.—On May 7, 1903, in Souderton, Pa., by Rev. A. M. Fretz, J. Clarence Fretz, of Bedminster, Pa., and Ella Gross of Dublin, Pa.

Deaths.

BADERTSCHER. — On May 5, 1903, near Kidron, Wayne Co., O., Sarah, wife of John Badertscher, nee Tschantz, at the age of 37 years, 6 months and 5 days. Burial on the 8th at Salem church cemetery. Services were conducted by Rev. A. A. Sommer, assisted by Rev. Erwin. She lived in matrimonial life only 1 year, 4 months and 5 days and leaves, to mourn her unexpected departure, a husband, 1 child, 2 step-children, 3 sisters and 4 brothers, and a host of friends.

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News of the Week.

Domestic.

President Comes Out of Snow Storm.

YOSEMITE, Cal., May 17.—President Roosevelt, John Muir add Rangers Leidig and Leonard are encamped in the Bridal Veil to-night near the banks of the Mercedes, in a grove of pines and firs, almost within the spray of the beautiful Bridal Veil falls.

At 3 o'clock this afternoon the party arrived from the Vernal falls at the Happy Isles.

Although the party had been hovering above the Yosemite since early morning, first at the Heights of Glacier Point, then above the great panorama wall near the Vernal falls and later at the Nevada and Vernal falls, yet this was their first entrance to the floor of the valley. There were but few there to meet him, because his point of entrance was not known to any one, not even the members of his party. He spoke kindly to those there and then came down the valley via Camp Curry and to the Sentinel hotel.

"We were in a snowstorm last night, and it was just what I wanted," said he, smiling. The president was dressed in a khaki suit, army hat and around his neck was a dusty-looking handkerchief, much the worse for wear.

"This is the one day in my life," said he, "and one that I will always remember with pleasure. Just think of where I was last night. Up there," pointing toward Glacier Point, "amid the pines and silver firs in the Sierrian solitude in a snowstorm, too, and without a tent. I passed one of the most pleasant nights of my life. It was too reviving to be so close to nature in this magnificent forest of yours."

When shown the dining hall, with its beautiful Dutch finish and furniture, his eyes fairly glistened, and he said: "You know I am Dutch myself."

A book description of the valley, made out of Manzanita, was presented to Mr. Roosevelt. "Here is a good republican," said a democrat presenting his wife. The president smiled and warmly greeted both. A little baby was brought to him in its father's arms. He shook its tiny hand, and with a merry twinkle said: "I have a half dozen myself."

A former member of the Seventh infantry. Mr. McPherson, that was so close to his rough riders in Cuba, was warmly greeted, and for a moment the beauties of Yosemite were lost sight of and the stormy days of the charge up the incline of Santiago were recalled and discussed.

The president appeared perfectly at home and the people felt that they were greeting an old friend. Cameras and kodaks were snapped on all sides.

Within the shadows of old El Captain, lulled by the spirit of Pohono, the Indian name for the bridal veil, warmed by a rousing camp fire. President Roosevelt is resting to-night. It has been a hard day for him. Since early morning he has been in the saddle viewing and admiring some of the grandest scenery in the world.

To-morrow morning he will take the Raymond limited stage at 6 o'clock, lunch at Wawona and arrive at Raymond in the evening, where his special train awaits him.

Count Cassini Says Jews Are at Fault.

WASHINGTON, May 18.—Count Cassini, the Russian ambassador, said today, relative to the Jewish troubles in Russia:

"There is in Russia, as in Germany and Austria, a feeling against certain of the Jews. The reason for this unfriendly attitude is found in the fact that the Jews will not work in the field or engage in agriculture. They prefer to be money lenders. Give a Jew a couple of dollars, and he becomes a banker and money broker. In this capacity he takes advantage of the Russian peasant, whom he soon has in his power and ultimately destroys. It is when the patience of the peasant is exhausted that a conflict between peasants and Jews occurs. Ordinarily, the Russian is a very patient person, but it is only natural that he should entertain a feeling of resentment for the one who has wrought his ruin.

"Emperor Nicholas I sought to help by ordering the establishment of agricultural colonies in southern Russia, hoping to induce the Jews to engage in agricultural pursuits instead of money-lending, but the effort was not successful: nor have other projects establishing Jewish states been successful.

"The situation in Russia, so far as the Jews are concerned, is this: It is the peasant against the money-lender, and not the Russians against the Jews. There is no feeling against the Jew in Russia because of religion. The Russian government affords the same protection to the Jews that it does to any other of its citizens. The Russian readily assimilates with the people of all other races, and if he can not assimilate with the Jew it is apparent that the fault must lie with the Jew and not with the Russian."

Fearful Havoc by Blizzard.

GREAT FALLS, Mont., May 19.—The heaviest cattle and sheep loss in the history of Montana, the damage of which will foot as high as $5,000,000, has been caused by the terrible snow storm which has been raging for the past three days. In some sections fully ninety per cent. of the sheep on the ranges have perished. Three herders at least have wandered away in the blinding storm and been frozen to death.

It is difficult to get names. An aged herder employed by H. H. Wilson at Portage was lost Sunday. Two more in the Shelby junction country, employed by the Floferee Cattle company, are missing and there is no hope that they can be found alive. Herders have abandoned their flocks on every hand and fled for safety to the settlements and ranches. Nothing like the fury of this storm has ever before been witnessed in northern Montana.

Of a consignment of 7,600 cattle bound for Havre all but five were found frozen stiff. Losses are reported on every hand and this district will feel the effects of the losses for years.

Knox Will Ask That Injunction be Issued.

ST. LOUIS, May 19.—A Washington special to the Globe-Democrat says: An injunction is the remedy which Attorney-General Knox will administer to the anthracite coal trust as soon as the present inquiry is finished by the Interstate Commerce Commission. The latter body has no authority to apply the punitive sections of the law. The commission will turn over the results of its work to the Department of Justice, and on the showing being made that the law has been violated, and is still being violated, the Attorney-General will move.

The Attorney-General has concluded that Baer and others have secured immunity by appearing and testifying before the Interstate Commerce Commission.

What will happen to the coal trust may be inferred from the Northern Securities Company case, and the case against the beef trust.

The anthracite-carrying roads have been acting under agreements which have eliminated all competition and brought about a complete monopoly of the supply of hard coal. Presumably there have been violations of the law against secret rebates, and the publication of freight rates. The injunction which will be asked by Attorney-General Knox will forbid all these practices, under the imminent penalty of contempt.

Slot Machines Burned in Philadelphia.

PHILADELPHIA, May 19.—Thirteen hundred slot gambling machines, valued at about $125,000, were publicly burned to-day by order of Director of Public Safety Smythe. Seven hundred of the machines were captured in raids conducted by the Law and Order society and six hundred were confiscated by the police authorities. The raids have extended over a period of five months. Director Smythe has in his custody 250 pounds of nickels and pennies which have not been counted. Secretary Gibboney, of the Law and Order society, has nearly $1,600 taken from the machines captured by his agents. This money will be turned over to the city treasury.

Foreign.

Jews Were Killed and Maimed at Kishineff.

KISHINEFF, Bessarabia, May 15.—Dr. Doroschewski, the head physician of the National Hospital, here, after examining the dead and wounded, has given the following descriptions of cruelty:

A Jewess, named Sora Fonarshi, was brought here with two nails, seven inches long, driven into her head through her nose.

One Jew was brought in with one hip, both ankles and wrists broken; his severed foot and hands dangling by the skin.

A Jew named Charifon had lost his upper and under lips, which had been cut away with a kitchen knife, after which his tongue and windpipe had been pulled out through his mouth with pincers.

The ears of a Jew named Selzer had been cut away and his head battered in twelve places. He was a raving maniac.

A carpenter was surprised at work and both of his hands were sawed off with his own saw.

A girl was assaulted by several brutes, who then cut her eyes out with a pocket-knife.

One woman, after trying to defend her children, was thrown upon the pavement, disemboweled and feathers and horsehair from her bed were stuffed into her body.

Small children were flung out of windows and trampled upon by the mob.

Forty-seven were killed on the spot, eighty died of their injuries and 300 are under treatment. Many will be crippled for life.

Four thousand Jews are without food or shelter, and it is impossible for them to get away.

Jews are Forbidden to Defend Themselves.

ST. PETERSBURG, May 17.—Lieut. General Von Reaben, governor of Bessarabia, (The capital of which is Kishineff) has been summoned to St. Petersburg.

A ministerial circular forbidding the Jews to defend themselves has been issued. It is expected that this step will stimulate Jewish emigration to America.

Three thousand suits for damages have been instituted against the state at Kishineff. The damages demanded amount to $1,500,000.

Russia Spurns Offer of Help.

ST. PETERSBURG, May 19. — The report that Lieutenant-General Raahen, governor of Kishineff, Bessarabia, where the massacre of Jews occurred a month ago, had been dismissed by the Czar, is confirmed.

The Russian government has received no representation from the United States Government in regard to the Kishineff massacres beyond an inquiry through Ambassador McCormick several days ago, whether the money and supplies which were being offered from all parts of America for the sufferers would be acceptable to the Russian government. The Foreign Office replied that while it greatly appreciated the American generosity, there was no need for relief, as the wants of the inhabitants of Kishineff were looked after. There is no doubt that while Russian officials much regret the Kishineff massacres, they equally resent what they call "anti-Russian agitation in America," which, they claim, is fomented by the influential English press.

WASHINGTON, May 19. — Some of the resolutions adopted last Sunday by various mass meetings and organizations respecting the Kishineff massacre reached Secretary Hay to-day. They will all receive careful consideration, and it may be that some way will be found, though none is now clear, by which the substance of these resolutions can be communicated to the Russian government as an evidence of the feeling aroused in the United States.

It can be said that the department is keeping in close touch with its agents in Russia and is resolved to lose no opportunity to remind the Russian government when it can properly do so of the strong sympathetic interest the people of the United States feel in the welfare of the Jews.

LONDON, May 19. — The Jews of London are very indignant at the assertion of Count Cassini, the Russian ambassador, at Washington, that the troubles at Kishineff were the outcome of the usury of the money lenders. The editor of the Jewish World offers to give $250 to any American charitable institution named by Count Cassini if the latter can substantiate his assertion to the satisfaction of three Americans of standing in the United States.

The Foreign Under-Secretary, Lord Cranborne, was asked in the House of Commons to-day for information on the massacre of Jews at Kishineff. The Secretary stated that the total number of killed was about double the number given in the official Russian report. Otherwise, the facts did not differ from those already published. Lord Cranborne added: "According to the government's information the disturbances arose from the murder of a Christian lad, which was wrongly attributed to the Jews. The latter retaliated and the result was an attack on the Jews by a mob on Easter Sunday and Easter Monday, in which it is believed about a hundred Jews lost their lives and many more were injured."

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, MAY 28, 1903. No. 25.

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over;
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight,
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot re-live them,
Cannot undo and cannot atone;
God in his mercy receive and forgive them!
Only the new days are our own;
To-day is ours, and to-day alone.

Here are the skies all burnished brightly;
Here is the spent earth all re-born;
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible gain,
Take heart with the day, and begin again.

SUSAN COOLIDGE.

Items of News and Comment.

A number of Canton, (Ohio) brethren took part in the communion celebrated in the Sterling, (O.) church last Sunday.

Rev. William H. Grubb will make his future home in Zionsville, Pa., and will minister to the congregation at Allentown.

Besides the thirty-three who were baptized last Sunday in the Berne church, two were admitted by the right hand of fellowship.

On June 2. Bro. J. B. Frey will be ordained a missionary in the Alexanderwohl church, Kansas, Rev. Peter Balzer, officiating. In about a month he will leave for his future field at Oraibi, Arizona.

Next Sunday eleven persons will be received into the Newton church, Kan., and five into the Bethel college church by baptism.

It is reported that in Reading, Pa., prayer for rain was offered in a number of churches, and that the day after there fell a copious shower.

The evangelist, Charles Cuthbert Hall, spent five weeks in Japan on his return from India, holding meetings in various cities, which were attended by large audiences.

Twenty-five more missionaries are needed in Korea. The majority of missionaries now at work have from fifteen to thirty churches under their care. The missionaries are entirely self-supporting.

Missionary John A. Funk and bride arrived at Berne last Friday and Sunday he preached in the Berne church. The couple are on the way eastward and will proceed as far as the coast. They will visit some of the Pennsylvania churches.

The Ladies' Aid Society of the First Philadelphia church will hold a "market" June 6, in a store next door to the church. Donations in the shape of groceries, pastry, home-made bread, etc., will be offered for sale and the proceeds will be used by the Socicety for missions.

Five delegates were elected at the Kansas Aid Plan Convention, held May 9, to attend the Minnesota General Couvention next fall. They consist of John Martens, of Inman; Jacob Isaac, of Moundridge; Henry Schmitt, of Whitewater, Daniel Unger and W. Hein, of Hillsboro.

A convention of Christian workers will be held June 23–30 at the Moody Bible Institute Chicago. On this occasion Rev. R. A. Torrey will tell the story of his revival tour around the world in the Chicago Auditorium. In this tour, which occupied eighteen months, he visited eleven foreign lands.

The late Rev. Clarence Edgar Eberman, field secretary of the United Society of Christian Endeavors, was a Moravian pastor and one of the nine who offered themselves some years ago for Moravian missions in Alaska. His paternal grandfather was a missionary among the negro slaves of the Danish West Indies.

On December 5, 1902, the oldest Christian church in Bombay, India, celebrated its diamond jubilee. In 1827 a small number of missionaries organized a church there. Before this three natives had been baptized: one a Mohammedan in 1819, who disappeared; one a Roman Catholic, in 1825, afterward excommunicated; and one a low caste Hindu who was suspended for neglecting Christian worship for fear of his old friends. This was the outcome of fourteen years of labor.

This week's "Weekly Bulletin", published by the First Philadelphia church, says: "A meeting of the Board of Managers of the Mennonite Home, Frederick, Pa., was held at the Home on Monday. Every thing was found in good condition. N. B. Grubb was elected chairman of the Board, A. S. Shelly, recording secretary and John L. Bauer, financial secretary. The usual anniversary exercises will be held Saturday, September 12. The committee in charge will arrange for a specially interesting day."

As the final word on a matter which has been discussed in these columns before, we append a letter just received from Missionary P. A. Penner himself, as follows:

In reply to Bro. A. C. Kolb's notice in the MENNONITE of Mch. 19, 1903, I beg to say, that the obstetrical instruments came to Champa to my address. The instruments were intended for Bro. Kroeker, Janjgir, and were sent to him by a friend through the H. & F. Relief Com. By last foreign mail, I received a letter from the donor of these instruments, saying they were intended for Bro. Kroeker. The H. & F. Relief Com. evidently misunderstood the directions of the donor. We have now sent the instruments to their rightful owner who will evidently receipt for same. Yours fraternally,

P. A. PENNER.

Our Conference now has five mission stations in this country and two, in India. It employs eight male and eight female laborers in the fields. Three are preparing to enter the field. Missionary Petter has a congregation of about twenty - five Cheyennes, Missionary Funk one of about a dozen Arapahoes, and Missionary Linscheid, at Haoenaom, one of less than a dozen Cheyennes. At every station chapels have been erected in which church and Sunday-school services are held. Our missionaries in India are laboring mainly among orphans and lepers. At present at least one more medical missionary in India is a pressing necessity. These particulars are culled from a review of our General Conference missionary activity by Rev. A. B. Shelly, which is to appear in an early number of the "Bundesbote."

Ain-tal is a town in Asia Minor in which Rev. H. S. Jenanyan has done gospel work. News comes of a remarkable revival there. One exchange says:

"Prayer meetings became daily food, nay daily life. The new life made itself felt in the Second Church, where it found a congenial environment. The ground was well prepared, and some were converted almost before they were aware of it. Men who had ridiculed religion, who were hardened in years of sin and self-seeking; men who had come to church regularly and contributed to its current expenses from human motives, respectable men, church members, officials, men of high social standing, business men wrapped up in the one absorbing passion of amassing money—all stood up before the crowd, confessed their sins, and asked for mercy and pardon, promising to make, as far as was in their power, full restitution. Nor has the movement been confined to wealthy or respectable people. It is general along the whole line. Gamblers, drunkards, actors (the lowest type of people in this country) have come to church, at first from curiosity to see what was going on, not infrequently to ridicule and to cause riot; but before they left, some have been converted men, and have even become eloquent preachers to their fellows."

Great Anti-Secrecy Convention.

There were held recently in Chicago some dozen meetings in the different divisions of the city, at which the theme was, "Secret Associations." The occasion was the anniversary of the National Christian Association, opposed to Secret Societies.

Nearly two hundred and fifty of the pastors of Chicago are known opponents of lodges. They are members of various denominations, including the United Presbyterians, Free Methodists, Presbyterians, Baptists, Reformed Presbyterians, Methodist Episcopal, Lutheran, Congregationalists, Evangelical Association, Swedish Mission Covenant, Holiness, Seventh Day Baptists, Mennonites, German Baptist Brethren, Holland Reformed and Friends.

Among those taking part at these conferences were Hon. J. J. Bruce of Iowa, a seceding Mason; Rev. J. P. Stoddard of Boston; the presidents of three colleges — Pres. Hogue, of Greenville College, Pres. Nyvall, of North Park College and Pres. Blanchard, of Wheaton College; Hon. J. A. Conant, Willimantic, Conn.; Mr. John Bradley, of Wyanette, Ill.; Rev. W. B. Stoddard, of Washington, D. C.; and Rev. S. R. Wallace, of Brooklyn, N. Y. Some of the addresses were of especial value, and were ordered published by the Association in the "Christian Cynosure" of Chicago.

The growth of anti-secrecy sentiment was seen in the vote taken in the Chicago Avenue Church. All who favored secret lodges were requested to rise. In an audience of some eight hundred less than a dozen arose, but when those opposed to secret societies were asked to stand, nearly the entire audience of eight hundred stood on their feet.

On the following evening (Friday) there were nearly as many present in the First M. E. church and the interest was fully equal to any of the meetings in the series.

Great interest always attaches to the Open Parliament held by the National Christian Association in connection with its Annual Meeting. Here former lodge men are given opportunity to testify and an interesting, as well as profitable, hour may always be enjoyed. It is seldom that some Christian does not date his deliverance from bondage and his receiving of new life in Christ Jesus from such a meeting. The occasion this year, May 14th, was no exception. Among the audience was an evangelist who was also a chaplain of an Odd Fellows Lodge. His testimony was very impressive and it reached a climax when he went forward and took the president by the hand, and as a token of his conversion and separation forever from Odd Fellowship, pried his Odd Fellow's badge off from his watch chain, and handed it to the President of the Association, to be hung on the walls of Zion as a trophy.

Study in the Life of Paul.

HIS APOSTLESHIP AS COMPARED WITH THAT OF THE OTHER APOSTLES.*

A. M. FRETZ.

The theme of this part of this study calls for a comparison. In order to make a true comparison it would be necessary to take a glance at the full work and writings of the other apostles, then draw a comparison with the one of our study. This however we cannot do in a few minutes; so I shall seek merely to point out some of the traits of the apostleship of Paul and thus casually note a comparison.

The study of Bible character falls mostly to the study of the history, as given in the Bible, of them and their own writings; and so, when we study the apostleship of Paul we do it greatly from his own writings, together with that of Luke, his companion in his travels. In the former part of the study we heard what that writer—Luke—says of his conversion and call to the apostleship. The Lord Jesus had chosen twelve apostles, as his witnesses and messengers, to the Jews, to the Samaritans and unto the utmost parts of the earth. One of these proved to be a traitor. And though his place was subsequently filled by the others in the chosing of Matthias, it is generally conceded that Jesus reserved unto himself that right and filled the apostolic list by the call of Paul. When the criterion of true apostles set up by Christ himself in John 15: 5, 8, 16 is applied to Paul, he possesses without an equal (as far as we have record) the strongest credentials, to the apostolic office. Formerly zealous in persecuting the gospel ministers, as an apostle he became more zealous in the prosecution of his new duties.

The powerful incentive of his activity was solely, and yet wholly, his faith in Christ, his love for him as the only means to the justification of man before God. Pharisaical self-righteousness gave place to the humblest acknowledgment of the futility of all human meritoriousness. The power of such a faith and love and consequent zeal ought to put to silence the blasphemy that such a doctrine is demoralizing.

In many particulars the martyr Stephen, in whose death Paul, as Saul, was actively concerned as an agent, was the forerunner of Paul. Up to this time the conflict had been chiefly maintained with the Aramaic Jews, but Stephen carried the way of the gospel into the territory of the Hellenists. The learned members of the foreign synagogues endeavored to refute him by argument or by clamor. The Cilician synagogue is particularly mentioned (Acts 6: 9, 10) as having furnished some conspicuous opponents to Stephen, who "were not able to resist the wisdom and the spirit with which he spake." Saul, undoubtedly one of the foremost members of this synagogue, disputed against the new doctrines of the Hellenistic deacon in all the energy of vigorous manhood, and with all the vehement topic of the Rabbis. It is evident, from the nature of the accusations against Stephen, how remarkably the latter's doctrine was an anticipation of Paul's. And though Saul was actively interested in his death, a probable member of the Sanhedrin (Acts 26: 10), giving his vote to execute Stephen and others, it is deeply interesting to think of him as listening to the martyr's arguments as he proceeds through God's dealings with His people and anticipating those very arguments which Paul himself was destined to reiterate in synagogues and before kings. Those words in argument, that face in death, that prayer for the persecutors, must have clung with convicting force to the mind of the later apostle, the then zealous persecutor. The spectacle of so much constancy, so much faith, so much love, such sincere prayer could not be lost on a zealous, conscientious mind. So it is hardly too much to say with Augustine, that "the church owes Paul to the prayer of Stephen."

Paul is perhaps the most remarkable and influential character in history, next to the Lord himself; he was a unique man for a unique work; he was providentially equipped by his Jewish descent, Greek education, and Roman citizenship for the apostleship of the Gentiles. He labored more in word and deed than all other apostles, as far as we know from the Scriptures, and secured the victory of Christianity as the universal religion of the world. He is sometimes, by way of comparison, called the "greatest" apostle; but he himself says, "I am the least of the apostles, that am not meet to be called an apostle" (1 Cor. 15: 9); and though he feels humble, he does not belittle, but rather magnifies the high calling, when he adds, "By the grace of God I am what I am: and his grace which was bestowed upon me was not found vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me." And he says also: "We have received grace and apostleship, for obedience to the faith among all nations, for his name" (Rom. 1: 5). "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power; unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3: 1–8). Concerning his call to this important office the Lord says himself, as Luke records it: "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." Paul, in his own testimony concerning this call, gives the words of Ananias as follows: "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth." Of this sight the apostle himself says: "And last of all, as unto one born out of due time, he appeared to me also" (1 Cor. 15: 8). It appears that the Corinthian church, in its contention with various other evils, to counteract which the apostle had to write so warmly, had also a tendency, perhaps through contending teaching, to belittle the great office, piety and authority of Paul; and so we have in these epistles, more than in any other of Paul's letters, reference to his apostleship, in the form of comparison with others. Beside those already quoted, I note 1 Cor. 9: 1, 2; 2 Cor. 11: 5, 23 and 12: 11. 12.

"Though all the apostles had alike the commisson to be witnesses of Christ to the uttermost parts of the earth," Paul was the real apostolic Gentile missionary. He, with Barnabas, was especially "set apart" for the "whereunto the Holy Ghost had called him." The gospel spirit is preeminently a missionary spirit, and so when we come to that portion of sacred history which speaks of this special call of the apostle, we find but little of the work of the other apostle, but much of Paul's travels and organization of churches, and the epistles to such churches. We have already referred to Luke's account of Paul's call at the time of his conversion (Acts 9), and to Paul's record of the words of Ananias to him at the time, (Acts 22). Now we have, in Paul's address before King Agrippa his credentials to his apostolic and missionary calling as coming direct from the Lord (Acts 26: 14): "I heard a voice saying unto me, etc."

Besides his extensive travels and the establishing of the religion of Christ in various Gentile communities, he wrote thirteen, (with a strong probability in favor of) fourteen epistles, which are admitted into the canon of the New Testament. Of these four are personal letters and the rest addressed to the respective churches, while of only four of the other apostles have we any writings in Scripture. These epistles are a unique body of literature, full of deep and burning thoughts that can never die. In them, as we have already noted, the apostle gives acknowledgment of his apostleship and always humbly asserts himself as a servant of the Lord.

*This paper was read at the late Ministerial Conference at Bally, Pa., being the second in the "Study" series.

Thoughts on Prayer.

How is it that Satan fights the prayer-hour so, if it is not full of blessing? It is so hard to get a quiet spot, and then so hard to evade interruption—unquestionably harder to be free for this than any other purpose in life.

If you are to spend even one hour in the day in communion with God, you will have to contest the ground with the devil, your friends, foes, strangers, callers, exigencies of all kinds, and actually with your own self. Matters omitted or forgotten will be remembered just then, and you will have to contend against demands from every quarter and stay determinedly upon your knees, and begin your prayer by asking God to help you fix your mind upon Him, and talk and listen to Him only. But if your soul is to be fed, your life victorious, your work successful, this battle has to be fought and won, and you must daily wait upon the Lord.

1. No public or united prayer, however intimate the fellowship, will take the place of being alone with God; so, if you enjoy privileges of this character, don't permit them to be made a subtle substitute for private devotion.

2. If you live in crowded quarters, and share your room with someone else, and cannot get away to some fig-tree, like Nathaniel, or some sacred chamber, like David, don't hesitate to make known your desire to your friend or friends, not consulting them as to the advisability of your waiting on God, but speaking of it as a decided thing, and counsel only about natural convenience. It may be that your room-mate is longing for that very arrangement for his soul. I have known fellow-workers who were each starving for this hour with God, where a few minutes' mutual understanding would have fixed it all. On the other hand, I was acquainted with two Christian women who kept a store. Though they waited on God in the morning they wanted a mid-day watch too, so at 10 o'clock one left the store for a little room upstairs, returning at 11, when the other retired to the same spot till noon; and how they grew in grace and the knowledge of God one still lives to testify.

3. Make the time as regular as possible. Let clamoring voices wait while you hear the voice of God. Let crowding cares be still while you cast them all on Him.

Also suffer apparent loss if need be; it won't be as serious a loss as losing an hour with the Lord. Now we can easily imagine some reader smile and say, "How little they know of my peculiar difficulties." Very little, perhaps, or of the countless difficulties that harass many on this contested line; and yet we know that "God is able to make a way where there is no way at all," and has promised to be to us a "little sanctuary," even among the heathen. I knew one lady that said she had learned to pray on her feet; another on her back. No matter how you are circumstanced you can be helped of God to wait on Him.

After the battle of Trafalgar a boy on board was commended and questioned about his calmness and quick obedience during the engagement. He replied that he had been alone with God an hour, before the battle began. The ship had been a scene of intense activity all day, and on being incredulously asked how or when he got alone with God, he replied, "I was alone with the Lord in the crown of my cap." If there is no place but the crown of your cap, He will meet you that way.—"Peniel Herald."

Is the Bible from God?

Shall we believe the Bible is what it claims to be? Shall we believe that this literature really embodies the promise of God to His children? Can we fulfil the conditions and rely upon the covenant? When I read in Isaiah, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, can I trust that as God's promise, and be sure that my sins are forgiven, and I have no need longer to bear the burden of them? Or is this only what an old Hebrew prophet thought about it? When I am wearied with the labors of my profession, when my burden grows heavier than I can bear, when I cannot endure the responsibilities which I have not sought, and yet cannot lay aside, and I hear a voice saying to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," can I believe it and come, and find rest, and, like David, lay me down in peace and sleep? or is this only what the son of a Galilean carpenter thought about it? There is no question more worthy of serious consideration than this of careful pondering, of wise judging. If the Bible is not what it pretends to be, if its promises of rest and strength and guidance and comfort and forgivenesss are only the hopes of mortals self-wrought for self-comfort, not promises God-given to God's children, the delusion ought to be exposed and the happy dreamers awakened from their dreams. For the sternest truth is better than the most delicious falsehood. If the Bible is what it pretends to be, if its promises are God's promises, not merely man's hopes, if it can be trusted in the darkness for light, in sorrow for comfort, in weakness for strength, in despair for hope, no knowledge is worth more to human souls than the knowledge which it brings them. I believe the Bible is what it claims to be, the Word of God; that its promises, binding together in one harmonious whole this various literature are God's promises, and can be safely and surely trusted.—LYMAN ABBOTT.

True faith is the father of effort; true faith always proves itself by the effort which it inspires.—C. I. SCOFIELD.

Our C. E. Topic.

Topic for May 31: MISSIONS IN THE ISLAND WORLD. Isa. 42: 10–17; 60: 8–9.

MEDITATIONS.

Men who have traveled the sea, visited the islands and become acquainted with the inhabitants, tell us a story of a wonderful change that has come over the people.

A hundred years ago it was dangerous to land on many of the islands of the Pacific Ocean because of the ferocity of the natives. Shipwreck on the inhabited islands meant death to those who escaped the sea. In almost every instance it meant a feast for the natives at which the bodies of the wrecked sailors was the chief dish.

Now there are regular landing places on most of the islands and a regular trade carried on. They are inhabited by a people who show kindness toward the traders and are peaceable among themselves.

The thousands who one time lived on the islands were in heathen darkness, servants of Satan, ignorant, selfish, cruel: making war upon each other and delighting to eat the flesh of their victims; these have been changed to intelligent people, who are industrious, peace-loving and religious.

Is this change due to the effects of commerce—to their dealings with other people? Is it to be credited to the improvements and inventions brought from civilized lands? Is it because they have become possessions, held by right of discovery by enlightened nations?

"Let them give glory unto Jehovah, and declare His praise in the islands."

The transforming power of these people is the grace of God leading them to accept Jesus as their personal Savior.

In 1820 missionaries from the United States went to Hawaii. They found a people who were superstitious, cruel, idolatrous. They set to work to teach the natives, reduced their language to writing and instructed them in the way of God. In 1837 came the "Great Awakening" and in six years 27,000 people were converted. In 1863 the American Mission Board withdrew from the field because their services were no longer needed, the work of evangelization being self-sustaining.

In 1835 two English missionaries went to the Fiji Islands. Here they found cruelty, viciousness, cannibalism and attendant heathen vices. They set to work preaching the word and educating the natives. Many are now able to read and write, are creditable members of churches, and many others are interested attendants of religious services.

A number of years after the introduction of Christianity into the Society islands there was a celebration to show the results of the work. Before the missionaries went to the islands parents had killed many of their children when they were infants. Now there were in the procession six hundred children who under heathenism would have been destroyed but who were now saved for lives of usefelness to be taught the lessons of the cross.

These results are mighty evidences of the truth of the prophecy of this lesson. Isa. 42.

Nowhere is seen more of the transforming power of the gospel of the Son of God than among the inhabitants of the islands of the sea.

The Mennonite.

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Editorial.

Every material thing casts a shadow over the smallest insect that sports in the sun. If you look at the bottom of a quiet body of water you will notice that every speck on the surface casts a bigger shadow than itself against the mud beneath. A shadow of anything is a confirmation to us of the physical reality of that thing. Oftentimes when the thing itself is not seen, its shadow appears and we are aware of its existence. It is even so in the realm of the spirit. Many men who are materialists and atheists assert that God can not be known because He can not be seen with the physical eye. But if He can not be seen directly, He can be seen indirectly. His presence reacts upon all creation continually. Spiritual things, good or evil thoughts, the inner life — these have their shadows, and these shadows prove their existence. We catch occasional glimpses of these shadows as we look inward, and as we closely study the acts and habits of our fellowmen. By this token, God, the soul, thought, love are realities that will remain after all sensuous things and their shadows have disappeared.

Working Out Salvation.

There are many seeming contradictions in life, in nature and in the Scriptures which, on closer investigation and maturer thought, are no contradictions at all. One Scripture passage which has perhaps caused as much perplexity as any is that found in Philippians 2: 12 — "Work out your own salvation with fear and trembling." "How can we be required to work it out when salvation is a free gift?" is the usual question. The trouble is not with the passage but with its usual false interpretation. It does not say and it does not mean, "Work *for* your own salvation, etc."

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It is said of a certain district in a western state, in which German farmers have since waxed fat, that the first Yankee settlers eked out a miserable existence. They owned broad acres, but being lazy and shiftless, they almost starved. They did not work out their temporal salvation, though it was theirs for the asking.

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Editorial.

Every material thing casts a shadow over the smallest insect that sports in the sun. If you look at the bottom of a quiet body of water you will notice that every speck on the surface casts a bigger shadow than itself against the mud beneath. A shadow of anything is a confirmation to us of the physical reality of that thing. Oftentimes when the thing itself is not seen, its shadow appears and we are aware of its existence. It is even so in the realm of the spirit. Many men who are materialists and atheists assert that God can not be known because He can not be seen with the physical eye. But if He can not be seen directly, He can be seen indirectly. His presence reacts upon all creation continually. Spiritual things, good or evil thoughts, the inner life — these have their shadows, and these shadows prove their existence. We catch occasional glimpses of these shadows as we look inward, and as we closely study the acts and habits of our fellowmen. By this token, God, the soul, thought, love are realities that will remain after all sensuous things and their shadows have disappeared.

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2. The Holy Spirit is, as expressed by the title of the lesson, a "life-giving spirit" (v. 10). Jesus said to Nicodemus that every one who would see and enter the Kingdom must be "born of water (the Word) and of the Spirit." The new life into which we are thus born is the Christ life. We are entitled to life eternal because by faith in Christ we are justified and redeemed, and pronounced righteous, and the Spirit proceeds to make the title count.

3. The Spirit creates another mind in us (v. 5). It generates new thoughts, new desires, new affections, new impulses, all of which are good, holy and accord-

ing to God's will. These are in all cases directly contrary to the old ideas and feelings of the flesh. The unregenerate man follows his own inclinations—the will of the flesh. The child of God follows God's inclinations. The unregenerate man, though he does what he pleases, is not happy, not at peace. "There is no rest, saith my God, to the wicked." And he is dead, even though he possesses the semblance of life. "She that liveth in pleasure is dead while she liveth." The child of God is alive and at peace with God, with his fellows and with himself, since he is controlled by the divine law, not by his own.

4. The Spirit gives us the power to live a holy life. The law, though it commanded and threatened, could not assure obedience and compliance. It could not drive out the old nature that still from its throne in the heart defied the holy will of God. The law "was weak through the flesh". In consequence, it could only condemn, neyer justify. The man in Christ without the Spirit is a miserable creature. And the law with its holy commandments makes him still more miserable. But the Spirit comes into the heart and says, "You are a free man. God sent His Son into the world and made your sin powerless—utterly condemned it. I will make you realize your freedom from bondage to your old nature. The law can condemn you no longer, for I will give you the power to fulfil all the righteousness which it requires."

5. The Spirit will also quicken our bodies (v. 11). At present it is dead because of sin; that is, by its imperfect constitution, it belongs to the present perishable order of things, and must pass away. But this body like the soul is to be redeemed (vv. 19, 23), and the dead believer shall rise with an incorruptible body and the living believer at the coming of Christ shall be invested with a transformed, immortal body just as surely as that Christ rose from the dead with a new body, which could no longer suffer. This the Spirit will bring about. How He will do this is an enigma, but it clearly says that He will do it. Already in our present life the deeds and evil capabilities of this old body can by the Spirit be mortified or killed. In one sense the death is gradual.

6. The Spirit assures us that we are sons of God, for whom special inheritance is laid up. (v. 14). A "son" in the full sense of the New Testament term, is a favored heir. The condition attacking to such an honored position is that we be led, entirely controlled by the Spirit. One of these heritages is doubtless the redeemed body. There are rewards, there is a "place prepared," there are many things undreamed of to which we fall co-heirs with Christ.

A Chinese Missionary's Letter.

Henry Zehr is a young missionary in South China, who left Berne, Ind. for the field over a year ago. In the following letter to the "Berne Witness", he describes the ravages of the temporary famine in his district. The letter is also valuable as throwing light on missionary progress in China.

First of all I desire to praise Him for His unceasing presence with me; His favor and blessing which has been resting upon me daily, for needed grace, patience, strength and help continually supplied. Truly, "as thy day so shall thy strength be." Many, many of His precious promises are realized daily. All praise to His precious name!!

The winter months have been a time of progress in every way. By the aid of the Holy Spirit much more of the language has been acquired, so much, that I am now able to tell the Gospel Story to this dying people. Still my vocabulary is very limited, and there is space for improvements; however, there is great satisfaction in being able to witness to the people, even though it be in a limited sense. I started speaking in the chapel a few weeks ago. I also sold books every day, and in this way spread the News abroad. Some men buy two, three, and four of the Gospels, and some have even bought as many as ten and fifteen different books. Won't you all please pray for the silent messengers, God's Word, which goes forth into many towns and villages where no missionary has ever trod, and where we may never be able to go? God is able to influence and convert souls through this witness, as has been proved in many cases. It is astonishing to see how many people have never heard, the Gospel, even in Wuchow, where it has been preached for several years. Daily we meet with those who give us the sad answer that they have never heard; and as we speak to them and see the wonder and amazement that sometimes creeps over their faces, we are assured that it is a fact. How great is the harvest, and how few the laborers!

You will have noticed by the heading of the letter that I am not in Wuchow at present, but in Kwai Ping, a city still over 100 miles farther interior, the station of Mr. and Mrs. Fee. For the last two years there has been a failure in crops, the last year especially. The district thus affected begins at Ping Nam on the east of us, to Nam Ning on the west, a distance of 200 miles and varying in width. For some time a famine has been threatening. During the fall and winter months many boys, girls and women were sold and sent to Kwang Tung Province in whole boat loads. Many young boys and women also offered themselves voluntarily for sale so as to be able to get something to eat. Quite a number came to Bro. Fee and plead with him to buy them, promising to serve him all their life, but of course to something like this we could never consent. At present the greatest distress exists. Thousands of people are in the most destitute condition, and on the verge of starvation, many having already died. Circumstances are really appalling. Bro. and Sister Fee were pressed for help again and again. Four weeks ago they began to distribute rice in a quiet way to the needy ones about them. But soon it became known that food is distributed, and so numbers began to increase, from one, two, four hundred until at present there are 2300 to 2700 people who come for a small portion daily. With the *number* the *work* has also increased, as anyone will readily see, and so it was advised that I come up and help them in this great work of relieving the needy. I came up last Wednesday and have been busy ever since.

The rice is distributed in a systematic way. We boil some rice into a chuk, (rice gruel) and serve a quart to one person. To others who prefer it we give five ounces of unboiled rice. The officials have given us the Man Shan Kung, The Temple for the Worship of the Emperor, which is a large place with several courts. Here the poor people begin to gather from 8 o'clock A. M. until 12 noon; at about half past twelve we begin to distribute the rice. A ticket is given inside of the second court, to each one, to a woman with a child or two as many tickets, after which they pass out at the doors where they receive their small portion. In the forenoon, from 10 o'clock until 12 we take time to go in and speak with the people about salvation. The people are glad to listen as we tell them of the sympathizing Jesus, who, while on earth, fed the multitudes, healed the sick, and pardoned their sins. One is made to think of the multitudes who followed Jesus, in a very real way. Among the few thousand people are blind, lame, sick, withered limbs, and cripples of all kinds, and mostly all have a very yellow color, and swollen feet, hands and face, which is a sign of their starvation. Death is staring many in the face, and undoubtedly quite a number of these who receive food from our hands, will pass into the beyond in a few days.

The most pitiable scenes are the dear little babies who are just on the point of starving, hardly any life existing, and that awful moan for nourishment is awful to listen to. It touches our hearts very deeply, as we look upon these multitudes, with their pain and sorrow. Some come to us and say: "You truly have a very good heart to give us something to eat." Some who are sick ask us if we can't do something to relieve their pains, etc., etc. All that we do seems to be of little, and yet we do our very best.

This is the most tiring work I have ever done. The scenes of distress wear more upon a person than the real work. We use about $25 or $30 worth of rice daily, ($15.00 gold). As missionaries we have given all that we can out of our limited treasury. Some of the custom's people, (foreigners) in Wuchow have given us some help, and missionaries from other societies are helping some. An article is being sent to a Hong Kong paper stating the great need, and which we pray will be the means of causing hearts to contribute for this needy people.

This condition of things will continue at least until the last of June, when the new crops will come in, of which there is a good prospect. Perhaps some of you or all would like to send some help to these needy ones. If you want to do something do not delay, but do at once what you want to do. God alone knows the fruit that will result from such self-denial.

I shall now close this brief account. Will you all pray very earnestly for us and the work the Lord has committed to us.

With much Christian love to one and all, I remain very truly yours in the Master's service.

Kwai Ping, So. China, HENRY ZEHR.

Eighth Annual Convention

OF THE YOUNG PEOPLE'S UNION OF THE EASTERN MENNONITE CONFERENCE TO BE HELD IN HEREFORD MENNONITE CHURCH, BALLY, PA., MAY 30TH AND 31ST 1903.

PROGRAM.

SATURDAY AFTERNOON.

Rev. H. S. Gotthall, Presiding.

1.15 Song Service
1.30 Devotional Exercises.....ELWOOD SHELLY
1.40 Address of Welcome.....DR. O. W. BERKY
1.50 Response.....PRESIDENT
2.00 Singing.....Audience
2.05 Open Parliament. How can we best grasp the Present Opportunity for Services? Conducted by.....A. S. BECHTEL
2.25 Singing.....Audience
2.30 Topic—Personal Effort in the Harvest of Souls...F. F. GABLE
2.50 Solo
2.55 The Juniors,
What may they expect of us?..FLORENCE SHELLY
What may we expect of them?..MABEL LANDIS
3.15 Singing.....Audience
3.20 Topic—Reflex influence of Missionary Activity.....DR. J. T. HEDRICK
3.40 Duet
3.45 Open Parliament. What committees are necessary for a Society to carry on its work.....O. A. FRETZ
4.05 Singing.....Audience
Collection
4.10 Business Session
Question Box
4.30 Adjournment

SATURDAY EVENING.

A. A. Moyer, Presiding.

7.00 Song Service
7.15 Devotional Exercises.....REV. WM. H. GRUBB
7.25 Solo
7.30 Open Parliament
Practical Plans and Methods
How can,
We use printed matter in our work?
We make the Prayer Meeting more helpful?
Officers maintain a lively interest?
We co-operate with our Pastors?
Conducted by.....S. M. ROSENBERGER
7.55 Singing.....Audience
8.00 Topic—Christian Endeavor's appeal to the individual member..LYDIA ALLEBACH
8.15 Quartette
8.20 Address "The Christian Endeavor's Loyalty to his Church and her Services".....REV. E. CLARK HIRSHMAN Stroudsburg, Pa.
9.00 Singing.....Audience
Collection
9.05 Business Session
9.20 Consecration Service
9.30 Adjournment

SUNDAY MORNING.

8.00 Model Bible Study Class. Conducted by...REV. A. S. SHELLY
9.00 Sunday School Session. (Visitors welcome)
10.30 Convention Sermon.....REV. S. M. GRUBB.

Will you all pray very earnestly for us and the work the Lord has committed to us.

With much Christian love to one and all, I remain very truly yours in the Master's service.

Kwai Ping, So. China, HENRY ZEHR.

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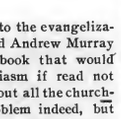

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News of the Week.

Domestic.

Tornado Strikes Nebraska Towns.

MINDEN, Neb., May 25.—A tornado struck fifteen miles south of Norman, a small town near here, early to-day, demolishing fifteen buildings, killing two women and one man and injuring a dozen other people.

From Norman, a small town of about 100 inhabitants, on what is called the high line of the Burlington railway, the path of the storm lay east to Pauline, a little station on the Prosser branch of the Missouri Pacific railway. From Pauline it proceeded in a southeasterly direction, finally losing its force southwest of Fairfield. The town of Fairfield, which had about thirty-five houses, is reported wrecked, and it is said that three persons were killed and others were injured.

Fairfield reports many farmhouses wrecked in Clay, Adams and Kearney counties, and eight persons are reported killed in the district near Fairfield.

It is believed the death list will number twenty-one, while many others are known to have been injured.

There were two separate tornadoes, both originating within a mile of Fairfield. The first one moved to the northwest, and the second off to the southwest. The one to the northwest did the greater damage, and all the fatalities seem to have been in its path. It passed close to the town of Pauling, killing six persons. It lost its force thirteen miles southeast of Norman, where three persons in the same house were killed.

Many members of farmers' families in the track of the storm fled from their homes, while others sought shelter in cellars. Farmers driving to town report that they were unable to find members of their families from whom they were separated during the storm.

Russia Also Brutal Toward Armenians.

INDIANAPOLIS, May 22.—Ardashes H. Keleian, an Armenian of this city, speaking of the treatment of Jews in Russia, says: "The Russian government in its treatment of the Jews is little worse than in its treatment of the Armenians. A million or more of my people live in the Caucasus and to the north and south of that great range of mountains.

"InTurkey,under the Sultan,Hamid II. massacres of Armenians have been frequent, as the entire Christian world knows, and beyond mere protests nothing has been done, even though the Berlin treaty of 1878 guaranteed the protection in Turkey.

"The government of the Christian Emperor of Russia persecutes the Jews with as cruel a vindictiveness as does the Mohammedan Sultan of Turkey. It is not known to the world the extent to which Christian Armenians suffer under Russia. They have no protection in either life or property. During the last few years over 30 Armenian schools have been closed by order of the Russian government.

Those that are open are compelled to study the Russian language and keep Russian teachers.

There are now $8,000 refugees on the Russian frontier from Turkey, and these Christians are absolutely starving. The orthodox church of Russia is tolerant to Mohammedans, but utterly intolerant to Armenian Christians.

"There are now 20,000 Armenians in the United States whose sympathies as fellow-sufferers will go out to the Jews of Russia. Recently the Armenians in this country have raised over $10,000 for the aid of their suffering fellow-countrymen on the Russian border, and are continuing that work.

"There are a dozen Armenians in this city, all engaged in business, and all ready to take part in any public expression testifying our abhorrence of the treatment of Jews in Russia."

Boston Celebrates Emerson's Centennial.

BOSTON, May 23.—This city, the birthplace of Ralph Waldo Emerson; Harvard university, his alma mater; and old Concord, the home of his mature years, are all in state of intellectual excitement this morning over the much heralded Emerson centenary which is to be formally opened to-day by the laying of the corner-stone of Emerson hall, in Cambridge, destined to be the home of the departments of philosophy and education in Harvard university. The sum of $150,000 as announced in dispatches, was completed several days ago, and though the building will still be greatly improved for its purpose if an additional $50,000 can be raised, the work on it is to begin very shortly. The building will stand between Sever hall and Quincy street, opposite the new Architectural building. Professor Shaler's house will be moved along towards President Eliot's to make room for it.

Oklahoma Visited by Cloudburst.

ENID, O. T., May 24.—Hundreds of persons were rendered homeless and property damaged to the extent of $300,000 in the Enid bottoms by a cloudburst that struck west of this city at midnight last night. The aggregate damage will doubtless be raised much higher by losses sustained between Enid and the seat of the storm. At 12 o'clock a bank of water three feet high and two hundred feet wide swept down through the bottom, carrying houses and everything before it. It came upon Enid without warning while most of its citizens were asleep. Within a few minutes a hundred houses were partly or completely submerged. Rescuers went to work immediately and all last night labored industriously saving persons from perilous positions and aiding those driven from their homes. Today it was found that several hundred were homeless. Many pitiable scenes were witnessed as the people stood around waiting for the water to subside. Many had lost everything they possessed. The citizens are busily engaged relieving the distress, but the means at hand are inadequate. The rainfall the past ten days has been the heaviest in the history of Oklahoma, and indications are that more will follow.

Reports of losses in the country west of Enid are meager, but it is believed that heavy damage was done.

GUTHRIE, O. T., May 24 —Early today this vicinity was visited by another deluge, making the twenty-fourth consecutive day of rain. The Cimarron and Cottonwood rivers are now at the danger point.

Church Incomes Large.

NEW YORK, May. 25. —The year books of Trinity and the Collegiate Dutch churches, which have just been published, are remarkable in the fact that they do not contain figures to show the value of the financial holdings of the churches. From an inside source it can be stated, however, that the income of the Collegiate church from its financial investments in all forms is $400,000 a year, and Trinity's is $1,000,000 a year. These are the figures which hitherto have been unobtainable. Both corporations hold property upon which little return is had and it is not correct to assume from these incomes any definite valuation of their respective properties.

Foreign.

Terrible Results of Paris-Madrid Automobile Race. Further Races Forbidden.

PARIS, May 24.—The first stage in the Paris-Madrid automobile race from Versailles to Bordeaux, 343 miles, finished at noon to-day, when Louis Renault dashed at a furious pace into Bordeaux, having made a record run of eight hours and twenty-seven minutes. An hour later M. Gabriel arrived with a better record of eight hours, seven minutes. It is estimated from the time made that these automobiles covered sixty-two miles an hour on the road outside the cities. These victories, however, were clouded by a series of accidents, having in one case at least a fatal result. At least two cars were wrecked and Marcel Renault, the winner of the Parris-Vienna race last year, Lorraine Barrows, a very well-known automobilist, and Renault's chauffeur were seriously, and it is believed fatally injured, while Barrows' chauffeur was killed. Moreover, an unconfirmed report says that a serious accident occurred near Angouleme, in which the two occupants of an automobile, the owner of which is not yet known, were seriously injured and two spectators were killed. This number of accidents has not caused any great surprise here in view of the number of contestants in the race and the great speed and power of their machines.

PARIS, May 26. — Sunday's list of tragedies in the race between Versailles and Bordeaux marks the end of automobile speed contests in France, and probably on the continent.

Senator Prevost announced last evening his purpose to introduce a stringent law forbidding automobile races in the public roads of France and fixing a maximum speed for machines at all times.

Public sentiment, aroused by the long list of killed and injured in Sunday's contest, approves the action of Premier Combes in forbidding the continuance of the Paris-Madrid race Tuesday.

The Spanish government to-day officially warned the contestants that if they continue the course to Madrid they must travel at ordinary tourist speed.

A carefully revised list of Sunday's casualities show that six persons were killed outright, two were so badly injured that it is believed they will die, and eleven more seriously hurt.

Mascagni Again.

ROME, May 23.—Mascagni, the composer, has convinced his adherents at home in Italy of his pluck by assuring them that he is not yet done with America. They note the gray hairs which seem to corroborate the newspaper accounts of the composer's hardships while in the new world, and admire him more than ever.

"A true artist," said the composer, "only meets with disappointment in the United States, though he does not always care to admit it. My experience has saddened me. To succeed in America the true artist must be prepared to make an exhibition of himself.

"I should have made a lot of money if I had consented to give concerts at private 'at homes,' where art is a mere pretext.

"But the mass of the public is enthusiastic for good music, and, profiting by experience in the choice of managers, I shall expect another time to make a pleasant and profitable tour of the United States.

Disorder in Manchuria.

ST. PETERSBURG, May 25. — The evacuation of southern Manchuria by the Russian troops led to a display of ever-increasing insolence on the part of the disorderly tribes, whose numbers are rapidly increasing, says a Vladivostock dispatch to the Novoye Vremya.

The correspondent adds: "Many Chinese and Manchurians in the province of Mukden and Kirin are in terror of their lives and property. Unemployed Chinese laborers are congregating along the Eastern China railway. About sixty thousand Chinese are gathered at Harben, some fifty thousand are camping along the southern and northern sections of the Manchuria line and large numbers are influxing into south Manchuria."

Monument to Krupp.

BERLIN, May 22.—At a meeting attended by the Krupp workmen and the burgomaster of Essen, it was decided to erect a statue to Frederick Alfred Krupp in his native town. The Krup employes are anxious to have a leading share in erecting the monument in order that it may be permanent evidence of their attitude toward their late chief. It was decided to appoint a monument committe to be composed of eight Krupp employes, five workmen and three officials, four representatives of the Essen town council and two of Krupp's personal friends.

Famine Rife in China.

VICTORIA, B. C., May 25. — The steamer Indravelli has brought news from the Orient of continued war preparations. Japenese correspondents in Pekin tell of large guns arriving over the transsiberian railway for New Chwang, The war feeling in Japan continues and war preparations are still going on.

Heartrending details of suffering and death of families as a result of the famine in Kwang Si were given in Hong Kong papers received by the Indravelli. Mr. Hess, a missionary at Wu Chow, who has been investigating on behalf of the Hong-Kong charities, says that, owing to three successive failures of crops, people are starving and dying by hundreds.

During March and April it is computed that thirty thousand people were sold, men selling themselves for employment in the Straits settlements and the women and children being sold into slavery on the coast.

Story after story of distress was told by the missionary. He told of famished people dying in the act of eating when food was brought to them; of people reduced to skeletons being abandoned; of mothers selling daughters into lives of shame for a mere bottle of rye. It was said by the missionary's report that thousands would perish unless speedy relief is given.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, JUNE 4, 1903. No. 26.

The Comforter.

Thy home is with the humble, Lord,
The simplest are the best;
Thy lodging is in child-like hearts;
Thou makest there thy rest.

Dear Comforter! Eternal Love!
If thou wilt stay with me,
Of lowly thoughts and simple ways,
I'll build a house for thee.

Who made this beating heart of mine
But thou, my heavenly Guest?
Let no one have it, then, but thee,
And let it be thy rest.

Thy sweetness hath betrayed thee, Lord!
Great Spirit, is it thou?
Deeper and deeper in my heart,
I feel thee resting now.

—F. W. Faber.

Items of News and Comment.

159 partook of the Lord's Supper in the Schwenksville church, Pa., on Sunday a week ago, and twelve new members were received into the church.

Daniel Fitzgerald, of Delphi, Pa., who served several years as superintendent of the Old Folks' Home at Frederick, Pa., is recovering from a severe illness.

It is reported that Mwanga, the cruel king of Uganda, who murdered Bishop Hannington and burned at the stake scores of native Christians, has just died in exile on one of the Seychelles Islands in the Indian Ocean.

J. G. Paton, of the New Hebrides, writes that there are over 16,000 worshippers of God now on the islands. There are yet 40,000 and more cannibals on this group of islands. On Malekula and its surrounding islands the natives are still savages.

Rev. J. H. Waidelich, Lutheran pastor at Sellersville, Pa., addressed the Young People's Society of Christian Workers in Bethany Mennonite church, Quakertown, Pa., last Sunday evening. Dr. J. K. Hedrick was elected president of the Society.

Peter Veregin, the distinguished Doukhobor leader, says that words fail him to express his debt of gratitude to the Quakers for their kindness to his people, and he wants to visit Philadelphia this summer. His intention is to return to Russia in order to labor for the release of some one hundred Doukhobors.

A heathen in Burma obtained a copy of the Psalms left by a traveller who stopped at his house. For twenty years the man worshipped the God revealed in the Psalms, then a missionary appeared, who gave him a copy of the New Testament, which he received with great joy.

A stone tablet, about 1100 years old, has been found in China, which states that Christianity was proclaimed there in the eighth century. It also contains an account of the creation, the fall, the incarnation, death and resurrection of Christ, together with a list of the twenty-seven New Testament books.

Rev. J. Y. Schultz, of Quakertown, Pa., now well advanced in years, editor of the German and English "Manna", and at one time steward of the old Wadsworth Seminary, is still hale and vigorous. Last Sunday a week ago he preached an impressive sermon in the West Swamp church, near Milford Square, Pa.

Bishop John Moser on May 24th baptized 64 persons, mostly young people, in St. John's church, Pandora, O. Besides this, three others were admitted to membership who had been previously baptized on confession of faith. Last Sunday Father Ephraim Hunsberger was present at the Ebenezer church services.

A new Inquisition is being organized within the pale of the Roman church. They used to burn the Christians; now they burn their Bibles. In the Austrian provinces of Carniola and Styria a large number of Bibles were burned some time ago, by the priests, assisted by fanatical laymen. The Bibles were piled up in a street of the village of Laibach, petroleum was poured over them, the mass was ignited and all burnt to ashes.

In the town of Travancore, India, a remarkable Bible reading was enjoyed lately among Syrian Christians. A native Syrian invited an English minister to come and teach the people the way of holiness. Thousands of priests, deacons and people were seated, as is customary, on the floor, and the audience was so large that the interpreter's words had to be repeated by another so as to be heard by all. At the close a collection was lifted, amounting to a thousand rupees —in the neighborhood of $500— for the use of the Syrian church Evangelistic Association. Among the pieces thrown into the collection by women were gold earrings and gold rings.

Bro. A. M. Fretz makes the following announcements for Sunday, June 7th: Souderton, German services, 10 a. m., Sunday-school and Junior Endeavor meeting in the afternoon. Deep Run: English services, 3 p. m., Sunday-school preceding, Young People's meeting 7:30 p. m. The Souderton Sunday-school will have their Children's Day services June 14, at 7:30 p. m. On Sunday evening, June 21st the pastor will preach the baccalaureate sermon for the high school graduating class.

The commencement exercises at C. M. College, Bluffton, O., will be held June 21–24. Seven students will be graduated, three from the academic department, three from the business department, and one in stenography. The baccalaureate sermon will be preached on Sunday evening, the 21st inst., by President Hirschy. The program of the commencement exercises proper on Wednesday, the 24th, is as follows:

"Praise Ye the Lord" Bordese
Choral Society
Invocation
"Unfold Ye Portals" Gounod
Choral Society
President's Statement
a. "Thou'rt like unto a Flower", Little
b. "Hear me, Ye Winds" Handel
G. C. Latchaw
Class Address, "How to Succeed in Life" Rev. C. L. Work, D.D.
Solo Selected
Sarah A. Burkhalter
Presentation of Diplomas
"When the Golden Leaves are Falling" Havens
Choral Society
Benediction

The same evening the Choral Society, assisted by the Findley Male Quartette, will give a concert, consisting mainly of Mendellssohn's "Hymn of Praise". J. F. Lehman, business manager of the Mennonite Book Concern, at Berne, lately presented the College library with "The Expositor's Bible", comprising 25 volumes.

Moody Bible Institute.

In establishing the Moody Bible Institute at Chicago for the training of lay workers, it was the late D. L. Moody's desire to equip an efficient body of men and women for home and foreign missionary work. Realizing the need of a thoroughly trained ministry for the regular pastorate, he felt that there were those outside of the direct influence of the Church for whom a specially trained layman could work efficiently.

During the past fourteen years the work has demonstrated the need of such a training school, and to-day hundreds of its students are serving the Church in many fields of labor, both at home and abroad.

The rapid growth of this work has not been accompanied by a commensurate growth in the endowments. It is necessary, therefore, to seek the aid of friends from year to year. Any gifts toward this end may be sent to Mr. W. R. Moody, East Northfield, Mass.

Why Do Not Men Go to Church.

Is it not likely, then, that the failure of the church to command the attention of the unsaved multitudes around it is due, in part, to the imperfect manner in which it sets forth the truth as truth is in Jesus? Would not a whole Gospel properly delivered yield richer results? Even the most faithful preacher, the one who ponders most deeply what he shall say and how he shall say it, must often be couscious that his utterance is at best only an imperfect echo of the gracious truths which he is charged to announce to his fellow-men. And when any soul is touched by his words, he finds it difficult to avoid a sense of amazement that so blessed a consequence should follow on so weak and imperfect an agency.

And what shall we say of that kind of preaching which has in it no marks of either the closet or the library, which is empty of thought and of reverence, flippant and foolish? Can we expect sensible men to care for it or to be moved by it? A preacher who has nothing of value to give his auditors ought not to be greatly surprised if they grow

constantly fewer and fewer. A weak pulpit is bad enough, but a secularized one is a great deal worse. Is there any good reason why, after having been almost submerged under the tide of worldly affairs during the week, one should go to church to have the flood turned loose on him again by a minister? None, as far as we can see.

We are not insisting upon the necessity of what is called great preaching. But we are insisting on preaching that is based on an intelligent apprehension of the Holy Scriptures, and that is penetrated through and through with the spirit of humility, of devout reverence, and of victorious faith. The world will never hear with attention unless something is spoken to it that deserves to be heard. Nor ought there be any complaint because of this fact. We have never been able to see why a man should think that he has the right to claim the respectful attention of his fellow-men to his mere idle babbling, simply because he was inducted into the sacred office of the ministry. A trifler in the pulpit is just a trifler still—that and nothing more.—"Nashville Advocate".

Bible Study Class.

E. K. MOHR.

LESSON XVII — "POWER TO LET."

I. Introduction.

"We are so constituted that we admire strength and pity weakness. Strength and vigor give confidence. We are so made up that we cannot help respecting force, power, energy, completeness, wholeness and symmetry."

Power is wanted, power is needed, we long for power, it is the privilege of God's children to have power, — they are *commanded* to be made powerful, R. V. marg. Eph. 6: 10, and there is no excuse for weakness— no provision is made for it, II Tim. 1: 7.

II. The Source of Power.

Power belongs to God and he gives it, Isa. 40: 29–31, through Christ, I Cor. 1: 23, 24, perfected in our weakness, II Cor. 12: 9.

This power of Christ enables me to live the divine life, II Pet. 1: 3; II Cor. 10: 4, 5, and render the divine service, John 14: 12; Phil. 4: 13; Matt. 28: 18–20.

III. Power by the Holy Spirit.

The Holy Spirit has been sent to bring us the presence of Christ, to give us the likeness of Christ, and *work in us the power of Christ*.

This was the secret of Christ's ministry — "irresistible in strength, attractive power", Luke 4: 14, 18. This was the power in the early church that swept everything before it, Acts 1: 8; and this is the power for us, Acts 2: 39.

This is the secret of Christian enthusiasm (en - Theos— God in us), Phil. 2: 13, and this is the bringing in of that constraining, expulsive and compelling power of love, Rom. 5: 5. There is no place too small— no capacity too insignificant if we let God's power work through us. Be filled Eph. 5: 18 (be empty first— then abide under the filling) then God is able to do, Eph. 3: 20.

IV, Power through Prayer.

Prayer can do anything God can do, John 14: 13, 14; John 15: 7. The answer is certain, Matt. 7: 7, 8; I John 5: 14, 15 with Rom. 8: 26, 27.

We are too much satisfied with prayer as a religious exercise — direct definite answer should be the rule of our daily life.

Perhaps our prayers have been powerless because we have not observed the conditions. Here are some: Thanksgiving, Ps. 37: 4; Phil. 4: 6; Forgiveness, Matt. 6: 12; "Quit your meanness", Psalm 66: 18; Unselfishness, Jas. 4: 3; Faith, James 1: 5–7; Obedience, I John 3: 22, 23. Our obedience is the measure of our faith.

Experience proves that "God rules the world by the prayers of his saints." See the many Bible illustrations — George Mueller, Moody, Finney and our own lives should witness to the fact of prayer.

Fervent prayer availeth much (Jas. 5: 16). While special services were being held in a church, an invalid boy asked the pastor what he could do to help. The pastor answered, "You can pray for the meetings." So every evening when his father came home the boy would ask who seemed especially interested. Later, when the boy died, a paper was found under his pillow containing the names of more than fifty persons for whom he had been praying by name, and all but two or three of these had been converted during the meetings.

V. Power through God's Word.

Jer. 23: 29; Jer. 5: 14. It is a fire and hammer, Heb. 4: 12 a sword — *use* this sword of the Spirit. Luke 8: 11 a seed— *sow it*, Acts 19: 20, and water the seed with tears, Ps. 126: 5, 6.

Faith is victory, Peace is power, The Joy of the Lord is our strength, Purity is a force, but the secret of all these is the Word of God. Neglect this Word and the life, the home, the community, the nation will lose its power— give attention to the Book and, of very necessity, the result will be progress, development and power.

VI. Conclusion.

The problem in the field of dynamics is not the discovery of force but its effective use. We utilize but a small part of our coal, our steam, our electricity— the rest is wasted, lost, dissipated. So in the spiritual realm. Power is not hard to get but hard to utilize and hard to keep. Our self life asserts itself so easily and self is always a non-conductor— self-righteousness, self-confidence, self-will, self-seeking, self-glory. All self-effort breaks out into sin, all self is sin and destructive of power. We limit our hopes by our achievements rather than by God's assurances. Let us utilize our time, our money, our genius in God's service instead of dissipating them in worldly things.

The position of power is ours. Let us be satisfied with nothing short of it. "Emptied that He might fill me."

Grand Rapids, Mich.

Things New and Old.

Spend half of your life in dreaming, if necessary; but spend the other half in doing.

It takes less brains to pick flaws than to discover merits.

Many of the most honored names in heaven have no monuments on earth.

It takes a saint to discover another saint. Only the pure in heart can really see the pure in heart.

Heroes of any sort are rare, but moral heroes are the rarest.

He who does a good deed unnoticed, unadvertised, surely lives what he professes.

Many poor people, even if they have not the money, have the "love of money, which is a root of all evil", and they will be judged accordingly. Many rich people have the money, but not the love of it, and for them there is hope.

The true Christian's Bible is written in his heart, not on sheets of paper.

Our own vices look much worse when we see them practised by others.

The essence of true faith is taking God at His word. Piety is faith going to school.

Somebody has well said that when we are tempted, it is Satan looking in through the keyhole, and when we yield to temptation, we open the door to him.

It is not the length of life, but its breadth and its depth, that count.

The worst infidel is the man whose god is his belly.

That "Christianity" which accommodates itself to anything so as to win everybody is often not above suspicion.

The best saint is a poor model; God says: "Be ye holy, for I am holy."

The loudest singer often knows least what he is singing.

Dealing with Doubt.

Under this heading the "Sunday School Times" tells the following suggestive story:—

A young man who had been for years active in Christian work and study, and whose desire and purpose were to be in the ministry, came to one who had helped others out of their troubles with doubt, and told his story, asking if there could be any cure in his case. He said that he had wrestled first with one doubt, and then with another, but his doubts had grown faster than his wrestlings, and he had lost ground steadily, until at last he had nothing left to be sure of except that there is a God. He positively was not sure of any truth in the Bible or Christianity except just that.

His friend seemed not at all surprised, but simply asked: "What do you think of murder as a business?"

"I don't understand your question," said the young man.

"Why, the Bible teaches that murder is wrong. I want to know what you think of murder as a business, apart from the question of the statute law on the subject."

"I have no doubt about the moral law laid down in the Bible," was the response of the young man.

"Then there's one thing in the Bible that you believe in outside of the truth that there is a God."

Then the helper went on to ask one question after another as to some point of duty enjoined, or wrong act forbidden, in the Bible, to every one of which the young man said frankly that he had no doubt as to that point. He believed that the Bible teachings were to be believed so far.

"Do not think, my friend, from my unexpected questions, that I lack sympathy with you in your troubles of mind," said the helper, "but you told me, to begin with that you had no sure belief except that there is a God, and now at my questions you have told me that you have a firm belief as to a good many other things. Now I want to interrupt this conversation just here for twenty-four hours. Go to your room, and take up your Bible. Turn over its pages, and when you see a statement that you believe, make a note of it. If you find anything that you do not believe, or that you doubt, pass it by, — pay no attention to that for now. I want you to look for things in the Bible that you do believe, and to count them up as a whole when you have done with the examination. Keep your mind entirely on what you are sure of, and then see, when you are through with the search, whether it really

amounts to anything worth holding on to. Come back to-morrow, and tell me the result of your search."

The next day the helper watched for the young man, but he did not call. The day following, the helper met him on the street, and asked him why he had not returned to continue the conversation. There was a new look on the young man's face as he replied:

"I went home that night, and began to look in the Bible for things that I believe. I found more of them than I thought for I kept finding them. As you requested, I didn't stop to consider anything that I had a doubt about, so that I don't know from this search what there is in that line; but I find so much that I do believe that I've come to the conclusion that I believe pretty much everything now."

This is one way for a doubter to deal with his troubles of mind. If one would give help to a doubting Christian, let him bear this in mind.

Are We Crucified with Christ?

Then we are passing to the throne of power. Nay, we already occupy the throne of power. There is no throne of power for the saint but that which is found in the way of the cross. If the pulpit is to be a throne of power, a crucified man must preach; if the truth in the Sabbath-school class, around which the bairns are gathered, is to be seat of authority, the teacher must be crucified. How is it that in yonder slum the missionary may go unharmed where the police officer does not come? Because she is crucified with Christ, and the crucifixion expresses itself, not in the Pharisaic satisfaction with a spirituality that is superior to other people's—God deliver us from all such things!—but in an outpoured life, in sacrificial service. How have the far-distant places of the world been won for Christ? By crucified men and women, who have gone out, counting not their lives dear unto them, rejoicing in the privilege of having fellowship with the sufferings of Christ, and sharing the throne of His power. Whole peoples have been brought into the kingdom of Christ by the conquering marches of the crucified saints of Jesus. If we would be men and women of power we must pass to crucifixion. We must know experimentally what identification with Him in the cross means—the end of self, the following of God, the perishing of all motives that are low, and the enthronement at the center of the being of the one perfect motive of all life and of all action.

May God grant that we may receive the benefit, we may share the responsibility of His fellowship! What are the things that hinder us? Fear of man? Pride of heart? Shadow of approaching persecution? O, what keeps us from the cross? The answer comes to the heart of every man and woman. I do not attempt to express it; you know and I know. Then, may we set over against the things that keep us from the cross the incentives that drive us to it. It is only by way of the cross that men can ever say, "Christ liveth in me." I can add nothing to that. May God bring us to the cross, that we may come into the life beyond it! Amen!—"The Need of Crucifixion," by Rev. G. Campbell Morgan.

We must insist that the key to all proper interpretation of prophecy is to be found in the words, the "Jew, the Gentile, and the Church of God"; and that unless this division be rigidly maintained in the study of the Word, and every several portion of Scripture be relegated to its proper division, the whole will be a hopeless tangle of confusion. This division and the divine order of procedure, from the calling out of the Church onward, is described by the Apostle James in Acts 15: 13–17. (1). Gentiles visited by God to take out of them a people for His name (in other places these, we are told, are added to believing Jews to form the Church of God); (2). after this, the return of the Lord to build again the Tabernacle of David which had been broken down; and (3). the salvation of the residue of mankind. In this remarkable passage we have likewise connection with Isa. 61, already referred to. — "The Morning Star."

Praying for Pennies.

It was a bright spring evening when little Polly stole softly into her father's room with shoeless feet, her golden hair falling lightly over her white nightgown, for it was bedtime and she had come to say "Good night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you? Mother is too ill for me to go to her to-night."

"Yes, pet," he answered tenderly.

And reverently the child knelt down beside him and prayed her evening prayer, adding at the close, with special earnestness, "God bless my two pennies."

"What can the child mean?" thought the father in surprise; and when the little whiterobed figure was gone he went and asked her mother if she knew what their little daughter meant.

"Oh, yes," said the lady, "Polly has prayed that prayer ever since she put her two pennies into the plate at the last missionary meeting."

Have you ever prayed to God for a blessing on the pennies you have put into the missionary box? —"St. Louis Evangelist."

Don't.

"Don't do that, dear."

"Why, mamma, I'll soon be Johnny Don't," and the baby's sweet face had a grieved, puzzled look that hurt the mother's heart, but opened her eyes.

"There must be a better way," she said, "and I must find it."

When the boy came with hammer and nails, she said:

"Suppose you take these boards and make a chicken coop." Johnnie was delighted. That was so much better than aimlessly pounding the nails in table or chair, and being told, "Johnnie, don't."

"Don't make so much noise!" gave way to "Why not take your dog out for a scamper, then he can be quiet when inside." You see, she had found the better way. We love our babies, yet thoughtlessly hurt them. Study their ways, mothers, and spare the dont's."—Exchange.

Our C. E. Topic.

Topic for June 7: Modern Lessons from the Rechabites. Jer. 35: 1–6, 18–19. Temperance.

MEDITATIONS.

WANTED, In North America, ten million fathers to command their children, as Jonadab the son of Rechab, "Ye shall drink no wine, nor your sons, forever."

Why should they drink wine? Some say, "A little wine or beer will not hurt any one." That is not a reason but a common excuse for drinking. Perhaps a teaspoonful three times a day will not hurt any one if no appetite is created for more.

Does the use of wine make men better? Does it make them stronger physically? Does it make their minds clearer so they can do more thinking and with less liability to make mistakes? Does it give them better reasoning powers and a better ability to judge? Does it make men more religious, helping them to a higher spiritual life in Christ Jesus?

No, in answer to all these questions. Wine (whiskey, beer and other intoxicating liquors) makes men worse. It takes from men their health and makes them subject to disease, less able to endure hard work and extremes of heat and cold. It ruins their minds and makes them incapable of filling positions of honor and trust where good minds are required. It dethrones reason and destroys judgment. It takes away their regard for sacred things and makes men devilish.

Why should we have regular places for the sale of liquors, where our sons and daughters are tempted and lured by the devil, through his human agents?

"No drunkard shall inherit the kingdom of God." 1 Cor. 6: 10. How much room do you suppose there is in heaven for the people who make drunkards? Each year one hundred thousand persons stagger and reel into drunkards' graves and virtually the majority of the people of these countries are putting them there. Is this a hard saying? The traffic exists because the people permit it. We say to men, "You may sell liquor"— we give them license and protect them in their selling. To be sure we do not say that you may kill your customers, but as a matter of fact the liquor does bring death. Can we lift up holy hands and pray (1 Tim. 2: 8) to God to bless our country when every year such a multitude are sacrificed to the demon of drink?

There is no middle ground on the liquor problem. We are for the business or against it. Silence will not cover our responsibility. So long as we are silent we seem to approve it. No one can sanction the sale and the use of anything that wrecks the body, destroys the mind and damns the soul, and live in harmony with the teachings of the Bible.

How much of a drunkard must a man be to go to hell? Not much. He who gives a cup of cold water only shall not lose his reward. Mt. 10: 42. He who makes a drunkard's death and a drunkard's hell possible shall not miss his. Drunkards' lives, wives and children rise in judgment against us and condemn us for allowing in a Christian land a system of liquor selling that brings more woe and want in our homes than any other calamity that has befallen the nation. If we consent to the saloon we are (silent) partners in the business. If we do not work against it with our voices and our hands we are partakers of the infamy and shall share in the condemnation which the Righteous Judge shall pronounce on all iniquity.

God commends the Rechabites because they had obeyed their father's righteous command. God here sets his approval on total abstinence and rewards with a never-ending blessing those who are true to divine principles.

We owe it to ourselves to abstain from liquor in all its forms that our bodies — the temples of the Holy Spirit — be not defiled. So, too, that we put no occasion for stumbling in our brother's way. We owe it to others to remove the stumbling block of the liquor business from our land. May we be true to our trust!

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Editorial.

In the course of a fearless editorial, the editor of "Die Rundschau" gives expression to a hope that ought to stand at the head of every religious paper, including the MENNONITE. It deserves to be reproduced in italics: "*May the 'Rundschau' succeed more and more in its warfare against fanaticism and nonsense and in contributing to the spreading of true Christianity!*"

People do not like any "goody-goody" rubbisir in a religious paper, any more than they like it in a sermon. What they want is manly, virile truth, supported by sound reasons and undeniable facts. Even the truth that provokes and cuts is mostly preferable to the tame, tasteless product that helps nobody and hurts nobody. The great universal issues of life that occur to the average man every day are the subjects that, if handled honestly and ably, appeal to the widest audience, and enlist the closest attention. Much of this "goody-goody" vaporizing by voice or pen, is only cowardly trifling.

Some one asked the Editor of "Our Hope" this ever-recurring question:

How do you reconcile 1 Corinthians 9: 27 with repeated statements in your magazine that there is no possibility for a believer to be lost?

This is the answer: I suppose you mean "When I have preached to others, I myself should be a castaway." The word "castaway" means "disapproved", also "rejected". It is not a question of eternal salvation. Paul speaks of himself as a servant. As such he has, as every servant of Christ should have, the judgment seat of Christ in view. One may labor and be very zealous and yet be disapproved in that day and see his works burned up. However, from the judgment seat of Christ not a single person will be sent away into the outer darkness. All who appear before that seat *are saved*. Away with your fears. They are miserable fetters of the enemy. You are as a believer safe and eternally saved.

God does not always send fire and flood and famine and pestilence to discipline and humble men. The homeless and hungering wretches along the Missouri river are not greater sinners than many others who live far away from the raging waters. If these floods are instruments of castigation in the hands of our heavenly Father, we can truthfully say that at the same time God is silently, yet no less severely, chastening thousands of individuals scattered everywhere throughout the world. Floods and storms are more spectacular and excite more universal attention and comment; yet we cannot say that on this account they are more terrible or effective visitations of Providence. Trouble and distress, mishap and misfortune are plowing their own deep furrows not only on the brows but also in the hearts of many who seem outwardly blest and undisturbed.

S. B. Wenger, of South English, Iowa, contributes an article to the last number of the "Herald of Truth," in which he reviews what seem to him the difficulties in the way of admitting into the Mennonite church persons from other churches who were baptized by any other mode than pouring. He believes pouring to be "the Bible mode of baptizing," "Christ's own mode of baptizing with the Holy Ghost," and says that "it can be plainly shown by the Bible that immersion is not the Bible mode of baptism." It is well, however, not to be too positive on this matter. Our own humble opinion is that all points weighed and considered, pouring was the most probable mode of baptism practised in Bible times. But we agree with Dr. E. B. Fairfield that Scripture is not too explicit on the question of the form, and does not regard the form as so all-essential, else it would contain somewhere plain, definite instructions on this point. The immersionists have as good a right to call their mode true baptism as those who practise pouring. So it would seem unjust to compel any candidate to be rebaptized simply because he has been immersed.

Hypnotizing Souls into the Church.

It is reported that some Chicago Methodist ministers, at one of their regular weekly meetings, seriously discussed hypnotism as an evangelistic agency, and even proposed it as a useful branch of theological study.

Now hypnotism is one of the most widely practised arts in daily life. It is the name that frightens people, though the thing itself is as old as Adam. When we hush a baby's cry with a rattle we practise hypnotism on a very elementary scale. When a mother blows on a child's bruised hand and says, "Now, it doesn't hurt any more," and the child stifles its sobs and dries its tears, she has, practically hypnotized the child. Hypnotism is nothing else than the power of one mind exerted upon another mind, and this power has been exercised by men ever since Adam and Eve attracted each other. Only of late years scholars have given it serious study, have reduced its operations to laws and rules, and have enlarged its sphere of usefulness and activity—and possibly, also, opened the door to various abuses.

But there is a wholesome limit to the legitimate use of mental suggestion. A certain amount may be used and is used continually in evangelistic and religious work. Every eloquent minister, every persuasive evangelist, makes copious use of his mental and moral personality to sway the mind and soul of his hearers. But the extent to which these Chicago ministers propose to avail themselves of systematic hypnotism is quite unwarranted by common sense and Scripture. When a man is to "choose this day whom he will serve," he ought to be himself and be allowed the freest use of his own brain and heart, and he needs to employ calm deliberation and sober judgment. It is a matter between himself and his Lord, and no other mind has a right to step in and do the deciding. Systematic hypnotism would reduce the sinner to a mere passive instrument, and would be in a manner forced into the Kingdom. But generally those who are forced into the church sooner or later drift out again without being forced. There is too much of this being done already in many churches during revival seasons, and a big crop of backsliders is generally reaped. Hypnotizing any soul into the faith would not allow it a chance to reject the gospel, since if it was at all hypnotizable it could not do otherwise but accept. And this would be a manifest perversion of things.

The only power that has a right to force and take captive the mind and will is the Holy Spirit, the appointed Agent from God to convict men of their sins and work in them a living faith in the Saviour. The idea of hypnotism as a substitute for the Holy Spirit can arise only in the minds of men who have left the true light and are chasing some scientific will-o-the-wisp.

Correspondence.

DONNELLSON, IOWA. — Last Sunday's continual rain caused the communion service to be postponed until next Sunday and the prospect for the Lee Co. Sunday-school Convention for to-day is not bright, as it is still raining this morning. But this community may be thankful that no heavy storms or rains have passed through here as at many other places, although there is still some corn to plant. The prospect is still good for a good crop. The health of the community is good at present, with but few exceptions.

STERLING, O.—On Sunday, May 31, Rev. J. H. Langenwalter delivered his closing sermon for this year. The words spoken were based on Acts 2: 36–39, a text very appropriate for that day, it being Pentecost. His sermon was very impressive, full of inspiration and comfort. We are sorry he cannot remain with us.

We welcome to the pulpit our pastor, Rev. Kliewer, who will again take charge of this congregation during the summer months.

On Sunday evening quite a number were privileged to listen to a sermon delivered in the German language by Rev. Langenwalter, at the home of Bro. Emanuel Blotti's, by request of his sister, who has not been able to attend church services for some time, on account of poor health. The sermon was highly appreciated by all who were present.

Bro. Langenwalter will finish his year's work at Berea, O., on June 10, after which he will again return to his home at Halstead, Kan.

BERNE, INDIANA.—Rev. S. H. Baumgartner, of the Evangelical church, from Elkhart, Ind., was in our midst on Ascension Day and spoke to us in very earnest tones and words at the close of the sermon by Rev. Joel Lehman.

On Friday, May 22, Missionary J. A. Funk, from Cantonment, Okla., arrived. Mrs. Funk returned next day to Ft. Wayne but the missionary stayed with us over Sunday and preached Sunday morning to us from the text, Ps. 51: 12–14. At the close of the sermon 33 young persons were taken into the church by baptism and two were admitted by the right hand of fellowship. It was an impressive moment when the thirty-three stood up and as of one accord renounced the world and sin and gave their solemn promise to live for God. May God keep them pure and unspotted from the world and may they be strong pillars in the church.

1903.

Missionary Funk spoke again in the afternoon to our Sunday-school and in the evening to the Young People's Society. Monday morning he left for Fort Wayne where he joined his wife, from where they intend to continue their journey eastward.

Sunday, May 31, we had communion services at our church. A very large number took part. Quite a number from Ft. Wayne and Woodburn were present. Bro. J. E. Sprunger, from Oberlin, Ohio, who at present is enjoying a few days vacation at the parental home, preached a short communion sermon for us from 2 Tim. 2: 8. He also addressed the Sunday-school in the afternoon, and the Young People's meeting in the evening. Bro. S. intends to start this week on his home missionary journey to the Northwest, where he will work the coming summer, during his vacation. Saskatchewan and Manitoba will be his field of work.

Last week the aged couple, Mr. and Mrs. John Bixler celebrated their golden wedding at the home of their only son and child in the presence of a large number of relatives and friends. A brother and sisters and other relatives from the counties of Wayne and Putnam, Ohio, were present.

The extremely warm days have given place to cool and rainy ones.

TRENTON, OHIO. — The 25th day of May was a joyous occasion in our congregation. Our pastor and his wife celebrated the tenth anniversary of their wedding on this day, and had invited the whole congregation to celebrate with them, the older people to come and spend the day with them and the younger people the evening. It rained very hard in the morning and some were afraid that the celebration could not be carried out as planned, but when it cleared up about ten o'clock the people began to come. After friendly greetings and congratulations, dinner was spread on two large, beautifully decorated tables in the dining room, and the guests sat down to enjoy the meal. The tables were set for the third and fourth time, and by three o'clock all had partaken of the dinner. Then the ladies speedily cleared away the tables and chairs, which had been furnished by the furniture dealer, were placed in three rooms, and as many of the guests as could find room were seated.

After singing an English hymn, Mr. Samuel Kinsinger, of Collinsville, in behalf of the Collinsville friends presented the pastor and his wife with an elegant sideboard as a token of their appreciation and love, adding that if their pocket-books had been as full of money as their hearts were full of love, the parsonage could not contain the gifts they would have brought. After this Mr. Jos. Eicher in behalf of the friends of the Trenton congregation presented a Davenport (leather bed couch) saying that it was but a slight token of their affection, and expressing the wish that they might labor on until weary with the toil, they would find this a place of comfortable rest.

Rev. Krehbiel made a very hearty reply to these presentation speeches, accepting them with thanks, expressing the wish and prayer that he might show his appreciation of these kind gifts by greater earnestness and faithfulness, laboring for their eternal welfare, and that the Father might richly reward them. After another song, the pastor, speaking in German, gave a short sketch of his life, basing his remarks on 1 Sam. 7:12: "Ebenezer, hitherto hath the Lord helped us." He showed how the providence and mercy of God had attended him, and that this ought to be a feast of thanksgiving and joy. Then the assembly sang No. 271 in our German Hymnal — "Nun danket alle Gott"—and the exercises closed with a fervent prayer.

Quite a number of the guests stayed for supper and in the evening the young people gathered and enjoyed themselves by playing games and singing songs, after which they were served with a dainty lunch of ice cream, cake and lemonade. This was indeed a day enjoyed by all and one which we will gratefully remember.

The pastor is now giving Biblical instructions to a class of six young people. We trust that after knowing the way of salvation they will accept Christ and unite with the church.

Next Sunday we have Children's Day at our church. The little ones are learning their declamations and the others will practise a few songs to sing on the occasion.

One of the deaconesses from the Cincinnati Deaconess Home, where Sister Kaufmann is staying, is spending her vacation with our pastor. We hope she will make an address either at our monthly Mission Meeting, which will be held at Bro. Mosiman's this week, or next Sunday at our Children's Day.

An Indian Hero.

It was hot; we were thirsty and tired; even the ears of our donkeys hung flopping along their faces as we slowly scuffled along through the dust of an Arizona desert towards a Zuni pueblo. We could see it in the far distant, a black, square hill outlined against the horizon.

Soon we came to little patches of potatoes, watermelons, beans, onions; in fact, all sorts of garden truck. After having lived several months on surveyors' stores, tinned stuffs, and smoked meats, we were glad to see the gardens.

A queer village it was. Just one great house, looking for all the world like a lump of mud on the end of a shingle. It was four stories high, with not a window-frame in all the three hundred rooms. The Zuni Indians made us welcome and brought jars of water to us for drinking, washing and cooking purposes. And water is the most precious thing in that region for hundreds of miles. As soon as we had rested a little while we started to look about, and almost the first person we met was a young Indian dressed in uniform— not quite a soldier's uniform but very much like it. We approached each other and, after shaking hands, he addressed us in faultless English, making us welcome to Zuni; hoped that we would find it convenient to stay a long time, and asked us to make his home our headquarters while we were in that vicinity.

In travelling this wide world over I have never come across a braver man than that Indian. Amid poverty, squalor and want, he was living the life of a Christian gentleman among his people, unashamed of his life or theirs, doing all he could with skill and tact to lead them to better things, both in their method of work and in their spiritual life. He was a graduate of the Indian school at Carlisle, Pa. He loved his people with a surpassing love. They were poor, ignorant and superstitious. He was a highly-cultured gentleman, and here he was giving them— without any hope of pay—the fruit of long years of toil in learning the laws and lessons that have made the white man what he is. He had one room in the house fitted up with the conveniences of civilization. His days were spent in the fields, teaching his people how to cultivate their soil in the best way, how to breed sheep, work in wood and wool and iron; and as he had apprentices he read to them the Bible and other good books — all the while living himself the higher life. It was slow, discouraging work; the custom of centuries cannot easily be altered.

It takes a braver man to live a life of that kind than it does to face a cannon, and when the victory is won for the right, as it surely will be, it is a victory of peace, which always counts for more than the bloody victories of war.— S. Dubois in the "Presbyrian".

Some Unanswered Prayers of Scripture.

Some one took the trouble to search for records in the Scripture of prayers by godly men that were never answered, and the following examples were found:

Elijah requested that he might die (1 Kings 19: 4). He was taken to heaven without dying.

Job prayed that God would destroy him. (Job 6: 8, 9). God delivered Job, and gave him twice as much as he had before.

Paul prayed that the thorn might be taken away (2 Cor. 12: 8, 9). God gave him grace sufficient to endure the affliction.

Moses prayed that he might go over into Canaan (Deut. 3: 23–25). He died after getting a sight of it from Pisgah.

David prayed for the child's life (2 Sam. 12: 16–18). The child died.

John Wesley.

John Wesley was born at Epworth, England, June 28, 1703. Two hundred years will have elapsed, therefore, on the 28th of this month, since John Wesley first saw the light. We do well to honor the memory of a man whose life and labors have been so far-reaching and beneficent. He was ordained in 1725. His life was a busy one. He commenced his evangelistic work in England in 1740, and continued his labors until death. He traveled usually five thousand miles a year, preached twice and thrice a day commencing at five o'clock in the morning. He published two hundred volumes on various subjects, including divinity, poetry, music and history. He was a great man, and his greatness is shown by the fact that he is not styled the Rev. John Wesley, or the Rev. Dr. John Wesley, but simply John Wesley.

John was his mother's fifteenth child. She had nineteen children. She herself was the twenty-fifth child of her father.

In a letter to her son John, dated Epworth, July 24, 1732, when she was sixty-three years old, she tells of the way she dealt with her children, how she loved them, and how she used the rod to make them understand.

She had few books, and she had little time to read them, but she would insist upon the Bible being read until every child of hers knew the Bible from Genesis to Revelation.

She taught them history from the Bible.

She taught them good conduct

from the Bible.

She taught them the way of salvation from the Bible.

She demanded of God that all her children should be saved, but she prayed with them.

Every one of her children loved her, adored her, idolized her because as soon as possible she taught them by reason and by love.

In the rules laid down for her own conduct she set apart certain hours for communion with God and prayer. At least three times a day she examined her conscience and omitted no opportunity of retirement. In one of her letters to John she wrote: "There is nothing in the disposition of your time but what I approve, unless it be that you do not assign enough of it to meditation."

Did You Pray?

Mr. Moody once related this pretty incident concerning his own little son: "My wife came down one evening and said she had some trouble with one of the children. He was not willing to obey, and he had got off to bed without asking her forgiveness. I went up and sat down by the side of the little child and said:

"Did you pray to-night?"

"I said my prayers."

"Did you pray?"

"Well, papa, I told you that I said my prayers."

"Yes, I heard you but did not you pray?"

"The little fellow struck, he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it.

"Well, now," said I, "are you going to go off to sleep without praying?" After a struggle he said: "I wish you would call mamma." She came up and was glad to forgive, and then he wanted to get out of bed and pray. He had said his prayers, but now he wanted to pray. Lots of people say their prayers, just as a salve to their conscience, and go out and do some mean and contemptible things and after they have said their prayers. But they have not prayed and that's the difference.—Selected.

God Will Do It.

After Dr. Morrison, the Nestor of missionaries to China, had paid his passage-money to the captain of the ship which was to take him to his chosen field, the rough seaman, with a sardonic grin, and in a sneering tone, said, "And so, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?"

With impressive dignity, Morrison replied, "No, sir; I expect God will!"—Sel.

A Bad Handicap.

Passing a drug store, I noticed a sign hanging in the window. It read: "Boy wanted; no cigarette smoker need apply."

I entered and asked what kind of a position was open for a boy.

"Oh, we want him to work around the soda fountain," replied the proprietor.

"Why will you not employ a boy who smokes cigarettes?" I inquired.

"Too careless, too lazy, and too light in the head, and they smell bad," were the exact words of the druggist.

* * *

An item in the general railroad news of a great morning daily announces the fact that in conformity with the general agreement of the freight auditors of the Western railroads, the freight auditor of the Santa Fe railway has issued an order that no cigarette smokers will be employed in this department of the Santa Fe service.

The Sunday School Lesson.

Subject for June 7: PAUL'S VOYAGE AND SHIPWRECK. Acts 27: 33–44.

GOLDEN TEXT: Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Psa. 107: 28.

LESSON TEACHINGS.

Paul had a very stormy time getting to Rome, but he was to reach it anyway, the Lord having repeatedly assured him of it. The last time he obtained such assurance was at the very time when all hope of salvation had fled from every one's heart. During that time Paul fasted and prayed, while the furious tempest tossed them and they saw neither sun nor stars for days together. Then God's message came to him, "Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee". So not only Paul, but the 276 souls on board were all to be saved from a watery grave.

Paul believed the Lord would be true to His promise, but he likewise believed that everybody had to do his part. Paul was an exceedingly practical man, with all his faith. He did not lose his common sense, or, like some fanatical Christian Scientist or faith fiend, fold his hands and expect God to do all. He is wide awake to all that is going on, and when the crew is about to take cowardly flight says to the centurian and the soldiers, "Except these abide in the ship, ye cannot be saved." God will see them all safe to Rome, but the mariners must attend to their business. So, also, when the sailors had eaten nothing for two weeks, Paul told them to take meat, saying it was for their health, and adding that not a hair should fall from their heads. If we do our part, we have the consolation that God will do His. I ought to pray for my daily bread, but I also ought to earn it. I ought to pray to be healed, but I also ought to follow the doctor's directions and take his medicines.

The best thing about all these promises was that Paul believed them with all his heart. He hadn't the least doubt about the ultimate safety of all on board, so he felt bright and cheerful and could advise the others to be of good cheer. This proved the reality of his faith and helped make him the most magnetic and influential personality on board. No one can resist such a man. Faith and good cheer are contagious.

Paul was the first man to follow his own advice. When he had urged them all to eat he began to eat himself, and he gave thanks before helping himself. It was surely not a banquet he was sitting down to, nor was it well-prepared; but he was going to express his gratefulness. He was not ashamed to do it in the presence of all the rest. See Matt. 14: 19; 1 Tim. 4: 3–5. Then everybody was in good spirits, and they all began to eat. And be it remembered, this was in the night, out on the deep, when every heart was well-nigh despairing and one misfortune had cruelly succeeded another. One such man like Paul put new spirits into crew and passengers. If we have Paul's trust and his wisdom we may have Paul's personality and be helpful to many a "forlorn and shipwrecked brother."

One thing was then done which was doubtless hard to do—they cast the wheat into the sea. It was a cornship from Alexandria, bearing the product of the rich grain fields in the fertile Nile valley, which fed all Rome. But just now the question was—wheat or life, which? They thought it worth while to sacrifice the wheat and save human life. They believed that life is worth more than meat." So is the soul worth the sacrifice of all earthly riches, and yet many will rather sacrifice their soul for a fine farm and bursting barns. Such men will finally lose both goods and soul (Mark 8: 36).

When day dawned they did not know where they were, though they afterward found out that they had been shipwrecked on the little island of Malta. They saw a bay jutting out to sea and they wanted to sail into it. So they took up the anchors, flung out sail and put all into sailing trim. But the ship soon stranded on the shallow banks and the ship was beaten to pieces by the waves. It was disheartening to think that such should be the end of all the toiling and fasting. There was nothing to do but to swim to shore. But some of the prisoners might thus escape, and the cruel soldiers, hardened to scenes of blood, thought it was best to kill all the prisoners; for if these escaped, the soldiers might have to pay for it with their heads. Then it was that God manifested His faithfulness. He put it into the heart of Julius, the centurion to forbid any such bloody work, and everybody got to shore, those who could as well as those who could not swim. No man's life was to be lost. They all escaped to land. This was not the first time a heathen soldier was used of God to save Paul's life. See Acts 23: 22–24. God is continually using men in the accomplishment of His purposes, and most of them do not know it. His wondrous providence is continually utilizing men and events for the protection and safety of His children. From now on Paul's journey to Rome is a smooth one. The greatest trials are past.

In Memoriam.

Helen Naomi Hunsberger, died June 5, 1902. Aged 1 year, 4 months and 26 days.

Now just a year since you have gone,
A year of sorrow, grief and pain,
We miss you with your smiling face,
And listen for your voice in vain.

We're told, God loved our darling dear
And thus He thought best to take you
To be with Him in glory land,
And we're resigned to him who's true.

We called you sweet; perhaps too much,
So God, to draw our hearts in love
Sent soft calm sleep; we call it death,
Her spirit sped to the home above.

In the loving Saviour's bosom,
On the bright celestial shore.
Little Helen rests so calmly,
Where all disease and pain are o'er.

She's gone before, we too must go,
There is here no abiding state;
And oh, when we shall all get home,
We know she'll meet us at the gate.

MOTHER.

Souderton, Pa.

Deaths.

MEYERS.—On May 19, 1903, near Dublin, Pa., Sarah, wife of Christian F. Meyers, nee Baum, aged 68 years 10 months and 19 days. Interment at the Deep Run Old Mennonite Cemetery on the 23rd. Services by Peter Loux and A. M. Fretz at the house and John Leatherman and Jacob Rush at the church.

TRAINER.—On May 24th, 1903, in Doylestown, Pa., Adaline F., wife of William W. Trainer, and daughter of Abraham F. and Mary (Funk) Kile, aged 33 years, 9 months and 18 days. Interment on the 27th at Doylestown Mennonite church. Services by A. M. Fretz, assisted by Revs. McKinley and Heistand.

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News of the Week.

Domestic.

BREAKS ALL RECORDS.

Cities of the West Are Under Water.

DES MOINES, IA., KANSAS CITY, AND TOPEKA, KANS., SUFFER IMMENSE LOSSES. THOUSANDS HOMELESS.

DES MOINES, May 30.—Four feet of water was coursing through a large section of East Des Moines business district to-day, due to a rise in the river of a foot over all past records and the carrying away of a section of the levee dam at Center street.

Thirty-five thousand people in East Des Moines, five thousand in South Des Moines and four thousand in North Des Moines are cut off from communication with the main section of the city. Absolutely no attempt is made to transact business. The street railway company does not expect to be able to start cars for a week.

Six thousand persons are homeless, 30 per cent. of whom are practically without shelter and have been unfed for twenty-four hours, during which time they have been exposed to the constant heavy rain, with the thermometer close to the freezing point.

Many women and children shivered all night long in rain-soaked garments, unable to find a dry place on which to lie. Box cars were placed in reach of many of the refugees to-day, in which they could find shelter from the rain, but relief work is in a deplorable condition and far behind the needs. Inestimable suffering prevails.

KANSAS CITY, May 30.—The flood situation along the banks of the Missouri and Kaw rivers here and West is far more serious than on yesterday, and the predictions of the local weather bureau that the disastrous record of 1881 would be exceeded will be doubtless realized.

The Missouri river continues to rise. To-day the Government guage here registered 25 feet, and 26 feet is the limit of 1881. Both streams continue to rise steadily and a still further rise of two feet at this point is expected within another 24 hours, heavy rains having fallen all last night for a mile around Kansas City.

BEATRICE, Neb., May 30. — Blue river has been rising steadily for thirty-six hours. It is now twenty inches above the high water mark of last year. Water is running over Court street. The south and west sides are cut off from the main part of town. In some places scarcely more than the roofs of the houses are to be seen. Many people moved out of their homes yesterday and the day before. Some who did not think the water would reach them were compelled to move out during the night, in some instances the escape being made from second-story windows.

The electric light plant was shut off yesterday afternoon and the waterworks plant was stopped at 4 o'clock this morning, the water having flooded the fire-boxes. The Burlington passenger station is under water. No trains will get into town on any road to day. No loss of life is reported.

TOPEKA, Kas., May 31.—There is ground for hope that the worst has passed. To-night, so slowly as to be almost imperceptible, the five-mile stream of the Kansas river is setting back into its rightful channel.

With 175 or 200 lives lost; millions of dollars of property destroyed; hundreds of pistol shots as signals of distress, blended with the agonizing cries of unwilling inhabitants of tree tops and roofs of houses, and the waters creeping upward and then slowly subsiding and alternately changing hope to despair, the capital city has passed the most memorable Sabbath day of its existance. To all this discomforting condition of affairs was added the presence of a cold dismal rain.

The ardor of the rescue work of the heroic rescuers was not abated in the least by the conditions which confronted them. For long dreary hours knee deep in water and sometimes in water up to their necks they worked with might and main. To-night they can proudly point to 300 or more rescued ones who otherwise might have been swept away in the current.

Leading men have made a careful examination of the flood and all its conditions and as a result of their investigation they give 250 as the probable number of lives lost. A more conservative estimate places the number of dead at 175. The higher number is as apt to be correct as the lower. The number of dead is merely a matter of estimate. Twenty members of rescuing parties tell of how they saw people drop from houses only to be swept away by the flood, and others tell of men who, terrified at the approach of the fire, dropped into the water where they sank and did not reappear.

The estimated number of dead does not include the large number classed as missing who cannot otherwise be accounted for. Neither does it include the number who are supposed to have lost their lives in the fire. In the latter class there is absolutely no means of arriving at even an approximate number of victims. The water is so high and the current so strong that all that can be done now is to rescue those in the buildings surrounded by water. It will be at least three days before the correct number of dead will be decided upon. Work of rescuing the victims of the flood is being pushed forward with vigor.

Large contributions have been received for the benefit of the sufferers. The amount given by Topeka citizens alone will aggregate $100,000. To this is to be added an immense quantity of clothing, provisions and general supplies. Outside towns have generously offered aid, notable among which is Galveston, Texas.

TOPEKA, Kas., June 1.— It is now believed the total number of lives lost in the flood in North Topeka will not exceed twenty.

No lives were lost in fires. Eight buildings were destroyed by the fire.

First reports were unavoidably exaggerated. The burning of lumber piles gave the impression that the north part of the city was going, and no one was found who placed his estimate of the loss of life under the hundreds.

The Kaw was failing and communication by boat was less difficult. Additional light on the subject was received and the reduction in the estimated loss of life followed.

About 200 people are still at North Topeka, 150 or them being in the upper story of the woolen mill. They are well fed, but extremely uncomfortable.

There was but little more danger of death from drowning. Except in isolated cases the thousands of refugees had been cared for. Many were wearing insufficient clothing. Hundreds were sleeping in improvised beds, but it was believed that all had been cared for. Boats crossed from the south side to North Topeka with abundance of provisions.

The property loss, from the best estimates now possible, will amount approximately to $1,000,000. The whole of North Topeka is still seven feet under water.

KANSAS CITY, Mo., June 1. — The desolate aspect of the flood situation here showed no improvement to-day except that the fires which started last night and which it was feared would spread were put out by the rain and the flood itself.

So far as rail communication was concerned the city was almost an island. The only communication, and that very uncertain, was by a road running southeast.

The river gauge this morning showed thirty-five feet, having risen from 30.7 during the night. This is nearly nine feet higher than the previous high record made in 1881. There was eight feet of water in the Union depot.

At 9 o'clock last night fires were burning in as many places in the railroad yards, all of them having originated from slacking lime stored in freight cars.

The fires were scattered over a district of five miles long by three miles wide, and in every instance are supposed to have originated in lime cars. They burned themselves out or were quenched by the rain.

Five hundred houses from Armourdale floated down the Missouri river yesterday afternoon. The foundations, weakened from two days of water, gave way. It seemed like a city as the houses, most of them with the furniture and other belongings of their owners, traveled toward St. Louis.

WORST IS OVER AT KANSAS CITY.

KANSAS CITY, June 2.—There is decided improvement in the flood situation here and there is a general feeling that Kansas City has seen the worst of the flood. Un-official weather gauges show a fall of about six inches in twelve hours. The danger of a famine has passed and the railroads are confident that they will be able to bring in ample supplies from this time on.

There is a greater scarcity of food in Kansas City, Kas., but with the opening of the electric line from Leavenworth, it is thought that there will be no distress.

The first mails from the west have come in, one late last night, another from Wichita this morning. About two carloads of second, third and fourth-class mail matter have been lost in the freight yards. The water is about five feet above the bottoms of the mail cars and running strongly.

The financial damage is estimated by prominent business men at anywhere between $10,000,000 and $25,000,000 in this city alone, but there is no method of determining this with any accuracy.

DESOLATION IN IOWA.

DES MOINES, June 2.—The situation in Des Moines is still disheartening, although the water continues to fall rapidly. The wide territory that was flooded presents a sad picture. Men and women who have anxiously watched for the water to go down today wandered over the muddy streets to the houses which had been homes. As each one looked through the door of his home an expression of almost abandoned hope passed over his countenance. There, within the ruins, furniture was scattered about the rooms, mud covered the carpets and the walls were covered with a dirty slime.

BURLINGTON, Ia., June 2—The Mississippi river at Burlington is now eight miles wide. Illinois lowlands are submerged and 10,000 acres of valuable crops are drowned. Train service on all roads is crippled.

TOPEKA NEEDS ASSISTANCE.

TOPEKA, Kas., June 2. — The Commercial Club, at noon to-day, voted to ask for outside aid for the flood sufferers as the distress of the people is so great that the community can not provide for all, and so the charity of the country is appealed to.

Gov. Bailey said he would this afternoon issue a proclamation calling upon the charitable people of the country to send aid in the form of money.

The flood situation is materially better. The Kansas river fell during the night at the rate of an inch an hour. The standard gauge measurement at 8 o'clock showed a twenty-seven-inch fall from the highest point.

It is safe to say that all who were in peril have now been removed to places of safety.

The previous estimate of twenty dead is still adhered to. Many reported missing are showing up, but it will only be possible to give the actual loss of life when the waters have finally receded. It is believed several persons were drowned and that their bodies have floated away.

The greatest fear now in Topeka is an epidemic of diseases. At relief depots where refugees are huddled together, several persons suffering with contagious diseases were removed to the hospitals as rapidly as possible. The absence of good drinking water is another disease breeder.

One Hundred Dead; Tornado in Georgia.

GAINESVILLE, Ga., June 1.— Shortly after the noon hour to-day this city was struck by a terrific tornado, killing probably one hundred persons. The Gainesville cotton mill collapsed, and many of the victims were caught in the ruins.

The City Hotel and other large buildings were unroofed. The death list will not be known until the debris is cleared away. The greatest loss of life is reported in the destruction of the cotton mills, where about eighty are believed to be killed and a score injured.

Eighteen persons were killed in the city between the center of the town and the railroad station, where four large stores were blown down. The storm had driven many people into these stores for refuge. There were 500 at work in the cotton mills when the storm came. The mill was a three-story building. The roof of the city electric car was blown off.

The tornado struck the town in the southern portion. It came with a frightful roar, and the day was turned into night. As people fled from the storm they were caught in the wind and bodily blown in all directions.

Some houses were torn to pieces, others were lifted and carried for blocks; roofs sailed like leaves in the air, and many persons were picked up in the storm and carried over the trees and houses for long distances. The Bell telephone and the Western Union lost all wires, but the Bell people got a wire working shortly afterward, and then the Western Union put a wire into service.

Both these wires were turned over to the city to be used in calling for physicians. Every town that could be reached was urged to rush surgeons to Gainesville. The property loss can not be estimated at this hour.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The Shining Path.

Sometimes the thought of God's great love to me
Seems almost overwhelming in its might;
It fills my heart, and bathes my path in life
With a rich glow of never-failing light;
I think without the knowledge of that love
My day would fade to deepest, darkest night.

What matters it where'er my path may lie?
My Father reigns; and in his loving hand
I'll lay my own, in childlike hope and trust,
Knowing 'twill guide me to that better land
Where I shall dwell with those who love the Lord,
And sing his praises with the angel band.

My Lord, I thank Thee for this wondrous love,
Which gladdens and enriches all my way,
And sheds its beams of tender, shining light
Around my steps, e'en when they go astray;
May grace upon my path shine more and more
Unto the radiance of the perfect day!

—MARY LOUISE HORNIBROOK.

Items of News and Comment.

The Commencement exercises of the Elkhart Institute will be held June 12th.

According to report, Editor G. G. Wiens, of "Die Rundschau," Elkhart, Ind., is touring in Kansas and California.

On Whitsunday several young ministers were ordained to the pastorate of the church at Loretta, S. D. On Whitmonday a number of souls were baptized and the congregation celebrated communion services.

Rev. J. J. Balzer, of Mountain Lake, Minn., has recently been laboring in the interests of Home Missions among the brethren at Henderson, Neb. He will devote about two months this summer to Home Mission work.

Peter Jansen writes entertainingly about the Doukhobors in this week's "Bundesbote." These people are genuine Russians — Slavonic — not German. They left the Greek Catholic church at the beginning of the last century, renounced the worship of images and other ceremonies of this church, and were consequently persecuted. Their only substantial agreement with Mennonite doctrine is in their abhorrence of war. Though they refuse all allegiance to earthly governments, they are desirable settlers.

Arthur J. Bowen, missionary on the Upper Congo, writes about the love won from the natives in that region. He says that many of them would lay down their lives for their missionary friends. As he goes through the forest to spread the gospel, those he leaves behind give him their parting blessings, some of which are touching. One of them is, "May your eyes be perfectly bright and clear!" another, "May the snags and dangers be at your side and not in your path!" and still another, "May you have no hunger!"

Last Tuesday was the day set for the wedding of Rev. Harvey S. Gottshall and Miss Alice M. Kerr, both living in the vicinity of Schwenksville, Pa., Rev. W. S. Gottshall to perform the ceremony. After their return from the proposed trip to Ocean Grove, N. J., they will live at the home of the bride's mother. Bro. Gottshall has for several years past been assistant pastor of the Swamp Pastoral Charge and still has one year before him at Ursinus college, Collegeville, Pa. He will in all probability finish his course the coming year.

Rev. S. F. Sprunger's Retirement.

To the regret of all present at last Sunday's services in the Berne church, the resignation of its pastor, Rev. S. F. Sprunger, was read at the close of the sermon. Three reasons were offered for the step: ill health, the need of a man able to command both German and English languages, and certain discouraging circumstances. The congregation meets to-day to decide what it will do with the resignation.

Rev. Sprunger passed through a number of disheartening trials within the past year. Last summer his diseased eye often gave him excruciating pain and incapacitated him for his usual pastoral work. Last fall he had it

REV. S. F. SPRUNGER.

replaced by an artificial one, and it looked as though he would be able to resume his duties for an indefinite period. Then all at once, like a bolt of thunder out of a clear sky, occurred his unfortunate fall the latter part of January, which played havoc with whatever strength and ambition were still remaining to him. Since then he has been on the pulpit very little, and it has become sadly apparent to all, and most of all to himself, that his best days are over.

He was called to the ministry in 1868, and after a course at the Wadsworth Seminary, Ohio, assumed active charge in 1871 of the congregation in the country near Berne. He was eminently successful as a pastor, as is shown by the fact that he finally lived down all opposition, which showed itself for fifteen years, as well as by the marvelous growth of the church from a mere handful to a membership of 625, the similar growth of the Sunday-school till it now numbers over 600 members with 70 teachers, and the flourishing existence of a prayer meeting, a Young People's Society, and other auxiliary organizations.

Fifteen years ago he was appointed editor of the German Quarterly issued by the General Conference, which position he has retained ever since. Since 1896 he has been a valued member of the Foreign Mission Board.

He is one of the most widely known and influential ministers in our Conference. He has ever been noted for his strong, conscientious convictions, and on the floor of debate he has hardly an equal, possessing as he does the rare ability of presenting and arguing his points with all the skill and acumen of a trained lawyer. After he was through the final word on any matter was generally said. In the General Conference held in the Alexanderwohl church, Kan., in 1896, he practically closed all sparring over the temperance provision in the Conference Constitution by his few well-chosen and earnest words. The temperance clause owes its place in the Constitution largely to him.

While it will do so with extreme reluctance, it is highly probable that the congregation will feel itself compelled to accept the resignation and look around for his successor. But the large, harmonious congregation will ever remain a monument to Rev. Sprunger's energy and tact and various other gifts. It is hoped that his life of useful service is not yet at an end. While he is likely to remain a cripple for the rest of his life, he is still young enough in years to rally considerably, and he may be present at many a future convention and conference to guide and inspire. Though his voice may be hushed by his withdrawal, his pen is likely to be busy. As long as the Lord lets a servant of His live on, the days of usefulness are not over.

A medical missionary in our India stations is very much needed, and the Foreign Mission Board is looking around for one. Several graduates from medical schools have just finished their course, one at Bluffton, O., and two at Beatrice, Neb., and there are possibly still others. Are none of them available? Will none of these young men volunteer to enter the medical missionary field in distant India?

On June 2, Christian M. Musselman, for years deacon of the West Swamp church, near Quakertown, Pa., passed away after an illness with cholera morbus, lasting only four days. The call was very sudden and unexpected. He was one of the pillars of the West Swamp church, having in the past devoted much self-denying service to the good of the church, every member of which will miss him sorely. For upwards of forty-five years he was connected with the West Swamp Sunday-school. He was an humble, unassuming, though genial brother, and we will never forget how on one occasion he pointed to a farm near his home, saying it was his birth-place, and adding with a touch of humor, "From there to here is as far as I have travelled around the world." Though he saw little of this world, we believe he opened his eyes upon another far fairer prospect than any this world had to offer him. "Forever with the Lord"— there are wonderful possibilities wrapped up in these words. About a year ago a beloved daughter preceded him into eternity. The funeral was held on Tuesday last.

Missionary Ressler at Berne.

Missionary J. A. Ressler came to Berne yesterday afternoon, and addressed a well-filled house on the conditions and needs of that part of India in which he labors. He partially reviewed the history of their work. He and Dr. Page went over to Dhamtari in March 1899, a little before the worst famine broke out. Dr. Page stayed with him seventeen months. During the famine season they were very busy and at times exceedingly perplexed. $20,000 was handed over to them by the Government to feed the starving. At one time they fed 2000 in a kitchen and at another they kept 800 for a while in a sort of almshouse. From 50 to 100 would be fed daily with rice water alone. They were so incessantly besieged at length by the native children that in order to do any good at all they had to restrict relief to such as had lost both parents and such as were sick. Relief had to be refused many a needy applicant on account of the lack of means. He made a plea for the orphan children, saying that possibly many a child was forsaken who might have proved a Moses in after life. The American Mennonite Mission at Dhamtari now has an orphanage with 500 inmates. Besides the two schools conducted there there is an orphanage school. Not only are the children taught to read the Scriptures, but they are likewise taught many industrial trades, such as blacksmithing, tailoring, farming, gardening, rope-making, and the girls to sew and do other useful work. Both boys and girls are taught to cook.

The other institutions besides these mentioned, which are maintained at their two stations, are a leper asylum, with 160 lepers, and a hospital. Only six workers, besides Missionary Ressler, are in the field, the brethren, Lapp, Burkhard and Detwiler and their wives. These six workers are placed among a million and a half heathen natives.

Our missionaries Penner and Kroeker, situated 150 miles to the northeast, are also in a territory of a million and a half of natives. The speaker earnestly reminded all of the critical situation of our missionaries in India, and how imperatively they needed assistance in order to be prepared for emergencies. If either Bro. Penner or Bro. Kroeker should become sick and have to repair to the higher altitudes for recovery, unless a man should be ready to take his place, the station might have to be abandoned. It is necessary that our readers take this to heart, and we thank Bro. Ressler for reminding us of this contingency.

It will be remembered that our missionaries stayed with the brethren at Dhamtari ten months and received valuable assistance in many ways. We owe Bro. Ressler and his corps of assistants lasting thanks for this.

Missionary Ressler, however, dwelt not only on the dark side of the picture. There is also a bright side. The gospel does wonders in India. He spoke of a converted girl who one night during devotional hours addressed her native sisters, reminding them of the misery they used to be in and of the relief they found in the mission. She reminded them that it was the "book"—the Bible—alone, that it was Jesus that had brought it all about.

Another girl of 17 learned to read and sew. Later on she went to her native village, about 25 miles distant, and carried the gospel to her own relatives and friends. Different boys and girls of the mission are doing this.

Bro. Ressler held his audience from beginning to end. He spoke in both languages. He thinks we do not pay our missionaries enough, that though the natives in India live cheap, the missionaries can not do so. It costs the American Mennonite Mission station at Dhamtari about $1000 a year. He is able, he says, to speak Hindu somewhat better than German. Bro. Ressler is a man of force of character and executive ability—the right kind of man to place in a position needing such levelheadedness, alertness, perseverance, consecration and trust in God as a mission station in the unhealthy central provinces of distant India. He expects to reembark for the field in November, and says that that will be the happiest part of his visit to America. We wish him God's richest blessing in his future work. May he be spared many years to superintend the good work inaugurated at Dhamtari!

Home Missions along the Pacific.

Rev. Jacob J. Balzer is the secretary of our General Conference Home Mission Board. He sends in the following report to our church papers:—

The Home Mission Board is glad to report that Bro. John Penner, Second, has been laboring in his field along the Pacific coast in California, since May 1. On April 27 he left his home at Beatrice, Neb., accompanied by the best wishes of the home congregation and the prayers of the Board, arriving safely at Pasadena, Cal., May 1. Here are living but few brethren, who are served with the Word of God every Sunday by Bro. Voth. Should Bro. Voth move away, this little flock of about 25 souls would in all likelihood be compelled to unite with other denominations, as has been the case with several young brethren.

Bro. Penner held two meetings here on Sunday, May 3. The following day he came to Cucamonga, to the home of Bro. Horsch. Before Bro. Horsch's arrival, Bro. Voth ministered to this congregation, as far as his time and circumstances permitted. The prospects for a permanent congregation here are bright. The number of members is greater and it is hoped that more families from the East will remove hither. A church will probably be built here in fall. On the 4th and 5th days of May Bro. Penner held eveningmeetings and made house-to-house visits.

The situation at Estrella and San Marcus, according to his report, is serious, and these settlements may soon be broken up. Some families have already moved away, and others are looking for a new home. On Sunday morning, May 10, Bro. Penner held a meeting in the schoolhouse near the home of Bro. J. Hege and in the afternoon in the town of Pass Roubles; on the morning of the 17th in St. Mark's church and in the afternoon in the house of Bro. A. Wiebe.

From there our brother proceeded northward to the congregations at Salem and Dallas, Ore., and Colfax, Wash. By the 14th of this month he expects to be at Menno, Wash., to attend the conference there, and assist the brethren in advising as to the present and future needs of the congregations in these western localities.

We heartily wish the brother God's rich blessing, and trust that his work may bear perennial fruit. With brotherly greetings, in the name of the Board,

JACOB J. BALZER, Sec.

Bible Study Class.

E. K. MOHR.

LESSON XIX—"CHRISTIAN JOY".

I. God's Way of Joy.

"The strength of a man is in finding the way God is going and then going that way too."

The desire for happiness is natural — God-given. Seeking happiness is not wrong, but the way of seeking it is often wrong.

God's creation was a joy (Gen. 1: 31 with Job 38: 7). Sin came destructive of joy. Jesus is God's remedy for sin and with the Christ child we have the "glad tidings of great joy"(Luke 2: 10). Jesus has come to cure the unrest and heart trouble and give us His own joy (Jno. 15: 11; 17: 13).

The joy of Jesus was the joy of goodness, (holiness is happiness Matt. 5: 8), of helpfulness (Isa. 61: 1–3. "True happiness is a roadside flower growing in the highways of usefulness"), of giving (Acts 20: 35 He lived his words), of success (John 4: 34;17: 4), of anticipation (Heb. 12: 2.

II. Sorrow turned into joy — John 16: 20; Ps. 126: 5.

All things shall work for the Christian's good (Rom. 8: 28) and glory (II Cor. 4: 17; Rom 8: 18). This will enable us to rejoice in tribulations also (Rom. 5: 2, 3) and while the surface of life may be sorrowful, the under-current can be of rejoicing (1 Pet. 1: 6).

III. The Power of Joy.

"Cheerful piety is the best piety", and "the joy of the Lord is your strength" (Neh. 8: 10). This vital joy commended the early church to a weary, sinsick world. "They took their food with gladness" (Acts 2: 46), rejoiced to be counted worthy to suffer (Acts 5: 41), sang praises in the midst of pain (Acts 16: 25). Every revival of Christian power is a revival of Christian joy.

IV. The Secrets of Joy.

(a) God's Presence (Ps.16: 11), "Practice the presence of God," for in the consciousness of God ever present is joy unspeakable (1 Pet. 1: 8).

(b) Prayer (John 16: 24).

(c) God's Word (Jer. 15: 16; Ps. 119: 72, 103, 111, 162).

(d) Knowing and Doing (John 13: 17).

(e) Not what we have but what we are (Rom. 14: 17).

(f) Not by seeking after but by trusting (Rom. 5: 10, 11. (1) Saved—at peace with God. (2) Kept safe—God managing. (3) Kept in a calm and triumphant gladness).

"For this is peace—to lose the lonely note,
Of self in love's celestial ordered strain:
And this is joy—to find one's self again,
In him whose harmonies forever float
Through all the spheres of song, below, above—
For God is music, even as God is love."

V. The Command (1 Thess. 5: 16; Phil. 4: 4).

(a) What?

1. To rejoice is a personal, present, permanent duty.

2. Not to rejoice is to misrepresent the God of joy, is to be disobedient to his plain command—is to sin.

3. Some would have us interpret this blessed teaching into "Groan in the Lord always, and again I say, groan," but God would have us eat that which is good and would have our souls delight themselves in fatness (Isa. 55: 2).

4. Not a carnal joy. That is evanescent as a bubble; not a fanatical joy, for that cannot last; not an extraordinary joy, for that is for special occasions; but that cheerfulness of the new born disposition which comes to be ever present through a knowledge of, a trust in, and an obedience of God, through his Word.

(b) Why?

1. To ward off temptation—this is putting on the "armor of light" which Satan can not penetrate.

2. To shut out the world's poor imitations and unsatisfying shams.

3. To rightly represent and honor God.

4. To spread the blessed contagion of contentment among fellow Christians.

5. To attract sinners to the joy-bringing Christ.

"Come we that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.

Let those refuse to sing
Who never knew our God;
But children of the heavenly King,
May speak their joys abroad.

"The hill of Zion yields
A thousand sacred sweets;
Before we reach the heavenly fields,
Or walk the golden streets.

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground
To fairer worlds on high."

Grand Rapids, Mich.

Who Shall Be Able to Stand? Rev. 6: 17.*

SILAS M. GRUBB.

I have heard soldiers say that before they came to smell the powder or to receive the "baptism of fire", they were very much in fear, lest when the first test came, they should not acquit themselves like men. When all was over, and the smoke of battle had cleared away, then they marveled at the nerve with which they faced death. But the secret of that nerve lay not in the men. It was the long, tiresome, and apparently senseless drill to which they had been subjected for months, which converted them into a machine, under absolute control of the officers. They had been trained—disciplined for just such an emergency. Before us are life's many battles, many of them serious engagements, struggles in which both body and soul will be tried severely. And we must take them seriously. It is useless to underestimate the power of life's trials or to overestimate ourability to meet them. Such self-deception is but another form of suicide. Our only safety lies in discipline, in being trained and in keeping in training. Every trial is a test, and upon the result of that test we either rise or fall in the scale. The Christian's business is to endure—so to build that every test will be a victory for him and his Christ. One defeat may bring a thousand others in its wake and seriously hinder the progress of the heavenly Kingdom to which we belong.

That which amounts to anything is usually the thing which has been tested and has come out unscathed. One line of steamships has a monopoly of the passenger business between Liverpool and New York. Why? Because in all the years of its existence it has not lost the life of a single passenger in an accident. They have once more re-elected Diaz president of the Mexican republic. Why ?Because for all the years he has been in office he has given his people a strong government. When there is a responsible position to be filled in a mercantile or financial institution the place is usually filled by a man who has proved his fitness for it by years of faithful service.

We look forward as Christians to the time when all things shall be revealed and every soul will stand before the bar of God. It shall be the final test, and by it our eternal destiny will be fixed. We can only hope for the approbation of our Judge as we submit to His discipline here and win victories over the things of life continually besetting us.

Our interests here to-day are those of young people and of Mennonites. Will the old church —the church of our fathers—the church of whose doctrine every letter is written in the blood of martyrs—will this church endure? Will she be as strong and as reliable to-morrow as she has been in the years gone by? For, be assured, she must with all other things surely submit to the intense tests of our present century.

It has often been sneeringly remarked that the Mennonite church is behind the times; or in other words, that she cannot meet the demands of the age and that the days of her usefulness are over. If it were from the scoffing world alone that we heard such things, we would not need to bother. A Christian is always behind the times, from a worldly point of view. But when fellow Christians make such assertions our indignation is aroused. For advanced thought I believe our church is still so far ahead of the times as to be misunderstood and unappreciated. She always was ahead. Only yesterday you read how one of the Protestant churches altered her creed and declared that unbaptized children dying in infancy are not damned. For hundreds of years we have been telling the world that very thing, and there was a time when the man who dared to preach it went to the stake. The salvation of infants and the baptism of believers upon the confession of their faith are gaining converts among all shades of belief. There has been a sort of Mennonite invasion into other churches.

(To be continued.)

*A sermon preached before the Young People's Convention at Bally, Pa., May 31.

Whether the grave is already dug or is not to be dug for many a day, what care we? Being in Christ, we cannot die. We ourselves are already in Heaven.

Thirty millions a year dying without the knowledge of Christ! Our own neighbors and friends, souls entrusted to us, dying without hope! Christians around us living a sickly, feeble, fruitless life! Sureiy there is need for prayer. Nothing, nothing but prayer to God will help, will avail.—ANDREW MURRAY.

Our C. E. Topic.

Topic for June 14: GOLD OR GOD. Luke 18: 18–30.

MEDITATIONS.

The desire of almost every heart is to have eternal life. No one thinks he would be lost if it were for him to choose life or to choose death. Yet it *is* only a question of choice. "Behold, I set before you the way of life and the way of death." Jer. 21: 18. "Therefore, choose life." Deut. 30: 19.

Since in the way of righteousness "we walk by faith, not by sight" (2 Cor. 5: 7), it seems difficult to many to let go their longing for temporal things for the securing of the hope of eternal glory.

Simply obedience to the ten commandments does not write our names in the Lamb's book of life (although our names are not there without obedience to all commandments) but a new birth (Jno. 3: 3), a new creature in Christ Jesus. Gal. 6: 15.

Without good works faith is dead (Jas. 2: 17), but works do not win salvation for us — "lest any man should boast." Eph. 2: 9.

Christ would have us know that whosoever "renounceth not all that he hath, he cannot be my disciple." Lk. 14: 33.

"The love of money is a root of all kinds of evil." 1 Tim. 6: 10. From the beggar by the wayside to the millionaire in his palace our religious, social and political life is corrupted by the love for the almighty dollar. Men sacrifice their souls to gods of gold, silver and greenbacks. Many young people say, "I shall wait until I have acquired a certain amount of property and then I shall become a Christian." As they grow older, whether this amount has been secured or not, they say, "I shall wait until I have more." So by reason of delay and covetousness Satan gets the life that belongs to God and the energy that should be used to build His holy cause. Elsewhere the Master has said, "Seek ye first his kingdom, and his righteousness, and these things [our clothes and daily bread] shall be added unto you." Mt. 6: 33.

There is no record that this young ruler ever laid hold on eternal life. Truly "the care of the world, and the deceitfulness of riches" (Mt. 13: 22) hinder the growth of the word and there is no fruit of the kingdom.

What an opportunity this man had to do good and lay up treasures in heaven. We should say a man is short-sighted to refuse to make an investment like that.

Blessed — happy —may be the man who has much money, for he has many opportunities to do good. But when a man uses unholy or questionable means to secure money or refuses to use it to glorify God, then his soul is in danger.

The young man became "exceedingly sorrowful." We should not expect ill-gotten or misused wealth to make any one truly happy.

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold."

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Editorial.

Would you learn to be powerful to do the right? Then fix your mind upon the right and keep it fixed. Thoughts end in deeds, if persistently dwelt upon and entertained. The Psalmist speaks of the man who meditates upon God's law "day and night."

This week's issue of the "Herald of Truth" is more than usually interesting. Here is an editorial expression worth quoting: "When a man arrives at the point where he believes that God communicates truth directly to the individual by the Spirit apart from the Scriptures and in spite of the Scriptures, that man is on extremely dangerous ground. * * * * This no doubt is the Holy Spirit dispensation, but the Word and the Spirit are always one, and the Spirit never does and never can do what the Word does not sanction". Whenever we find so many good things in our exchanges we feel sorely tempted to do nothing but quote.

How many old familiar faces the editor will miss the next time he visits Pennsylvania or attends an Eastern Conference session! Two more brethren whose smile greeted us repeatedly in the past have been called to join the larger conference above —Christian Musselman and John H. Bechtel. And we dare not make a list of those who preceded them during the past year, for fear such list will become too long. In such a case what would we do if we had no faith? Naturally, mourn as those who have no hope, like the family of Ingersoll. "But if we believe that Jesus died and rose again, even them that sleep in Jesus will God bring with him." We are reminded of Wordsworth's familiar poem of the little girl who told the poet that there were seven children in the family, one being buried in the churchyard, and one in the deep; and when the poet remarked that then there were only five, declared with emphasis, "Nay, we are seven." We are all one great conference still, even though the greater part has been promoted to another room of God's school. Our physical senses will try to persuade us that this is not true, but our faith, which sees the unseen, will not be put off with appearances. When thus tempted to doubt, we exclaim, "Lord, I believe; help thou mine unbelief."

Correspondence.

WAYLAND, IA.—Last Wednesday the sad news of the death of the father of Rev. S. M. Musselman reached him. Rev. Musselman accepted the call to the pastorate of the Wayland and Noble churches last January, and has served very faithfully since. Several months ago his sister Emma came here to spend the summer. As soon as the sad news reached them they boarded the first train for their Pennsylvania home.

On May 31, Rev. Finley, of Philadelphia, preached in place of Rev. Musselman.

The farmers are somewhat discouraged on account of so much rain. There was only one day out of twenty in which we did not have more or less rain. Along the Skunk river the crops are badly damaged, and a great loss is estimated. Some of the railroad bridges are washed out. The last few days, however, the weather looks more favorable. We may always expect sunshine after rain, just as we enjoy blessings after tribulation.

DONNELLSON, IA. — After another cloudy, showery week we had a bright, beautiful Sunday. Although the roads were very bad, the church was well filled and many joined in partaking of the Lord's Supper. The Jugendverein was also well attended in the evening.

Although it rained nearly all day on Monday, June 1, the Lee County S. S. Convention program was carried out and all questions but one were ably discussed. One Sunday-school was not represented. We were convinced that the few that came —about seventy-five —were in earnest, as shown by the lively interest taken in all the topics. The Lord was with us and may His blessing and Spirit abide with all Sunday-schools.

The Medicine Plus the Missionary.*

There was one time when Satan came very near telling the truth. That was when he said, "All that a man hath will he give for his life." And as the probable continuance of life, and certainly its enjoyment, depends on health, there is consequently nothing in the world so eagerly sought after as health. Look at the health resorts in all countries, seaside resorts, mountain resorts, hospitals, sanitariums. In going along the streets of any large city count the number of doctor's signs met with in half an hour's walk. Why? All for the restoration or preservation of health and consequent saving of life. How many people have you known like the woman mentioned in the Bible, who have spent all their living on physicians.

As there is nothing that appeals to the physical man like pain so there is no surer way of touching his heart than to relieve him of his bodily ailments. When we have done this, not only has his heart been touched but an influence has been gained over him which perhaps could not have been gained in any other way. But restore him to health and he is ready to fall down and worship you. How often have I had them fall at my feet saying, "You are God, you are God, who can do such things." While the end of our labour is not to cause them to bow down before us, yet to be able to lead them to Christ we must, primarily, so powerfully attract them to ourselves as to enable them to overcome indifference or prejudice sufficiently to listen to our message with attention and respect.

We need not enter into the arguments for medical missions; sufficient is it for us to know that it is a divinely appointed work. Jesus himself set us the example when He visited the cities and hamlets of Judea and trod the rocky paths of Galilee. In the Synagogue, the market, the mountain side or the lonely desert place, He was thronged and pressed by multitudes of sufferers from diseases of every description, and He healed them all. Not one do we read of ever going away disappointed. "He laid His hands on them and healed them." How simple and unembellished the description, yet what a picture of the tender compassion of Jesus.

How often, when people come to the hospital in such a condition that scarcely can a hospital attendant be persuaded to touch them and involuntarily I shrink back, has my cheek been tinged with a blush of shame at the memory of these words, "He laid His hands on them." No one was too vile and no disease too loathsome to feel the touch of those stainless hands. Not only did He set the example but gave the command, and not only gave the command, but bestowed the power on the Seventy and the Twelve to heal the sick, cleanse the lepers, raise the dead, cast out devils; and we know how they carried out these instructions and how joyfully they returned to tell of their marvellous cures. How much of the success of the ministry of the early disciples was due to this miraculous power we may not know.

When we visit the villages with a box of medicines and the people gather in a dense crowd about us pushing, crowding, quarrelling, screaming until we cannot hear the sound of our own voices, each one wanting his medicine first for fear there will not be enough to go around, and all this for that which may or may not cure, I think I can realize something of the crowd that attended Jesus, that took another path and out-went Him, that pursued Him in boats and reached the other side first, that attended Him even unto the desert places and remained for days without food, and crowded and clamoured until often He had not time so much as to eat.

It is a grand and a glorious thing to minister to the sick and suffering. It is a joy unspeakable to be the means of restoring children to their sorrowing parents and to spare fathers, and mothers to rear their little ones, to silence the groans of the suffering and see the lines of pain smoothed out of weary faces and to make easier the pathway to the grave for those we may not save. There is scope, too, in this vast field of labour for all the time and strength, thought and energy, love and compassion, yes, all the powers of both body and mind. We may devote our days and our nights to it until we lay our lives as an offering upon the altar of suffering humanity, and yet, if we have been medical at the expense of being a missionary, our work is a failure. I once heard J. Hudson Taylor, the hero of the China Inland Mission, say: "Never be a *mere* medical missionary. First be a man of God, then be a missionary, and then be a medical missionary."

We see how Jesus combined the work of healing and teaching. To the man healed of the palsy He said, "Go and sin no more." Of the blind man restored to sight, He asked, "Dost thou believe on the Son of God?" and to the cleansed leper, "Go tell thy friends how great things the Lord has done for thee."

To quote from Dr. Summerville: "I am in no way disposed to put the evangelist first and the medical practitioner any where, for I can never believe that a medical missionary who is an indifferent doctor will ever be an efficient evangelist. If a man or woman does not love the work of healing and does not esteem it the very best means in his or her power for accomplishing the work of evangelization, a very serious mistake has been made in choosing the calling of a medical missionary, and the sooner a change is made the better for the work and the better for the missionary. On the other hand, I would assert that no amount of medical skill and aptitude and devotion to purely medical objects, would ever in my estimation make up for the absence of that spiritual fervour which finds relief in evangelistic zeal and plans and objects."

Medical mission work is of all forms of charity less liable to abuse. It may harm a man to give him food and clothes, it may harm him to give him an education; but it cannot harm him to help him to sound health. Even the most violent opponent of Christianity has nothing ill to say of the mission dispensary. By means of a dispensary people from a large area of country may be reached. It is an almost daily occurrence to have people come from 4, 8, 10 *kose* away, often much farther. Dr. Macnicol of Kalna, Bengal, says, "To indicate how long the arm of a medical mission may be, let me cite the case of our own mission during 1899. Whereas preachers of seven stations and sub-stations, both from their stations and during tour, visited altogether 401 villages, the medical mission drew its patients from 517 villages."

Many village people come as inpatients, and this is where we have the best opportunity of reaching them with the Gospel message. They not only hear the story of Jesus but they learn passages of Scripture and learn to sing hymns, and they learn to love and trust us and to know that we love them and care for their welfare. When we go to a village from which some one has been in a hospital, we may be very sure of a warm welcome and a respectful hearing. An evangelist in the Punjab said: "We have been running after the people from village to village preaching to unwilling listeners to and getting insult and abuse for our pains. How much better is it with a medical missionary. We camp in one place and lo! the villagers come flocking to us and listen attentively to what is preached while they are waiting for their medicine."

We make medical work an agency for disseminating literature also. We have tracts for free distribution and gospels and tracts for sale. When we visit the villages we make the selling of literature a part of the services before the medicine is given out, or while the medicine is being given the evangelist goes among the crowd offering his books and talking with any who may seem to be interested. Medical work has been often considered to be principally a pioneering agency, but it has been found that its reign of usefulness was not over when the way had been opened for general evangelistic work. For as there is always sickness and suffering so there is always work for the doctor.

In making a distinction between medical and evangelistic work I think we do wrong. What work is more evangelistic, more *directly* evangelistic than properly conducted medical work? When the heart has been stripped of its pride and touched, and has suffered, who can apply the remedy better than he who has witnessed and helped in the change? How many opportunities the doctor finds of delivering straight to the suffering sinner a lecture on the sin so common to the Hindus of all classes. To whom does the victim of the wife-beater go with the story of her woes and the exhibition of her bruises but to the doctor? Who penetrates the dark recesses of the sick room and lays bare the secret sin and sorrow of the home life like the doctor, especially the woman doctor? Who is more fit to administer a little balm in Gilead than she who through her skill in relieving the body has revealed the heart wound? She whose heart is aching with the contrast between their cramped, starved lives, and hers free and joyous and throbbing to speak its message of love and deliverance. Not that one need be always preaching or even generally giving Scripture exhortations when setting a broken bone or pulling a tooth. For by his work he often preaches the most powerful sermon.

One incident will speak for itself. Having been called to a village some miles distant, where we had never been, to see a poor woman in distress, I took my medicines and instruments and a Christian Bai and seated myself in the springless, seatless, backless native cart behind a pair of reinless oxen, who immediately whisked their tails and bolted, but while I looked around for a convenient ditch to alight in, they checked their mad career. Across the river over rice fields and jungle roads we jolted under a burning summer sun, until we reached the village where, through the grace of God, the poor woman was soon relieved of her distress. Then going into an outer room to rest and cool off we found a large crowd of people, mostly men, squatted on the ground in an attentive attitude, to whom we sang a hymn and told the Gospel story. It now being mid-day they took us to a small rest house, and the headman of the village sent us a delicious breakfast to which we did justice. While I was resting in the small inner room a number of Brahmins gathered about the Bai and inquired minutely what we had done and how, and when she had explained to them, one of them turning to the others said, "The work of a God, the work of a God."

When we went back to see our patient a crowd of women were waiting and said, "Now we want to hear you sing." We obediently sang and talked to them and started home, but outside the door a crowd still waited and begged us to sit down a while longer. When talking to them I asked if they understood me. One man replied that they were Chattis Ghari people and did not understand very well, and I found that they did not understand all. But there was one thing that the most ignorant could understand and would probably never forget; that was, that whereas that poor woman for four days and nights had suffered the agonies of death while they vainly called upon Ram for relief, she was, in a very short time after our arrival, rescued from her pain. The medical missionary need not be a brilliant man, but he should possess a large amount of what Dr. Sommerville calls, "sanctified common sense", also an inexhaustible fund of patience and stick-to-it-iveness, and the ability to rise to meet an occasion.

In reference to the spiritual qualifications of a medical missionary the following seems to me essential. He should be compassionate enough that his heart may never become calloused or his sympathies chilled by the daily sights and sounds of suffering; so loving and forgiving that no amount of disobedience to instructions or ingratitude for services rendered will ever make him bitter; cheerful and sunny enough that the perpetual contact with pain, incurable desire and death cannot cause him to take gloomy views of life. He should be able by his kind and tender care to bring to the consciousness of the people some of the infinite tenderness of Him who loved as never man loved. To do this he must love them, pity is not enough, sympathy is not enough; but love, that attribute of divinity, must fill his heart and dominate his life, love for the painracked body and greater love for the sin-stricken soul.

If we could but pierce the Infinite Mind and know what the love of the Supreme Ruler of the universe must be for an only-begotten Son, and could conceive of the heights and depths of the love the Sinless one bears for us, then might we have some conception of what our love should be for the lost and sinful about us. Not fitful, spasmodic for a few and occasional cases, but a dominating, all-absorbing passion embracing the whole race. Is this asking too much? I hear him say, "As I have loved you." Christ knew the possibility of the human heart but oh, how often have we disappointed Him. How far have we fallen in our oft times careless indifference at the failure or meagre results of our labours from the standard of Him who wept over the unbelief of the doomed city. "Oh! Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen doth gather her brood under her wings, and yet ye would not." No indifference there, no bitterness over their hardness of heart, but love, pitying, sorrowful love, that they had not received the mercies and accepted the blessings so freely offered to all.

It is not enough that we have unstopped the deaf ear, given sight to the blind, and caused the lame to walk. Not until blind eyes opened have beheld Him who is the light of life, maimed hands restored do Him willing service, and once lame feet run on errands of love and mercy, have we accomplished the work whereunto we were sent.

"Indian Witness."

The Moral Theory of the Atonement.

The idea that Christ's sacrificial death was only an incident, and not necessary to the salvation of men, is now held by a large number, which may be expected to increase as faith yields to reason, so called, in many minds. The over-balanced intellects of certain classes of men prevent them from accepting the supernatural, and they are positively afraid of anything that has any lofty sentiment or emotion in it. They would reduce the Christian faith to the level of a mere system of morals, ignore the awful nature of sin, the need of a sacrifice that could redeem sinners, and see in God a one-sided being whose love and mercy suppress His justice and cause Him to condone offenses against infinite holiness. Speaking of this "moral theory" of sin, the now sainted Bishop Foster in his new book upon "Sin," expresses himself thus:

"It utterly ignores essential truths of the system. It is false in its negations to the general tenor of revelation; false especially to all the peculiar terms,

*A paper read at Chattisgarh Missionary Conference, Mar. 13, 1903, by Miss Ada McNeil, M. D., Christian Mission, Bilaspur, C. P., India.

emptying them of their meaning; false generally to the doctrine of sin; false, as a rule, in its christology; false in its entire view of the nature and necessity of the atonement. Specifically: (a) It gives no adequate view of justice in the punishment of sin. (b) It fails to grasp the significance of the death of Christ as an objective ground of atonement, doing away with its necessity as a ground for forgiveness and reducing it to simple martyrdom. (c) It robs Him of His exclusive rank as Savior, and makes Him one of many saviors. (d) It necessarily retires a large part of revelation, or so explains it as to do violence to all just rules of interpretation. (e) It is a philosophy rather than a Scriptural theology in a case in which revelation alone is competent to speak. The result is that its tendency is unfavorable to faith, and the truth that is in it, by reason of negations and positive errors, is deprived of practical power. These are grave charges, but such as no one can doubt who has studied the theory and noted its workings.—"Union Gospel News."

The Sunday School Lesson.

Subject for June 14: PAUL AT ROME. Acts 28: 16–24, 30, 31.

GOLDEN TEXT: I am not ashamed of the gospel of Christ. Rom. 1: 16.

LESSON TEACHINGS.

Paul finally landed at Rome with all the other passengers and prisoners. Now one of the great hopes of his life was being fulfilled (Rom. 1: 14–16). Years ago he did not expect to see Rome as a prisoner and after such a stormy voyage and such utter shipwreck as fell to his lot. Yet God often answers our prayers in ways of which we do not dream. Paul was brought to Rome at the expense of the Roman government. His meat and drink were also furnished him free of charge. But he was a prisoner and it was humiliating to be fastened by a chain to a soldier. However, he was a distinguished prisoner, being allowed to dwell by himself, while the rest were all delivered in a heap to the captain of the guard. He almost had his liberty. For two years he lived in his own house and had perfect liberty to preach the gospel. He preached to the soldier to whom he was chained, perhaps a different one every few hours. He gained an audience even in the palace of the Caesars and in the royal household (Phil. 1: 12). Many of these were converted, and it was through Roman soldiers that the gospel penetrated northward into Germany and Gaul. In this way God arranged that the preaching of Paul should be more far-reaching by far than Paul had ever looked for in his own plans.

In vv. 19 and 20 Paul gives the reason for his tactics in appealing to Caesar in order to get to Rome. It was not for self-defense that he did it; not in order to accuse his enemies, the Jews, before the highest tribunal in the Roman state; it was because of his great love toward his own people, which prompted him to bring them the gospel, "the hope of Israel". This "hope of Israel" was the hope of a resurrection (Acts 23: 6; 26: 6–8), as well as the hope of a Messiah (Acts 3: 22–24), both of which hopes Paul preached because both were fulfilled. The Messiah Paul preached was a risen Messiah, a pledge and guarantee that all who believed in him should likewise rise. It is easy to see that in preaching these things Paul was as true to the hope of the Jews as is possible for a man to be. He was in Rome only three days before he had called the chief men among the Jews together to confer with them. His earnestness and love for his brethren would not suffer him to lose any time.

One thing these Jews had heard: the sect of Christians was everywhere spoken against. This was prophesied (Luke 2: 34). The testimony of these Jews agrees with all that profane history tells us of the hated name of "Christian" in Rome. All other religions were tolerated at the capital, only not Christianity. Only Christians were persecuted. And why did Christianity alone, of all religions, arouse such opposition? Only one answer will account for this—the Christians forsook sin and testified against it. All other religions left the sin question alone, they were mere philosophies. It is easy to understand why the Roman people charged the Christians with hating the whole human race. It was because the Christians separated themselves from the evil practises in vogue. It was because they kept together, building up a city of God, constituting a peculiar people, God's royal nation of saints, carefully excluding all unbelievers and immoral persons. It speaks well for the early Christians that they were spoken against. It shows up their moral backbone. Some of our compromising, time-serving worldly churches and church-members of to-day would never have been spoken against, and they would have formed poor material with which to build up a church of God. Such Christianity would not have survived the first century or conquered heathen Rome.

Now these Jews wanted to know what Paul thought of this hated sect. In other words, they were willing to hear the other side, if there was one. This looks as though they were fair-minded. This was Paul's opportunity; and on a certain day he met them and many others at his house and preached from morning till evening about Jesus, basing his sermon on Moses and the prophets. He spoke to them of the coming kingdom of God, so often described in the prophets, with Jesus as the head. He spoke about the death and resurrection of Jesus with all its results and lessons. And all through he did like Jesus himself—proved his points from Scripture. See Luke 24: 47.

Some believed and some believed not. Even Paul could not convert everybody, and it is useless to speak to-day of converting a million this year, or next year, as often planned by enthusiasts. See in Acts 13: 48–50 who believe and who do not. See in Mark 16: 15, 16 what becomes of each class. In vv. 25–29, which are not in our lesson, Paul states the real reason of unbelief. Dull ears and closed eyes account for all the unbelief that exists to-day. Men do not see spiritual things, therefore they do not believe. The only remedy is the eye-salve of God's Word and His revelation in their hearts.

Marriages.

BEAN—STAHL.—On May 30, 1903, by A. B. Shelly, Elmer H. Bean, of Brick Tavern, and Mamie Stahl, of Milford Square, Pa.

HIXSON—STERNER.—On May 30, 1903, by A. B. Shelly, Howard S. Hixson, of Milford Square, and Ida M. Sterner, of Argus, Bucks Co., Pa.

STAUFFER—GEHMAN.—On June 2, 1903, at the home of the bridegroom's mother in Allentown, Pa., by Rev. A. S. Shelly, Mr. Charles G. Stauffer and Mrs. Ella F. Gehman.

BENNER—SWAN.—On June 4, 1903, by Rev. S. M. Grubb, at the residence of the bride's parents, 3142 N. 7th St., Philadelphia, Pa., John Benner and Christina Swan.

KENNEDY—FRANKE.—On June 4, 1903, by Rev. S. M. Grubb, at the residence of the bride's parents, 2065 W. Somerset St., Harry Kennedy and Mrs. Anna Franke.

Deaths.

LANDIS.—On May 19, 1903, at West Point, Montg. Co., Pa., William Gideon, the infant child of Howard and Alice Landis, aged 1 month, 27 days. Funeral services were held and interment was made at the East Swamp Mennonite church on May 22. Funeral services conducted by A. B. Shelly.

BECHTEL.—On May 26, 1903, at his home near Bally, Pa., John H. Bechtel, aged 82 years, 6 months, 29 days. Deceased was a lifelong devoted member of the Hereford Mennonite church, exceptionally regular and punctual in his attendance upon the services of the church and liberal in his support of its interests and missions. His only daughter, Mrs. John Bauer, and his wife preceded him in death, the latter not quite two years ago. His only near relatives remaining are his three grand children. The funeral services on June 1 were conducted by the pastor A. S. Shelly, assisted by several other ministers present.

Contributions.

For Home Missions.

For the erection of a chapel at Rosthern, Sask., from the Bruderthal church, Kan., $23.61.

Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer.

For the Home Mission Treasury of the Western District Conference.

From J. C. Dyck, of the Hoffnungsau church, Kan., $33.16; church at Inman, Kan., $5.00; Hoffnungsfeld church, $7.65; church at Elnsidel, $8.80; First Johannesthal church, $10.00; church at Ransom, Kan., $7.90; Bergthal church, $7.50.

Gratefully acknowledged,
JAC. W. PENNER, Treasurer.

For Foreign Missions.

During the month of May the following gifts were received:

GENERAL FUND.—From the church at Trenton, Ohio, contribution for first quarter of 1903, $20.45; Catherine Krehbiel, Summerfield, Ill., $5.00; Lizzie Krehbiel, Summerfield, $4.00; Mr. and Mrs. D. R. Root, Gibson, Ill.; $5.00; C. H. Yoder, Gibson, Ill., $2.00; A. Augspurger, Gibson, Ill., $1.00; Hereford church, Bally, Pa., $22.25; Salem church, Dalton, Ohio, $7.52; Sarah Baumgartner, Dalton, O., $2.00; Summerfield church, Ill., $9.00; West Zion church, Moundridge, Kan., $16.25; Elnsiedel church, Kan., $5.85; thankoffering of a sister in Upland, Cal., $10.00; interest of I. A. Sommer's bequest, per D. Goerz, $25.00; from the estate of Maria Stauffer, Metuchen, N. J., per C. Krehbiel, $3.00; Wadsworth church, O., $10.02; church at Deer Creek, Okla., $7.17; church at Sterling, O., $2.90; West Swamp church, Pa., $6.29; West Swamp S. S., $4.63; West Swamp Y. P. S., $0.42; East Swamp church, Pa., $15.45; Flatland church, Pa., $3.00; Bethany church, Quakertown, Pa., $6. 35; collection lifted during Y. P. Convention in Bethel College, Kan., $56.00; collection at mission festival in Zion church, Elbing, Kan., $91.22.

FOR ARIZONA MISSION.—From H. Quiring's congregation, Minn., $38.15.

FOR INDIA MISSIONS.—From St. John's S. S., Pandora, Ohio, $25.00; John and Hester Rosenberger, Pa., $3.00; Catherine Schantz, Pa., $2.00; Hillsboro church, Kan., $20.00; Dorcas Mission Society, Wayland, Iowa, $10; C. E. Society, Wayland, Ia., $8.10.

FOR INDIA ORPHANS.—From C. F. Claassen, Newton, Kan., $45.00; P. M. Claassen, Alta, Kan., $15.00.

FOR INDIA LEPERS.—From Daniel E. Schmitt, Moundridge, Kan., $5.00; W. Galle, Moundridge Kan, $3.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

For Relief Work in Famine-Stricken China.

From M. Shaddinger, Doylestown, Pa., $1.00.

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News of the Week.

Domestic.

BREAKS ALL RECORDS.

THE MISSISSIPPI RAGING AT ST. LOUIS.

ST. LOUIS, Mo., June 8.—Word has been received here that at 1 o'clock this (Monday) morning a levee near Madison, on which gangs of men were working, gave way and fifteen men, employes of the American Car and Foundry works, lost their lives. About one hundred and fifty men, it is reported, are imprisoned on a section of the levee that is slowly crumbling and all means of escape have been cut off. Word has been sent to the St. Louis side to rush the private yacht Annie Russell to the rescue. The Annie Russell started to Black Walnut this afternoon and could not force her way against the current and it is feared she cannot make her way to Madison. A small steamer from St. Charles succeeded in reaching Black Walnut to-night and the two hundred imperiled people were taken off in safety.

Black Walnut is located in a broad and fertile valley of the Missouri and the land surrounding it is said to be the richest wheat land in the state. Aside from loss of life, if such catastrophe shall occur, the property loss will be very heavy as the entire valley is under water and homes have been washed away, farms depleted and stock drowned.

ST. LOUIS, Mo., June 7. — Like a mill-race the swollen Mississippi is surging past St. Louis with a stage of 36.9 feet at 7 o'clock to-night, making a rise of one and one-half feet since the same hour last night. The government forecast is that the rise will continue rapid until after midnight and then for the next two days the stage will creep up slowly, probably reach thirty-eight feet and begin to recede.

The flood stage to-night has broken all high water records at St. Louis since May 19, 1858, when the high water mark was 37.5 feet. The highest mark known here was reached by great flood of June 27, 1844, when 41.4 feet was attained.

MISSISSIPPI BREAKS RECORD IN ST. LOUIS.

ST. LOUIS, Mo., June 10.—Word was received here at 2: 10 o'clock that the water is rushing into East St. Louis from the south side in a torrent and people are fleeing for their lives. The heavy pressure that tore away the Illinois Central embankment swept other barriers aside and flowed on in a torrent into the southern portion of the city. The business portion of the city is from two to six feet below the flood level and if the water pours through the streets the property loss will be heavy and many lives will probably be lost.

ST. LOUIS, Mo., June 9.—With an unexpectedness astounding to the tired citizens of threatened East St. Louis and vicinity, the Mississippi flood, which last night began to recede after reaching a stage of 37.5 feet, began a rapid rise again this morning and by noon had reached 37.75 feet, establishing the highest official water mark ever recorded in St. Louis. At 8 o'clock to-night the water was stationary at that height. It is hoped that the decline will begin before morning.

It is estimated that 8,000 refugees have found shelter in St. Louis and vicinity. People remaining in their flooded houses in the inundated districts are being furnished with food as rapidly as possible. It is estimated that 4,000 people are still living in flooded homes in Granite City, Venice and Madison. A supply boat has been outfitted and will make daily trips to relieve suffering.

The viaduct leading from East St. Louis to Eads bridge, which has been the viewing point for thousands of people since the flood began, was ordered closed to-day, as the water has, it is believed, weakened the abutments and rendered the bridge dangerous. The viaduct is the only present connection between East St. Louis and St. Louis. Trains crossing Eads bridge must stop at the relay station and passengers are taken by boat to land and transferred to places where waiting trains can be hoarded for the resumption of their journey.

Reports are constantly being received that river thieves are continuing to loot submerged houses of the three stricken cities north of East St. Louis. In skiffs they haye no trouble in going from place to place and unless they are actually caught in the act of robbery there is no way to distinguish them from honest workingmen trying to save their household goods. Reports received indicate that both the Missouri and Mississippi rivers are falling above here and the present rise cannot be maintained very long. It is believed the crisis is over and to-morrow will be a steady decline that will continue until normal conditions have been resumed.

LOSS IS ENORMOUS IN TOPEKA.

TOPEKA, Kan., June 9. — It is expected that a special session of the Kansas legislature will he called tomorrow to pass hills for the relief of the flood sufferers. Replies have been received from twenty-five members of the legislature giving favorable answers to the query as to whether they would serve without pay. Nearly $60,000 is now in the flood relief fund. If this generous aid continues it will be sufficient in three weeks to go a long way toward giving North Topeka a new start.

The property loss has not been at all exaggerated. It will be something enormous.

The Zionists Adjourn.

PITTSBURG, June 9.—After a stormy session in which Dr. J. T. Leonard Levy, of Pittsburg, and Dr. Emil G. Hirsch, of Chicago, were criticized by a delegate for not having attended the convention, the Federation of American Zionists adjourned to-night.

The most important business transacted by the convention was the adoption of a resolution by which the federation will in future join the Jewish Philanthropic societies in aiding oppressed Jews throughout the world instead of devoting all its attention to providing homes for Jews in Palestine. This change in policy is interpreted by some as portending a big immigration of Jews into the United States, for in the discussion of the resolution it was pointed out that in the immediate neighborhood of Kishineff, Russia, there are 50,000 Jews who intend to seek homes elsewhere. There are plenty of countries where Jews are not persecuted, but there is none, it is claimed, where so many foreign Jews can be introduced with less disturbance of economic conditions than in the United States.

Jewish Race is Without Hope.

PITTSBURG, June 8.—The consideration of the amended constitution of the Confederation of American Zionists occupied nearly all of to-day's first sessions. Greetings from eminent Jews of the world are received and read at the convention.

This telegram from Vienna was sent by Dr. Hertzel.

"To Zionist Convention, Pittsburg: The situation of our Russian Brethren is very serious and and calls for our most earnest attention. A great emigration movement from Russia is to he expected. We shall bring to the Basel Congress a program which, we believe, will help our people. With Zion's greeting.

From Barritz came these words of Dr. Max Nordauko; "I trust you will continue to develop into a power to the honor of American Jewry, and to the benefit of the Jewish people, whose position in the world is more appalling than it has been at any moment in the last century. The name of Kishineff, written with letters of blood and fire in the old and ever new martyrdom of Israel, is sufficient enough of itself to bear out this statement.

"It shows that for our people there is no such thing as progress. For us history has not moved onward by one step for the last 800 years. We are still in the fearful period of the 'crusades', when the pious warriors of the cross trained themselves to their heroic work by the wholesale slaughter slaughter of Jews and the looting of defenseless ghettoes.

"It shows also that Zionism is the only way to lead our miserable brethren in Russia and elsewhere out of their present hell. I would despair of Judaism, and of humanity as well, if the free and happy Jews of America were to turn a deaf ear to the blood-curdling tale of Kishineff."

Israel Zangwill sent the following message:

"Greeting to the Pittsburg convention. The Kishineff massacre has brought home to the blindest the need of a publicly and legally safeguarded home for our unhappy race. When you come to consider where this centralized home should be, you will find no place as practicable as Palestine, or, at least, for a start, its neighborhood.

"May the strenuous town of fire and steel in which you meet inspire you to build a great bridge over which Israel shall pass to his ancient home and his glorious future."

Whitelaw Reid Tells Vassar Girls About the Evil of Divorce.

POUGHKEEPSIE, N. Y., June 9.—The alarming social conditions brought about by the numerous divorces in society and the great good which can be done by the influence of the college women were discussed by Whitelaw Reid in the annual address before the Phi Beta Kappa Society of Vassar College. The address marked the opening of the commencement week exercises. In the cource of his address, Mr. Reid said:

"Outside the immediate and inestimable effect on the family, the conservative power of educated women naturally will show its influence on social life.

"They surely will check its degradation. They certainly will correct the prevalent vicious conception of its real scope. From this degrading conception comes the constant craze for newspaper publicity and every other form of publicity.

If the conduct of the so-called inner circles of society has sometimes seemed to justify this brazen uproar of their gates, so much greater the demand for the conservative influence and the real refinement that come from the high training of superior women.

"When higher ideals do return, the powerful influence of educated women surely will array, as never before, the best of their sex in compact, resistless phalanx against a social evil, alarming, degrading, or demoralizing, which steadily has become almost too common to provoke surprise—the transformation of marriage from a a sacrament of God into a thoughtless and headlong business or social arrangement to be dissolved almost at pleasure."

Is Opposed to Autos.

WASHINGTON, June 9.—No information can be obtained at the White House as to the President's decision in regard to Miss Roosevelt's desire to own an automobile. It is well known that he is opposed to horseless vehicles and has never been induced to ride in one. It is said that Miss Roosevelt had not ordered the vehicle which she sometimes uses and which she had been reported to have bought.

This machine was sent here by an agent with the request that Miss Roosevelt would make use of it, and it was intimated that the big red automobile could become her property if she would accept the gift. The President not only refused to allow his daughter to accept the present, but insisted that the ordinary rent should be paid for it.

Rain in New England.

BOSTON, June 8.—Rain and plenty of it to-night ended the fifty days' drought in northern and southern New England, and quenched most of the forest fires which have burned vast areas.

The storm is traveling inward, and before daylight is likely to bring relief to entire New England.

Foreign.

French Steamship Sunk; 100 Passengers Drowned.

MARSEILLES, June 7. — A terrible shipping disaster occurred a little distance from this port at noon today, when two passenger steamers, the Insulaire and the Liban, both belonging to the Fraissenet Steamship company, of Marseilles, came into collision. The Liban sank and over one hundred of her passengers and crew perished.

The steamer Liban left Marseilles this morning on her regular passenger trip to Bastia, Corsica, and was run down and sunk by the Insulaire off the Maire islands. The force of the collision had cut a great hole in the Liban's side and she already was taking water rapidly. Her captain saw the only chance was to run the steamer aground and the Liban was headed full speed for the shore, but within seventeen minutes of the collision, and while still in deep water, the forepart of the steamer plunged beneath the waves and a few minutes later she had entirely disappeared.

In the meantime several vessels had drawn near the sinking ship and were making desperate efforts to rescue those on board. The Biechamp picked up forty persons, many of whom were at the point of exhaustion. The Balkan rescued thirty-seven passengers and up to the present time it is known that, in addition to the passengers, seventeen of the crew were also drowned.

Plague of Locusts.

ST. PETERSBURG, June 5. — The Trans-Caspian territory is threatened with serious famine, in consequence of the plague of locusts. The pests appeared in such myriads that it was impossible to protect the grain and fruit crops from their ravages. Famine already prevails in Turkestan.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, JUNE 18, 1903. No. 28.

The Temple Offerings.

"The last shall be first, and the first last."

The rich man took from the purple fold
Of his robe a piece of shining gold,
Cast in the gift, a treasure rare,
And then passed on with a lordly air,
As he thought of merit justly won
By his noble deeds so nobly done.

The widow followed with lowly mien—
A respectful space was placed between—
Cast in two mites, and her thought seemed bold,
When she wished their worth as the shining gold.

The rich man rolled in his state away,
Drawn by his chargers, sleek and gay.
The widow her lonely pathway trod,
And her heart was filled with thought of God,
Of the loving-kindness that gave her all
She had ever prized; and her gift seemed small.

Long years have passed, and the rich man's name
Were lost, were it not for the widow's fame,
His deed without love, so cold and dead,
Had sunk in the wave of time as lead.

Her humble gift was a seed with wings,
And rich the harvest that from it springs.
Her wish that the baser coin were gold,
Has been fulfilled a thousandfold.

So the promise comes, we know not how,
And the widow's mites are millions now.

The rich man's deed is seen afar,
As a shadow that follows the widow's star,
Which adown the ages still shall shine,
To show the wisdom and the grace divine
Of Him who reckons each deed apart,
Not by worth of metal, but warmth of heart.

—"Watchman and Reflector."

Items of News and Comment.

Rev. Frederick Zeller, of Mt. Cory, Ohio, is sick.

The late John H. Bechtel, Bally, Pa., bequeathed a tract of land to the Hereford Mennonite Congregation. His son-in-law, John L. Bauer, is the executor.

On Sunday, June 21st, Rev. W. S. Gottshall, of Schwenksville, Pa., will exchange pulpits with Rev. A. M. Fretz, of Souderton, the former preaching at Souderton, Perkasie and Leidytown in English, the latter at Schwenksville and Pottstown.

On the night of Missionary Ressler's address to the Berne congregation, $126 were collected for India missions, half of which went to support Bro. Ressler's work.

P. P. Hilty, one of the newly-elected ministers of the St. John's and Ebenezer churches, Ohio, preached his first sermon in the St. John's church on Sunday a week ago.

On Sunday morning, June 7, Rev. A. M. Fretz preached the baccalaureate sermon to the graduating class of the Souderton, Pa., high school. He based his remarks on Ps. 144: 12.

Trustworthy report has it that Father John Moser, of the Bluffton and Pandora congregations, is paralyzed in one arm as the result of a stroke. It is a matter for gratefulness that the stroke did not effect the entire side.

Because of the illness of their son, Walter, Dr. and Mrs. S. S. Haury hastened to Kansas on their arrival in America. The Doctor intends taking his son to Colorado and placing him under the influence of the fresh, dry air of the plains.

Missionary J. B. Epp, of Oraibi, Ariz., will leave his work at the end of this month in order to take a course in medicine and thus become more helpful as a missionary. In the meantime Bro. J. B. Frey, of Newton, Kan., will take his place.

The Berne congregation almost unanimously accepted the resignation of Rev. S. F. Sprunger, and decided to extend a call to Rev. H. J. Krehbiel, of Trenton, Ohio. The latter was at once apprised of the call, and at present holds it under advisement.

At the semi-annual business meeting of the Y. P. C. A., of the West Swamp Mennonite church, Penna., Monday evening a week ago the following officers were elected for a term of six months: President, Elwood S. Shelly; vice president, Allen E. Bleam: secretary, Miss Alice M. Roth; treasurer, Mrs. Allen E. Bleam; organist, Mrs. Addie Merkel; librarian, John Rosenberger; junior superintendent, Elwood S. Shelly; ushers, Nelson Hallman and Erwin Weiss.

Several of our Bluffton brethren took prominent part in the Richland township Sunday-school Convention held in Bluffton on Sunday a week ago. Prof. D. F. Jantzen spoke on "The Spiritual Side of the Sunday-school," and Principal N. C. Hirschy conducted the Round Table. The latter was elected secretary of the Normal department of the township.

The Bethel College "Monatsblaetter" has collected a list of all the members of the Bethel College Corporation of 560 members who in the fifteen years since its organization have passed away. Of these there are twenty from the state of Kansas and fifteen from other states. The amounts they subscribed appear opposite their names. Among those of blessed memory who have passed away are Elder Jacob Buller, Father Peter Claassen, Elder Dietrich Gaeddert, Rev. Benjamin Eicher, Isaac Leisy, Daniel Krehbiel, Elder Moses Gottschall, S. H. Longaker and Rev. L. O. Schimmel.

Rev. J. Wilbur Chapman, in his last sermon in the "Union Gospel News," repeats the beautiful tradition which would account for Christ's writing on the ground when face to face with the adulteress in John 8, until her accusers had all vanished. The tradition is that He wrote in the sand the condemnation of the accusers, so that each one could read it. He wrote "This man is an extortioner", and the man slunk away. Of another He wrote, "This man devours widows' houses", and another slunk away. And so on until they were all gone, and Jesus asked the woman, "Where are thine accusers?"

Fretz Family Reunion.

Among the Mennonite immigrants to eastern Pennsylvania in the early part of the eighteenth century from the Palatinate were the Fretz ancestors, who were especially prominent in the founding of the Deep Run church, and whose descendants have spread all over the country and Canada. The family, which is still very numerous in Bucks county, Pa., holds quintennial reunions on the old Fretz homestead, near Bedminsterville, which are attended by many hundreds of descendants. Rev. A. M. Fretz, pastor of the Deep Run church, who is president of the Fretz Memorial Association, has called a meeting to make the preliminary arrangements for the next reunion, to be held about the first week in September. Should this paragraph fall under the eyes of any who are in any way, though even distantly, connected with the Fretz family and have not heretofore received invitations to these reunions, they are kindly requested to communicate with Rev. A. M. Fretz, Souderton, Pa.

The Progress of India Missions.

The "Third Annual Report of the American Mennonite Mission" will be looked through with interest by all who have the cause of India missions at heart, and it is replete with much valuable information, not only about the success of the American Mennonite Mission, but also about the condition of life, habits of the natives, and mission activities in general.

The two stations now operated by the American Mennonite Mission are one at Dhamtari and one near the village of Rudri, just a few miles away. The latter consists of fifty acres and was acquired last June. The former is called the Sunderganj station, acquired lately, for the consideration of forty rupees (about $13. 00), as compensation to the India government for the mango grove on the property.

That India is still far from being evangelized, and that immense stretches of heathen darkness still cover the densely populated country may be seen by the following statement. North of Dhamtari, the nearest mission is at Raipur, forty miles away. To the west, at about the same distance, is another mission. South of Dhamtari, the nearest mission is one hundred and thirty-five miles away. Eastward there is no mission at all over a region more than one hundred miles in extent. The force of this statement will be appreciated when it is added that within a radius of eight miles around Dhamtari there are *eighty-five villages*.

As mentioned last week, the

institutions maintained by the Mission are an Orphanage (divided into two parts, a boys' and a girls'), a Leper Asylum, a Hospital, and several schools. There are about 278 boys and 202 girls in the orphanage. These orphans receive religious instruction daily. Early every morning they engage in devotions, which consists of singing, reading the Bible and prayer. Here and there a boy and girl are being prepared by the Lord to the bring gospel to their own people. After this plan will have been more perfected in the future, the harvest is certain to be great. The expense of conducting India missions will be reduced to a minimum and the people can be reached more effectually.

The lepers in the Leper Asylum are not idle. They transport the material for their houses, walking several miles, though of late they have had the use of a cart and a pair of buffaloes. On December 27th, forty-four of the inmates were baptized. Twice as much land was recently granted as had been originally given. Government now grants one and a half rupees per month toward the support of each leper.

In the schools the boys and girls are taught to read and love the Bible. The report says that every day between school hours and work hours the older children may be seen sitting here and there reading the Bible or some story of the Bible. They like to memorize passages, and a number have asked to be baptized. There are also blind boys, who, among other things, are taught to make ropes. Some of the children are deaf-mutes. A native boy is assisting Missionary Burkhart in teaching these. Missionary Detweiler is teaching a class in the Government school at Dhamtari. Some time ago the Mission opened a school for the Chamars, or leather dealers, who, because of their low caste, are not allowed to attend the Government school.

The missionaries have their own troubles. One of them had a siege of small-pox. Three others had the Indian fever. They are gradually taking to heart the earnest advice of their elders in the work, not to work too hard and be prematurely worn out. They have also learned what it means to trust in God for the next meal. Several times the treasury was entirely empty and they did not know where the next meal was to come from. But always in good time the rupees came, and no one ever went hungry.

This is a great work, and it will help us all to get more closely acquainted with it. We can pray more intelligently afterward and our gifts are likely to flow more abundantly. We can not learn too much about these things.

A Timely Warning from Missionary Penner.

In his last report to the Board, dated April 1, Missionary Penner discusses some things concerning the situation in India which are of the utmost practical moment to our congregations and brethren. He reports that sickness prevailed in his family this past spring. First it was their little girl that was sick, then it was Sister Penner. Though not bedfast they were far from well. Last year Sister Kroeker was sick. All of them have been victims of more or less fever. These circumstances have forced the missionaries to give serious attention to the future of the mission stations in India.

Bro. Penner reminds the Board of a previous assertion made to the effect that it was not a difficult matter to start a work like that in India, provided the means are at hand, but it is quite a different matter to insure the healthy development and sure permanence of such a work afterward. Our India missions are situated in a promising field. A number of orphans are in their charge. A number of heathen are under the influence of Christianity. Fourteen lepers are being cared for. This is the beginning of the work. But it dare not be dropped right at this juncture. More laborers are needed at once. "It takes no prophetic gift", says Bro. Penner, "to assert with entire accuracy that unless a new force of workers is available our India missions will decline and become a by-word among the heathen, besides a costly experiment for our churches. The fever leaves its traces on every worker. What shall become of Champa when Penner is no more? What of Janjgir when Bro. Kroeker dies? What will become of the stations in case the physician says, Hasten to the mountains?

"If Champa should be vacated, it would be impossible for Bro. Kroeker to superintend it. And so with Janjgir. It is true, we have not been sent here in order to flee to the mountains at the first alarm. But if the Lord should call one of us away, nothing would be gained and much lost. The property would be neglected, the heathen would not hear the gospel, etc.

"I would not be misunderstood. By no means do we at present feel the need of going to the hills during the hot season, and may the Lord watch over us and in His grace take care of us. But we are human beings. We earnestly and emphatically pray: *Send workers at once.*"

MISSIONARY KROEKER REPEATS THE DEMAND.

Missionary Kroeker also thinks that additional workers are absolutely necessary. He thinks that at least two families should reinforce them—one at Champa and one at Janjgir. There would be plenty of work for them, even more than they could do. It would be a difficult matter for him to attend to both stations in case of Bro. Penner's illness, but Champa would have to be attended to, since orphans and lepers are in that station. To send help only after one of the missionaries would be compelled to leave would be too late, since the new missionary would not know the language nor the customs of the natives, etc. But he trusts in God that he will supply the necessary means.

Bro. Kroeker further writes that while no conversions can be reported, the natives have greatly improved morally. Since they stay among them there is far less discord in the native families, and the wives are no longer beaten by their husbands. But it is no use being discouraged, even if these people have not yet been won to Christianity; heathenism is too deeply rooted to be driven out so soon.

The expenses of the work in India during the current year have amounted to about $1000. This includes the deepening of a well, the supplying of tents to hold meetings in, etc.

Truths Tersely Told.

"The girl who associates with the young man who pulls his hat over one eye and smokes cigarettes, and is a cross between a spittoon and a beer keg, lowers the standard of her sex."

"The administration that allows its taxes to go uncollected and the man who evades payment of his taxes are equally guilty of theft."

"I hope that no woman to whose false teeth still clings the bill of her dentist will arise and profess Christianity. If her dentist is present it will arouse grave doubts in his breast."

"Loafing and gadding the streets are the first lessons in the school that graduates young people for reformatory and the penitentiary."

"Men in office who deal out special privileges and exemptions for a price are among the most dangerous anarchists."

"The average pastor spends too much of his time in harmonizing his erratic and operatic choir."

"Disobedience to parents and lack of proper parental discipline are responsible for much crime."

"The bosh and gush of the Sunday newspaper is a hindrance to higher living."

"More man is needed, rather than more men."

"The gospel is too sacred to be supported by church fairs, bazaars and other catch-penny devices."

"If one does not have the latest market quotations of Council, aldermen and mayor, he is at a disadvantage."

"Southern secession was bad, but it was no worse than is the Northern nullification of law."

"The gospel is not merely a law of love, but a love of law."

"The show window of a millinery store attracts more attention than a window filled with Bibles."

"Church people have time for the devil's picture cards, theater parties, yellow-back literature, regalia and ritual, but time can not be found for more serious affairs."

Employes seek to learn the will of their masters and obey it; Christians should do the same."

"The cultivation of conscience is the great need of to-day."

"Our greatest sins are not so much what we have done as what we have not done."

"Man whitewashes his sins; God washes his sins white."

—MILFORD H. LYON.

A Girl Missionary.

Sister Sarah A. Lapp, of the Dhamtari Mission, India, tells a very interesting story of a trip through India villages doing missionary work. She says:

"Last week one morning we started out with Garjan, who is one of our most trustworthy girls, to her village about ten miles from here. We passed a number of villages and at last saw her native village in the distance in the midst of a clump of trees. As we came nearer we saw an orchard with a low mud wall around it and large century plants were on the top of the wall. They looked very pretty. Garjan's eyes filled with tears as we slowly wound our way through the narrow streets in the tonga. People came running after us in great curiosity. Some had never seen a white person before.

"We called for the *Kotwar*, or village clerk, and he showed us the home of Garjan's uncle. It was a narrow back yard. They brought us a small cot (native bed) to sit on. It seemed as if the whole village came out to see us. The time of Christ and the Apostles became very real to us, when whole cities came out to see and follow them. When we were seated the people also sat down on the ground and very quietly looked at us. We had Garjan read to them the third chapter of John and they listened very attentively. Soon after we went to the place where she used to live with her parents and brothers. But the house was gone. It had crumbled to the earth and the only traces were a mound of earth and soome trees. Her father had farmed some fields near by but after his death they went back to the village owner or *Malguzar*. She seemed very much touched. It did not seem like home. Her parents and brothers had died in the famine. We stayed in the village a few hours, fed our oxen, had some *chapatties* and eggs, and then started for home. That day will be long remembered by Garjan.

"This week we went to another village six miles from here, the former home of another of our girls named Devki. When we got to the village we alighted from the tonga. Devki led the way to the place where her parents used to live. But when we came to the place she stood still, looked bewildered and said, 'This does not look as it used to.' All but one wall of the house she used to live in had fallen down. By this time people were crowding around us. Suddenly Devki burst out crying. We turned and saw two boys, one about seventeen years old and the other about ten, also crying. They looked dirty and had only a loin cloth about them. They were Devki's brothers! They had been separated in the famine and had not met since then. The younger brother clung to her and said he had no home to go to and often he had nothing to eat and he wanted to go along. She pleaded for him and we consented to take him. He is now very happy.

"They brought us a cot to sit on and again clustered around us. We had Devki read the third chapter of John, and Ghasnia, another girl who had gone along, read a portion of the tenth chapter of John. The people listened very attentively and after the reading two men, who had listened very carefully, repeated to the others in the village dialect what had been read. All seemed very much impressed with the Word. As we were driving out of the village we sang a Hindi song. The people followed us some distance into the country. 'Brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you.' (2 Thess. 3: 1)."—Report of American Mennonite Mission.

Christ All the Way.

The Christian life is begun, continued, and perfected altogether in connection with the Lord Jesus Christ. This is a very great blessing to us. Sometimes when you go on a journey, you travel so far under the protection of a certain company, but then you have to change, and the rest of your journey may be performed under very different circumstances, upon quite another kind of line. Now we have not so far to go to heaven in the guardian care of Jesus Christ and then at a certain point to change so as to have somebody else to be our leader, or some other method of salvation. No, he is the author and he is the finisher of our faith. If we begin aright we begin with "Christ is all;" if we go on aright we go on with "Christ is all;" and if we finish aright we finish with "Christ is all." —C. H. SPURGEON.

Who Shall Be Able to Stand? Rev. 6: 17.

SILAS M. GRUBB.

(Concluded.)

Two weeks ago there was a Peace Celebration in our historic old Germantown church. Men of all shades of belief, from Catholic to Universalist, participated. As that church stood a single sentinel of peace in the thickest of the bloody fight at Germantown, so our church has always voiced the gospel of peace. But there was a time, and that within the memory of many who are here, when a man was despised as a base coward if he had courage enough to express the conviction that war was unnatural, uncivilized and unchristian. The sentiment to-day is for peace. Nations must have peace or they will be crushed under their own armament. Civilization must establish and maintain peace or she will lose her self-respect. The commercial interests of the world can only go to a certain point, then peace must come, war must stop, else the interests of commerce will cease to develop. The Christian of to-day can not be brazen enough to enact a farce in which blood-stained hands hold out the gospel message of peace and good will toward men to lost sinners. In universal peace we are seeing realized what our fathers prayed, preached and died for.

Every American, no matter what his belief, rejoices that here there is an absolute separation of church and state. When Menno Simon first taught that the church and the state belonged apart, he little dreamed that he was doing anything more than voicing the sentiments of a few persecuted dissenters. But the thought took firm root in the minds of men. The seed grew into a mighty tree. The American Commonwealth is that tree. Where church and state are wedded there must be a creed. That creed becomes an ordinance for the regulation of the church. It keeps the church on good terms with the powers that be, be they good or bad. It muzzles the ministry so that they cannot cry down the abuses of state. It makes the church say "well done" to wicked rulers. Nearly every church of Reformation times embodied a clause defining the taking of the oath to be the Christian's duty. The Bible, Christ himself, forbids an oath. The state needed a cudgel to drive and terrorize the superstitious. The oath did that. Creeds, like men, cannot serve two masters, especially if they contradict. It was a matter between Christ and the state. The creed decided for the state and against Christ. It has taken a long while for people to see how important it is for men to reverence the name of God and not take it in vain. But do you know that one of the strong evidences of a more pious generation is the growing sentiment against both the profane and the judicial oath?

I have gone into details in these matters because they are built upon the sure foundation of God's word, and because they have always been distinctive teachings of the Mennonite church. These tenets of our faith will not be taken up by the world as fads, probably some of them never will become fashionable. But thinking people in large numbers are taking them up as matters of faith. Now as never before comes our church's opportunity to do her duty effectively. First let her propagate the doctrine she holds essential, and later let her reap the harvest —the harvest of souls rallying around her standard.

We have already stood firm for the supremacy of the Bible. It is above every one's creed or opinion, and it ought to be the law of every man's heart. The Mennonite church is a church without a creed. Sometimes we speak of the "Mennonite Confession of Faith", or Confessions of Faith. Do they contradict what God's Word declares? Well, it is possible; they are products of human effort, and all humanity errs. Don't get the idea that they are creeds or laws laid down, which must be followed. Our confessions are not creeds; they are histories. We do not interpret them

[Continued on 5th page.]

Our C. E. Topic.

Topic for June 21: How We May Learn to Use Our Sword. Eph. 6: 14; Heb. 4: 12–13; 2 Tim. 2: 15.

"Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness." Eph. 6: 14.

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." Heb. 4: 12–13.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." 2 Tim. 2: 15.

MEDITATIONS.

The only sword we are recommended to use, and that is safe and right to wield, is the sword of the Spirit, the power God himself uses, His own word.

Be thoroughly acquainted with it, We think but little of a workman's ability to do good work, if he is not skilled in the use of his tools.

If we take up a Bible and do not know whether we shall look in the Old or New Testament for the book of Ezra or Philemon it is a hint to us to spend more time in reading it.

Because the word is sharp and piercing we sometimes are inclined to neglect reading it for fear of being condemned. If we have faults—and most of us have—or have made mistakes, it is well for us to know them that we may avoid doing the same thing again.

Satan would substitute a sword of steel for the sword of the Spirit.

Too often we handle Scripture quotations as some do their swords—with warlike feelings. Too often we repeat Scripture in a tone of defiance.

How much of a battle would a soldier make who uses a broken sword? We need and must use the whole Bible.

Our sword thrusts should aim at the heart.

Ignorance of the word will not excuse us from our stations in the Christian warfare.

The Holy Spirit is to guide us into the truth and to teach us how and when to use the Word.

We often find that as men are ignorant of what the Bible teaches so they are the more ready to teach their own opinions.

People best acquainted with the Bible, with its power and spirit, are least inclined to abuse each other for their religious beliefs.

The measure of diligence we use in handling the word will also be the measure of God's approval.

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Editorial.

"How pleasant it is for brethren to dwell together in unity". No amount of difference of belief in non-essentials ought to be allowed to mar the fellowship created between General Conference brethren and Missionary Ressler. The heart is bigger than to dicker over the question of a single or double coat collar, and it cannot shrink to smaller dimensions because of a variation or two in church polity. It is not Christian-like to allow half a dozen differences to overshadow or hide twenty-five agreements.

What a mass of scandal and misunderstandings and hard and hurt feelings would be impossible if only everybody would say no more than they know to be true. Guesswork and hearsay is the stock in trade of nearly all that is rightly called gossip. If the Apostle's admonition to "prove all things" were more rigidly practiced among Christian people, there would not only be a more numerous issue of longevity statistics, but the longer life lived would be more keenly enjoyed by all. It takes a good soldier Christian nowadays to refrain from telling all he hears. God did not give us two ears surely to hear all the stuff that the street corners and the back yards give us.

A crisis in our India mission situation has now been reached. The Macedonian call comes from our missionaries, "Come over and help us". In their reports to the Mission Board, abstracts of which appear in this number, they make it very clear just how matters stand and in what a critical position they are placed. The least we ought to do now is to find a family or two and keep them in readiness for any emergency. The best we can do is to find them and send them over at once; for, as Bro. Kroeker well says, the newcomers need to learn the language and customs of the natives before they can be fit substitutes for the present missionaries in case they should at any time have to be relieved. The Board is now looking around for some medical missionary. It is men that are needed now, no less than money. May this call for help from our self-sacrificing and heroic missionaries themselves ring loudly in the ears of every mission friend in our Conference, and may it meet with a ready response. Special mission services should be held next Sunday in all of our churches, in the course of which the ministers should explain the situation to the congregations and press the matter close home. Let special collections be taken for the new workers, whoever they may be. And may it be the gracious will of the Holy Spirit to reveal some Saul and Barnabas in our churches who may immediately be set apart to the work whereunto He has called them. And in the meantime let unceasing prayer be offered in behalf of our India missions, and that the Lord may send forth reapers into the harvest.

There are many good things in the sermon preached by Rev. Silas M. Grubb to the young people on the occasion of the Y. P. Convention held in the Bally church a few weeks ago, but none of them should be taken to heart more than the point insisting upon the knowledge of the Word of God on the part of the pew. "There is no excuse", he says, "for any one in any of our congregations not knowing what the Bible teaches, or not being able to defend it". Truly there is none in this age of the world, when education is imparted to every child and everybody can read. However, the sermon states another reason for the need of a thorough acquaintance with the Word, which, though it ought not to be the chief reason, is nevertheless a very practical one. "The people must be well enough equipped out of God's armory to defend themselves"—that is, against unbelief, heresy and philosophical attacks upon the Word. But alas! this is not the case with many Christians. They get one of Russell's tracts into their hands and immediately they are won over. They cannot help themselves, but the minister or some special student of the Bible is appealed to for arguments. Why is this? Did not these same Christian people attend catechetical instruction at some time in the recent or remote past? What is the good of going to "catechise" once a week for months, perhaps years, if the truth is to take no deeper and firmer hold than this? Sometimes it seems to us that it would be exceedingly wise to take up heresies like Russellism in the catechetical class and dissect them and show up their weak points. Then the young people would have had some discipline which might become of great practical value in battling error in actual life. The early Mennonites knew their Bibles, the pew as well as the pulpit, and were not only able to hold their own, but even to set the pace for a more enlightened faith centuries thence. They knew their Bibles so well that they were ahead of their times. In nothing have our fathers in the faith left us a more wholesome example than in this. Let us not close our eyes to it.

Changing One's Mind.

No reproach should attach to any one because he frequently changes his mind on religious questions. It is not necessarily a sign of an unstable mind or of fickleness to discard old ideas that are false for new ones that are true. Some of the greatest minds in the history of our race received new light after having openly and heartily followed the old for years, and their after career, as well as the verdict of dispassionate students of history, justified the change. If memory serves us aright, James Russell Lowell was not in sympathy with the anti-slavery crusade before he was married to his first wife. Her influence was at the bottom of his "Biglow Papers". Martin Luther did not intend to call Protestantism into existence as a rival of the Catholic church when he started out protesting against abuses and errors in the Church. But circumstances made him change his mind.

A good story is told of one of the editors of our "English Lesson Helps". At the time he wrote his comments on a certain lesson, he held a certain view of some statement in the lesson, and expressed himself accordingly. Before the date when the same lesson was duly studied in the Sunday-school, he had changed his mind, and entertained quite a different notion of the passage in question. He appeared before his class and delivered himself of his latest conviction. In reply, a woman in the class pointed out to him that the lesson help did not agree with him, she being ignorant of the fact that the Sunday-school teacher was no other than the author of the help. The incident was naturally more than ordinarily amusing to the teacher.

A moment's thought will convince any one that it is absurd to imagine anybody retaining all through life every one of the immature opinions formed in his youth. A dummy or an imbecile, incapable of thought power, might get his views cut and dried for him and stick to them all his lifetime, but surely not a being with brains. Many erroneous impressions received in early life have to be corrected later on by virtue of experiences and more deliberate thought and investigation.

On the whole there is not so much objection or outcry when a man changes his mind in domestic or secular, or even political questions, as when he changes front on religious convictions. It is quite common for men to leave the church in which they were born and reared, and because of new light received to join some other more nearly corresponding to their shifted mental attitude. Thus, there are Mennonites who have turned Methodists, or something else, and *vice versa*. The congregation, the community, and most of all, the immediate family, could never wholly forgive such unwarranted apostasy. But the change of fellowship may have been entirely honest and justified. At times such a revolution may be uncalled for, but again, it may be necessary. Many young people are brought up in a church with which, when they come to know themselves, they can never be in thorough sympathy. There is a prominent minister in our Conference who was reared in the Mennonite church, which stands for the congregational idea in church government, yet his very nature prompts him continually to prefer the episcopal idea, and he has on more than one occasion expressed this preference. It would not be to his total condemnation if he should, at any time, join some denomination agreeing with him on this point. Yet he would not strictly be changing his mind. He would only be following its natural bent. A good deal of what is called "change of mind" is simply a wholesome change from pretense to sincerity. After all, it pays to be sincere. And religious sincerity ought to rule out religious conformity every time. In the spiritual domain, it is better to offend by one's sincerity than to deceive by one's hypocrisy. And, again, our relations to God are more sacred than our relations to men. It is better to be true to our visions, even if they separate us from father and mother, than to be disobedient to them at the price of an outward peace which brings no inward peace.

But a man ought not to be hasty in changing his mind. A change of conviction should be supported by the weightiest of reasons. It is fickleness itself to change sides on the flimsiest pretext. It is well to be conservative and skeptical, yet open to conviction and appreciative of the logic and argumentative force of facts and circumstances. As a rule, not one, but half a dozen good reasons, each reinforcing the other, should precede and compel a change. And they should be reasons, not fancies, the product of serious thought, not the hasty outgrowth of mush-room-like feelings. To want to change one's mind, irrespective of any solid motive for doing so, betrays a morbid, abnormal frame of mind, and is unworthy of a Christian man or woman. Such a person is as untrue to himself as is the one who refuses to take the step he ought to take because of a cowardly fear of man.

A religious denomination — every Christian gentleman and lady, ought to regard it the God-given right of every man, even if it be a son or brother, to think and act according to his convictions, even if these run directly counter to those held previously. If this primal, sacred right is not respected, and even defended, if need be, grave injustice is likely to be committed against an innocent victim. It is only necessary to bear in mind a recent religious event to see the force of this statement. Not long ago the Presbyterian denomination openly renounced its ancient belief in the damnation of unbaptized infants. This change of mind on the part of a large religious body was not a sudden spasm or revolution, but was forced upon it by the gradual change of sentiment which had been quietly permeating Presbyterians all over the land, finally clamoring for public expression and universal recognition. It is easy to believe that fifty years ago there were Presbyterians ahead of their church, who had ceased to believe in what was then a holy and inviolable article of faith; and if, perchance, one of them had been bold enough to dispute or deny this holy article (and likely there were such brave pioneers), he would have been ecclesiastically and socially banned, if not actually persecuted. Years ago there were churches (perhaps alas! there are now) which ruined the moral and social standing of men because they insisted on wearing buttons in place of the ecclesiastically prescribed hooks and eyes; and yet, twenty-five years later, the same churches allowed these things. What was once a sin became a privilege. Yet because some few farseeing members changed their minds before the whole church did so, they had to suffer. There is a moral in this that needs to be heeded—it is not necessary to point it out.

The only sure remedy for this is a closer acquaintance with the Bible. There is a sentence in Bro. Grubb's C. E. "Meditations" for this week which hits the nail on the head: "People best acquainted with the Bible, with its power and spirit, are least inclined to abuse each other for their religious beliefs."

Correspondence.

BEATRICE, NEB. The holy rite of baptism was administered Sunday morning, June 14, at our church to nine young people. Three boys and six girls confessed before many witnesses their faith in God their Father, Christ their Redeemer, and the Holy Spirit their Comforter. Elder G. Penner chose his text from Col. 2: 8–12, which was warmly recommended not only to the nine, but to everybody present, which brought to mind a similar occasion many years ago.

The day of this celebration had to be postponed until the above date, from Pentecost, on account of high water. A beautiful summer day, a cloudless sky, and a mild sun gave a sanctified fragrance to the occasion.

Help Needed in the Northwest.

The Home Mission Board desires to erect a chapel for the brethren in the far Northwest, making it possible for them to hold regular divine services and Sunday-school, and is moved to lay this important matter before our Conference congregations. The situation in that settlement imperatively demands our spiritual and financial assistance. Bro. J. E. Sprunger is laboring there again for a season in order to bring closer together the scattered brethren in the different localities and congregations and keep them in touch with us. The brethren there are trying to support our efferts by word and deed, but there are many internal and external hindrances. For one, the Swedenborgians have drifted thither and are trying by their preaching and their literature to win converts to their "new church"; again, other denominations are seeking to gain the people for their cause. In the meantime, the young people are growing up without spiritual training. The external hindrauces are such as are to be found in every new settlement—people are too busy. As we build churches among the heathen in order to bring them the Word of God, so here we should lend our aid to our brethren in the faith.

We again commend this important cause to our churches through our church papers, with the word of the apostle: "Do good unto all men, especially to such as are of the household of faith", and also: "God loveth a cheerful giver".

In the name of the Board,
JACOB J. BALZER, Secretary.

Who shall be able to Stand?

(Continued from 3rd page.)

as law, but as the lessons taught us by the past. They are simply the record of what Mennonite people in times past believed the Bible taught them to do. When we examine them we must congratulate ourselves upon the fact that our fathers tried hard to keep close to the Bible. They were poor, persecuted and despised, but they left us a name which history honors. Unsympathetic historians have always been compelled to give them a name for piety and sincerity. To inherit a good name is a greater responsibility than to inherit millions. It thrusts upon us the duty of passing that good name down to posterity. When we go to "join the innumerable caravan, where each shall take his chamber in the silent halls of death", will those who search our record find it a worthy one? Will we have fought a good fight? Will our memory be honorable because we honored Christ? Time will tell "who shall be able to stand."

Were you to go into a chemist's shop and ask him about the tests he is making, you would be informed that he is about to separate the useless or waste material from the useful. If that chemist is an up to date chemist, he will immediately take up the waste product and see how he can make it a profitable by-product, and thus increase profits.

There were many things which our fathers regarded as waste products, and some of them will forever remain such. There were costly churches, worldly display, fashionable clothes and an educated ministry. Of the latter they were especially suspicious. In their time a paid and educated ministry was a spiritual aristocracy. This aristocracy, as is always the case with a class, instead of serving the people, made the people serve them. Any kind of an upper class is a curse, but a spiritual aristocracy is an outrage upon decency. The elimination of this factor was the salvation, the making of our church; for every one, not only a small number, then had to become proficient in the Word of God. The much despised lot by which ministers were called, answered capitally then. Every one was as capable as every other of giving instruction from the Word of God, and the minister became what he always should be: "Primus in parvis", a first among equals. This thoroughly knowing God's Word in both pulpit and pew is the serious responsibility which our churches dare not neglect, or our standard will fall. Unbelief and skepticism do not any more appear in the form of mockery. They are now cold, philosophical attacks, scientifically planned. Their efforts are to seduce the people, knowing full well that a ministry without a people is helpless. It is not enough for a people to depend upon a ministry to defend them against these subtleties. The people must be well enough equipped out of God's armory to defend themselves. And right here I take the opportunity of earnestly inviting all of our young people to get a Biblical education under the direction of the Educational Committee of our Conference. There is no excuse for any one in any of our congregations not knowing what the Bible teaches, or not being able to defend it. And any Mennonite ought to be able to state accurately at any time what the Mennonite church is and what she teaches.

And now let us come to our trained preachers, the waste product of our fathers. Can't we make of them a profitable by-product? Let us see. After all, it is you who sit in the pew who can and must say what kind of a ministry is to rule over you. If you want learned discourses or moral lectures or literary efforts or political dissertations, you can hire some one to give them. All of these things have their price, but money will buy them. If there is a desire for one who will be your best friend, who will come to your home and sick-room, who will care more for your soul than for his own salary or his reputation as an orator, such a one can be gotten, but money or popularity will not secure him. Your love must bind him to you and hold him there. The special province of the pastor is to serve his people. He must expound to them the Word of God. The individual Christian has occasion to defend his Christ and his Bible against the world. But the pastor deals with his people as the flock of Christ. In that relation he is above defending the Bible. It can take care of itself. Moses and the apostles need not to be put on trial for forgery every Sunday. He has more serious work on his hands. The hungry mouths look up and must be fed. God's Word and God's message must be brought to them. That is the kind of pastor our church needs. And I put the question seriously to every young man here, Does the Holy Ghost call you to this work? "Quench not the Spirit". Quench it not, even though it calls to a life of sacrifice.

When we ask, Who will be able to stand, we find the answer in another question: What have we done? Now, as young people, let us make a record for doing things

for Christ and our church. There is a crying demand for those who will take the lead in forming new congregations. Our young people are drifting into large cities. To hold them means that our church must follow them into the cities, and keep them at work in the Lord's service before the devil gets them interested in him. It is sad to think that, in this materialistic age, the aged fathers and mothers are left to occupy the old homestead on the farm and in the villages, while the children for whom they cared and sacrificed drift away. But opportunities at home are few and insignificant, while the larger towns and cities are crying aloud for the young to come and fill places behind the desk and counter. The cities reach right into the church, and every year they are taking away your children as soon as they reach maturity. Shall our church give up her young men and women to the cities without a struggle? Shall those who have in their veins Mennonite blood of ten or twenty generation be left to drift for themselves, or to serve Christ in some other vineyard because we had no use for them in the fold of their birth? No! we will follow them into the city. We will say to them, Remember the church of your youth. Be loyal to her. Unfurl her banner where you are and make her a power for righteousness.

I think the time is ripe for every Mennonite pulpit to cry out and say to her young, "If you go from us, don't forget us. Keep an eye open for your brethren in the faith, and when you find a dozen or ten or two, come together for prayer. Look about you and see how you may join hands in doing the Master's bidding. Lay the foundation for a congregation of your own faith." There is a field in every city for a Mennonite congregation. In the same places where there is legitimate work for the young, the powers of sin reach out like a many-armed octopus to grasp them and drag them to destruction. The combined powers of Christianity have all they can do to fight vice and iniquity. Whatever help we can give in the work is needed. In the palmy though wicked days of the Roman Empire they used to keep captive ferocious sea-monsters, to whom they flung alive their decrepit and useless slaves for food. The hungering monsters of iniquity are waiting for victims to devour. Their dens are in every city. They must be fought to the death.

But the real trial for all of us is the test of character. Nothing can take the place of Christian manhood and womanhood. Arm yourself with all the paraphernalia of a Christian warrior. Fight the good fight. Be a good soldier of the cross. Quit yourselves like men.

What Is Prayer?

Godly John Bradford, reformer and martyr, defines it as "a simple, unfeigned, humble, ardent opening of the heart before God; wherein we either ask things needful, or give thanks for benefits received." It is not a cool conception, a chain of reasoning, a recitation, the lashed effort of memory. Logic, rhetoric and mnemonics are hardly its handmaids, even. Prayer is a devout movement of the soul God-ward; not an endeavorer of recollection, but an impulse of emotion; not language, so much as desire. It is a humble recognition of God as creator, sovereign, and judge — the God of providence, upholding and controlling all things. Prayer is a closing of the eyes on things seen and opening them on things unseen. It is penitence vocal, faith making its profession, and love kindling into a flame. It is a heart brought to the altar, a flower opening to the benignant eye of heaven; it is a putting off the shoes at Horeb; it is a walk of Emmaus; it is to be present in the upper chamber, to sit quietly by the Saviour's side, lean the head on His bosom, and feel the beating of Immanuel's heart."—"The Mercy Seat."

Better to know just what we are, just what we need, just what we can do, even if we learn it by shocks that break up our tranquillity and shatter our foundations. In the long path of sorrow we may perchance meet ourselves.—Rev. Dr. Wiley.

The Sunday School Lesson.

Subject for June 21, 1903: Paul's Charge to Timothy. 2 Tim. 3: 14—4: 8.

Golden Text: There is laid up for me a crown of righteousness. 2 Tim. 4: 8.

LESSON TEACHINGS.

Timothy had a godly mother Eunice and a pious grandmother Lois, and both of them had a part in the religious training of the child, who thus early learned the Scriptures and became wise unto salvation. It was out of the Old Testament that they taught him, but from the law and the prophets he learned that the only way to be saved was by faith in Christ Jesus. It is a mistake to think that we do not need the Old Testament. If the Jews would read the Old Testament with the aid of the Holy Spirit they would all believe in Christ as Timothy did, and be saved. Timothy may have believed when he was no older than twelve. That was not too early. Just as soon as our children know what sin is and have felt its power and know its consequences, they are ready to be taught about Jesus Christ, the Savior from sin. They may not understand it as thoroughly as they will later, but they can learn to trust in Him at a very early age. Everybody ought to read E. Payson Hammond's accounts of child conversions.

Timothy was to "continue" in the things he had learned. To continue is just as necessary as to begin. Here is where so very many fail. They make no progress in Biblical knowledge, never getting beyond that stage where the catechist left them. A middle-aged Christian ought to know a good deal more about religious matters than a young man, being supposed to have kept up his studies of the Word and having learned much from experience about God's ways and deliverance from sin and temptation. One great thing is needful and that is meditation. We deyote too little time to meditating on God's Word. We ought all of us to join the Quiet Hour band and spend from half an hour to an hour every day in thinking over God's precious promises.

There are grave linguistic objections to the rendering of v. 16 in the Revised Version — "All Scripture inspired of God, etc." There are good reasons for sticking to the rendering of the Authorized Version. Jesus and the apostles believed that Moses and the prophets were God's Word, and whenever they quote them they do so because they are God's Word, not man's, though men wrote the different parts. Read carefully Mark 12: 36; John 10: 35; Acts 1: 16 and 28: 25; Rom. 15: 4; Heb. 3: 7. Do not only read them but memorize them. Think of what they really prove, and be ready to give a capital answer to all that tell you the Old Testament Scriptures are only men's impressions about God. Scripture is able to teach us what is true, what is not true, to correct us when we are in the wrong and to train us in right thinking and right living. If we search it as Jesus commands us we will be splendidly equipped for every good work.

This lesson is taken from the last epistle Paul ever wrote. In v. 3 one can see that he expects to be executed shortly. Timothy is preacher and pastor at Ephesus, and Paul gives him some parting advice. He reminds Timothy that he will be answerable before the Righteous Judge for his work, and that it will be to his interest to make it as excellent as possible. All good work will receive a reward. He is to preach "in season and out of season." That is what Paul himself did in Ephesus when he warned them "day and night" with tears. He is to teach and exhort the Ephesians "with all longsuffering". Many a pastor has to have the patience of Job, or of the Lord Jesus Christ, but it pays in the end. V. 5 contains further instructions. Timothy is to expect persecution and hardship. The work of teacher, pastor and evangelist combined is not easy, even when there is no persecution connected with it. V. 3 teaches what is the main reason people become unsound in faith — the corrupt human heart does not like the truth, it does not fancy the life of faith. Today men hire speakers who discourse to them about visible, earthly things, since they love to walk by sight rather than by faith. In this way many turn from the truth and believe in fables.

Paul is ready to die. He looks back over his busy life and he has no regrets. He has never lost his faith in his Lord. He believes he has done some good work and he expects a reward. The Grecian people placed crowns of laurel or parsley upon the heads of the successful champions in the races, but though there was much honor connected with them, these chaplets withered after a while. Paul expects a crown to be placed upon his head by the Lord Himself, who would judge righteously and give him a crown that would never fade, but would shine like the stars, forever and ever. But we may all enjoy this signal honor with Paul if we, like him, love the Lord's appearing, and wait and pray for it.

Marriages.

Detweiler—Gentsch.—On June 13, 1903, at Souderton, Pa., by Rev. A. M. Fretz, Allen B. Detweiler and Katie H. Gentsch, both of Souderton, Pa.

Wolff—Egloff.—On June 10, by Rev. S. M. Grubb, at the bride's home, 2531 N. 19th St., Philadelphia, George Wolff and Amelia Egloff.

Gottshall-Kerr.—On June 9, 1903, at the home of the bride's mother in Schweeksville, Pa., by Rev. W. S. Gottshall, his nephew and assistant, Rev. Harvey S Gottshall and Alice M. Kerr, both of the Schweeksville, (Pa.) church.

Deaths.

Fretz.—On June 4, 1903, near Bedminster, Bucks Co., Pa., of a complication, Mary, wife of John M. Fretz and aunt of Rev. A. M. Fretz, aged 60 years, 7 months and 17 days. Interment was made at the Deep Run Mennonite Cemetery on June 8. Rev. J. S. Moyer spoke at the house and Rev. W. S. Gottshall at the church.

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News of the Week.

Domestic.

Roosevelt Talks to German Singers.

BALTIMORE, June 16. — President Roosevelt was the guest of honor at the grand concert, last night, of the Northeastern Sængerfest. His trip from the depot to the armory was made under a heavy police guard. In explanation of the extraordinary precautions it was stated by Marshal Farnan that they were to guard against a possible attack by an anarchist.

He said: "There are thousands of persons in the city, and it was thought some anarchistic or other 'crank' might be among them. We did not want anything unpleasant to occur and simply took precautionary measures. I have no knowledge of suspicion that any person would attempt to injure the President; I believe he could walk our streets unmolested; but as he was the guest of the Sængerfest the police department deemed it wise to take every precaution."

In his address to those in attendance at the Sængerfest the President said:

"Let me first congratulate Baltimore upon what she has done, and upon the way she has done it; and then let me welcome the members of the Sængerfest Association and all the guests of Baltimore. At the beginning of our country's history many different race strains have entered to make up the composite American, and to each we owe something special for what it has contributed to us as a people.

"It is almost exactly 220 years ago that the first marked immigration from Germany to what were then the colonies in this western hemisphere began. As is inevitable with any pioneers, those pioneers of the German race on this side of the ocean had to encounter bitter privation, for the people that go forth to seek their wellbeing in strange lands must inevitably be ready to pay as the price of success the expenditure of all there is in them to overcome the obstacles in their way.

"In speaking a word on the occasion of this great musical festival, I wish to say that I only hope it may be given to me to listen long enough to you to make me feel that there has been atonement for requiring me to speak at all. I feel that the men of this association and of kindred associations are not only adding to the common fund of pleasure, but are doing genuine missionary work of a needed kind when they hold such a festival as this."

Rights of the Negro.

NEW YORK, June 16.—The Republican Club, of New York, took up the negro question last night and adopted resolutions urging Congress to make a speedy and thorough investigation into the conditions in the South, where the suffrage is abridged, in violation of the amendments to the constitution of the United States, and demanding that measures be taken at once to render these amendments effective.

The resolutions also commend President Roosevelt's "valiant determination to extend the equal protection of the laws to every citizen, however humble, and his righteous declaration, in the presence of the mighty shade of Lincoln, that 'any man who is good enough to shed his blood for the country is good enough to be given a square deal afterward. More than that, no man is entitled to, and less than that no man shall have.'"

Sunday School Meeting at Winona Lake.

WARSAW, Ind., June 15.—The Indiana State Sunday School association will begin a three days' convention at Winona lake on June 23. W. C. Hall, of Indianapolis, president of the association, has opened headquarters at Winona and will be there all summer. With him is the Rev. E. W. Halpenny, of Montreal, general secretary of the state association. Among the speakers on the program will be Dr. Sol. C. Dickey, Dr. J. Wilbur Chapman, the Rev. H. M. Hamill, of the M. E. Sunday-school training work; W. C. Pearce, Mary Foster Bryner, the Rev. B. W. Spillman, of the Southern Baptist convention, and Mrs. D. W. Thomas, of the home department work. Numerous topics will be discussed during the three days, and an attendance of from 4,000 to 6,000 is expected.

Oregon Town Flooded.

SPOKANE, Wash., June 15.—Special telegraphic and telephonic advices from Arlington, Ore., state that the town of Heppner, Ore., was destroyed by a great flood of water that rushed down Willows creek, between 6 and 7 o'clock last evening.

At 5 o'clock to-day it was reported that 105 bodies had been found. Wires are down, and only meager reports of the disaster have been obtained, which are brought out by messengers.

Heppner is a town of about 1,250 inhabitants, the seat of Morrow county, at the terminus of a branch of the Oregon Railroad and Navigation Company. Farming and stock raising are the chief industries. Willows creek, which is given as the cause of the disaster, is ordinarily a small stream, and reports indicate the flood was caused by either one or two cloudhursts.

IONE, Ore., June 16.—It is believed that four hundred of the 1,200 inhabitants of Heppner, Ore., lost their lives in the flood which followed a cloudhurst Sunday evening. A message from the stricken town says that nearly two hundred bodies have been recovered. There is a great demand for coffins and they are being sent to Heppner from Portland and adjoining towns. "More provisions" is the cry that comes from Heppner to-day. The weather is warm and prompt burial of the victims is necessary to prevent disease spreading.

Roosevelt Visits the Universities of Virginia.

CHARLOTTESVILLE, Va., June 16.—The University of Virginia to-day entertained the President of the United States. The occasion was the seventy-ninth commencement of the university. Mr. Roosevelt is the third President to visit the university of which Thomas Jefferson was the founder. The other Presidents who visited this Southern institution were Hayes and Cleveland.

Chicago Strike to End in Peace.

CHICAGO, Ill., June 16.—The indications to-night are that the hotel and restaurant strike, begun here last week, will be settled by arbitration. Such a strong pressure from outside labor organizations was brought to bear on the joint board of the striking unions that to-night the board, which has held out all along against submitting their grievances to arbitration, now asks that arbitration be adopted to bring about a peaceable adjustment of the difficulty. The Hotelkeepers' association will hold a meeting to-morrow to consider the proposition of the strikers, and it is said to-night that the offer of the union will be accepted. The restaurant-keepers will coincide with whatever action is taken by the hotel-keepers.

Oldest Endeavorer.

ELYRIA, O., June 16. — This city boasts of the oldest member of the Christian Endeavor in the world. This is "Grandma" Allen, who is 102 years of age. She came to this place in 1832, when there were but three houses on the site of the present city. Arrangements are being made to present her to the State Christian Endeavor convention to be held here next week. In spite of her extreme age she is still hale and hearty.

Dislikes Peekaboo Dress.

WAUKESHA, Wis., June 16.—Father W. G. Miller, of St. Joseph church, has caused a sensation here by preaching against open lace apparel, low neck dresses and lace shirtwaists. At all masses on Sunday he denounced this style, terming it "peekaboo" dress, and charging his flock not to indulge in it. He spoke scathingly of the present modes and especially censured the young women who wore light waists with an abundance of open work. The rebuke was so pointed that many young women who heard it criticised the priest after the service.

Grand Concert at St. Louis.

ST. LOUIS, June 16.—In the spacious liberal arts building at the world's fair ground, the first of four grand concerts constituting the thirty-first national Saengerfest will be given to-morrow night, under the auspices of the North American Saengerbund.

Delegations of singers began pouring into the city to-day from early trains and by afternoon, thousands of participants were the city's guests. The Pittsburg delegation was among the first to arrive to-day and it was followed by delegations from Allegheny, Buffalo, Cleveland, Cincinnati, Indianapolis and other points, and a delegation one thousand strong is expected to-morrow from Chicago.

According to figures given out at the headquarters, fifty thousand strangers are expected to throng the city during the next three festal days.

Final rehearsals will be held to-morrow. The capacity of the liberal arts building is 15,000.

Miners Will Not Go on Strike.

SCRANTON, Pa., June 16.—The resolutions indorsing district presidents Nichols, Fahey and Dettey as the miners' representatives on the board of conciliation were adopted separately by the three districts to-day. This was followed by a general vote of all districts. There was not a dissenting vote. There will be no strike.

The miners adopted the plan suggested by President Mitchell. Another resolution was adopted providing that all grievances, instead of being threshed out in debate, should be given to the conciliation board for consideration. The operators will accept the action of the convention.

President Mitchell told the convention there was no advance in wages yet due the miners. The average price of coal has not been higher than $4.52. By the end of June the average price will have reached $4.62, which will entitle the miners to a 2 per cent. increase. President Mitchell said he had seen these figures, and had reason to believe they were correct.

Foreign.

King and Queen of Servia Assassinated.

BELGRADE, Servia, June 11.—A military revolution broke out here last night. The troops who revolted surrounded the palace, assassinated King Alexander, Queen Draga, the latter's sister, the Queen's brother, Nikodem; Premier Markovitch, Ministers Betrovitch and Tudorovic, General Pavlovitch, the former Minister of War, and several members of the royal guard. Prince Karageorgovitch was proclaimed King.

A new government was formed and the following proclamation was issued:

"To the Servian People: Last night the King and Queen were shot. In this grave and fateful moment friends of the fatherland have combined to form a new government. While the government makes this announcement to the people it is convinced that the Servian people will gather round it and lend it their aid to maintain order and security throughout the land.

"The government hereby makes known that from to-day the constitution of April 6, 1901, comes in force. A meeting of the National Representatives, dissolved by the proclamation of March 24, is summoned to meet at Belgrade, June 15."

The streets are thronged with people, whose actions seem to approve the coup d'etat. M. Protics, the new Minister of the Interior, was loudly cheered as he drove to the ministry.

The people of Belgrade flocked the streets discussing the tragedy, but without condemnation. A strong detachment of troops was encamped about the palace of the newly proclaimed King, who was a pretender to the throne for many years. He was born in Belgrade in 1846 and was married in 1883 to Princes Zorka, daughter of Prince Nicholas of Montenegro. She died in 1890.

Karageorgevitch is Chosen King.

BELGRADE, Servia, June 15.—Prince Peter Karageorgevitch, at 12:15 p. m. to-day was unanimously elected King of Servia by the Senate and Skupshtina, in joint session. Karageorgevitch telegraphed his acceptance of the Servian throne.

Before the selection of a new King to succeed the late Alexander, who was assassinated in his palace, a resolution of general amnesty was passed. Tranquility prevails in all the provinces.

The election of King Peter was enthusiastically acclaimed by the people.

The presiding officer of the joint session proposed the election of Prince Peter as King. Loud cheers greeted the proposal, which were repeated on the announcement that the vote was unanimous. The Minister of Justice hastened to the balcony and announced the fact to the waiting crowd.

The people received the notification with salvos and a royal salute of a hundred and one guns was fired.

For Study of the Bible.

ROME, June 16.—The biblical committee appointed by the Pope and numbering among its members the greatest biblical scholars of all countries, including Prof. Charles P. Grannan, of the Catholic University at Washington, is about to submit to the pontiff an important proposal providing for the creation of a superior institute of biblical studies. The most learned professors will gather within the institute to direct the studies of students who will devote themselves entirely to this branch of learning with the object of forming an authoritative organization ready to give a weighty opinion on biblical questions.

The seat of the institute has not yet been decided on. Rome will probably be selected. Before definitely deciding on the location of the institute, the Pope desires a plenary meeting of the entire biblical commission to be held.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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In Paradise.

A vision rose before my eyes,
As I sat musing on this life,
Its good and ill, its joy and strife,
Of what should be in paradise.

I saw two souls that, until then,
Had been divided, hand in hand,
In golden day at last they stand,
Clear from the doubts of scornful men.

They looked into each other's eyes,
With sense of perfect peace at last,
Made dearer for Life's sorrows past—
Thus shall it be in Paradise.

—HAMILTON AIDE.

Items of News and Comment.

It is said that the whites in Oklahoma need the gospel as much as the Indians.

There are interesting and important news in this week's correspondence from Goshen, Ind. Be sure to read it.

The International Sunday-school lessons were adopted for study in future in the Salem Sunday-school, near Dalton, O.

Rev. N. B. Grubb will be at Wayland, Iowa on July 5, to preach to the brethren there. From there he will proceed to the Denver C. E. Convention.

On Tuesday a week ago Rev. S. M. Musselman, pastor of the Noble and Wayland churches, Iowa., was married to Miss Minerva Landis, of Philadelphia.

American Protestants are spending about five and a half millions of dollars per year for foreign missions, disbursing it through twenty missionary societies.

Fourteen people were admitted as members of the Berne Young People's Society last Sunday night, and the Society now has a membership of one hundred and seventy-three.

The "Review" (Newton, Kan.) says that the Sunday-school convention held at Goessel, Kan., June 11 was largely attended and an occasion of spiritual blessing to all present.

Four churches in England, the United Methodist Free church, Methodist New Connection, Bible Christians, and Wesleyan Reform Union, all branches of the primitive Methodist churches, have formed a sort of union, constituting a membership of some 130,000.

Three boys and six girls were baptized in the church at Beatrice, Neb., on Sunday a week ago. Sixteen souls were received by baptism into the church at Altona, Manitoba.

Last Sunday a week ago Rev. N. B. Grubb preached for Rev. A. B. Shelly in the West Swamp and Bethany churches, Pa., while the latter preached in the Philadelphia church.

J. Hudson Taylor, the veteran missionary, head of the China Inland Mission, has resigned his position on account of ill health. By fall it will be fifty years since he left Liverpool, England, as a missionary to China.

It is the hope and prayer of the Salem Mennonite church, near Dalton, O., that Rev. S. F. Sprunger may in future find his health and circumstances so improved that he will be able to resume work in his congregation.

Rev. N. N. Hiebert, of Mountain Lake, Minn., left Tuesday a week ago to work in mission fields in North Dakota and Manitoba. His wife and baby accompanied him for a three weeks' visit with relatives in North Dakota.

Bro. William M. Gehman, of Macungie, Pa., one of the most active members of the Upper Milford Mennonite congregation, near Zionsville, Pa., is planning for a Gehman family reunion to take place some time this summer.

On Bishop J. M. Thoburn's last visit to India he was greeted with the most extraordinary demonstration by the natives. Hundreds of people came ten or twelve miles on foot in order to attend his meetings. At one place he baptized 834 persons.

Father John Moser, for many years elder of the Ebenezer and St. John's churches, O., felt compelled by reason of ill-health to withdraw from active service. On Tuesday, Rev. J. B. Baer was elected bishop of the Ebenezer and St. John's churches, O., in place of John Moser resigned.

The Salvation Army has provided a hotel in Chicago for laborers, charging from 10 to 25 cents for lodging. The hotel will accommodate 250 lodgers, a clean bed, and access to bathroom, dining room and laundry, in the last of which the lodger can wash his own clothing and dry them over night. The army has four smaller hotels of the kind in Chicago.

It will be of interest to our people to learn that Missionary J. A. Ressler was married June 18 to Miss Lina Zook, of Sterling, O. Rev. Benjamin Gerig performed the ceremony. Mrs. Ressler is also no novice in mission work, having spent some years in the Chicago mission. Later she served as preceptress of the Elkhart Institute.

At the semi-annual business meeting of the Junior Society of the West Swamp Mennonite church, near Milford Square, Pa., last Saturday afternoon a week ago the following officers were elected for a term of six months: President, Edna Merkel; vice president, Daniel Nace; secretary, Frieda Nase; treasurer, Annie Myers; ushers, Lottie Nace and Aaron Rosenberger.

Yesterday commencement exercises were held at the C. M. College, Bluffton, O. Seven students graduate this year, three from the academic department, three from the business department, and one in stenography. The commencement exercises proper began at 2 o'clock. The College Choral Society, assisted by the Findlay Lyric Quartet gave a concert last evening.

The opposition to the Catholic church in France has reached such a pitch that recently a statement of a Jesuit priest in a sermon was greeted with "Stop!" on the part of some free-thinkers present. Then it came to blows, and the police had to interfere. While much of this antagonism to the church comes from the side of unbelief, the Protestant churches will be gainers by it.

The Third Interdenominational Bible Conference will be held at Lake Orion, Mich., July 23—August 3, 1903. It promises to be unusually rich, judging from the personnel of the lecture force and the subjects treated. Rev. C. I. Scofield will deliver five lectures on Ephesians; S. D. Gordon a series of "Quiet Hour Talks on Power"; Prof. Patterson Dubois on "Modern Sunday-school Problems", and others. A number of missionary addresses will be given.

Rev. N. B. Grubb, who has charge of the Mennonite C. E. Rally to be held in Denver during the Convention there, will be quartered in the Brown Palace Hotel, Denver, and all communications sent him there during his stay will reach him. The Berne delegation will probably leave on the morning of July 7th and will proceed to Denver via Chicago on the Santa Fe line.

Rev. H. J. Krehbiel has declined the call to the pastorate of the Berne congregation on the two-fold ground that his Trenton congregation objected to his leaving them and that he did not care to assume the responsibility of overseeing a congregation like that of Berne. The finding of a suitable pastor has been placed by the Berne congregation in the hands of a committee.

The Protestant churches in Italy comprise the Waldensian, the Italian Evangelical, the English Wesleyan, the English Baptist, the American Baptist, and the Methodist Episcopal. Of these, the Waldensian, which to some extent holds Mennonite views, is the strongest and oldest, having existed for seven hundred years. Lately all these bodies held a joint conference and organized "The Evangelical Council of Italy," for the purpose of carrying on home mission work among the Italian people.

The first joint conference of Manitoba and Saskatchewan Mennonites will take place in the Hochstaetter church July 20 and 21. The object and value of such a conference will be discussed together with other subjects like the following: The value of printed church rules. — Is it unscriptural for Mennonites to hold office and vote for such officers?—Should Mennonites go to law against any one (presumably a brother) before consulting the congregation? — What attitude should we assume toward saloons, dancing and gambling?

The Mennonite congregation at Emden, Germany, has recently received from an aged couple — members of the church—a gift of 10,000 florins (about $1,000). This is the second gift they have made. In the letter accompanying the donation they say: "Had God spared us our two sons, which in his unsearchable purpose he has taken from us, we are certain that in them we should have contributed to the church more power than this dead matter (the money) can give, for it is the spirit only which can give life to the church."—"The Review."

The total membership of Orthodox Friends in America is 93,204. A writer in a late number of "The American Friend", dwelling on the transformation of the Quakers, declares that "the Society seems to be on solid ground, with no serious dissensions likely to mar it." The peculiarity of Quaker dress is no longer so rigidly insisted upon and congregational singing is in many places recognized as an element of worship. It is said that George Fox, the founder of Quakerism, bought his wife a red mantle, and William Penn did not dress like later Quakers. Quaker history in this respect repeats Mennonite history.

The "Orphan and Children's Aid Society", maintained at Halstead, Kan., held its annual meeting April 7th. From the report of Superintendent Christian Krehbiel, it is doing a noble work. Fifty-six children are under its oversight, ten of which are in the home of Bro. Krehbiel and the rest placed in various Christian homes. Bernhard Krehbiel, son of Christian, is assistant superintendent, and Mary Krehbiel, assistant matron. The newly-elected Executive Board is constituted as follows: President, Rev. C. Krehbiel, Halstead, Kan.; vice president, J. E. Schmitt, Halstead, Kan.; secretary, Rev. William Galle, Moundridge, Kan.; Assistant secretary, J. W. Krehbiel, Moundridge, Kan.; treasurer, D. E. Schmitt, Moundridge, Kan.

The Scriptures tell us that the Jews are to reinhabit Palestine and that the present waste places are again to be cultivated. This prophecy will ere long begin its fulfilment. The persecution of the Jews in Russia has given fresh impetus to the Zionist movement, and at the late Zionist meeting in Pittsburg the following message was received from the distinguished Jewish literary man of London, Israel Zangwill:

"The Kishineff massacre has brought home to the blindest the need of a publicly and legally safeguarded home for our unhappy race. When you come to consider where this centralized home should be you will find no place as practicable as Palestine, or at least, for a start, its neighborhood.

"May the strenuous town of fire and steel in which you meet inspire you to build a great bridge over which Israel shall pass to his ancient home and his glorious future."

The sensational report emanating from the Philadelphia "Inquirer" that the old Germantown Mennonite church "showed signs of neglect", is surely untrue. The editor of the "Herald of Truth" is entirely correct in his supposition that the Philadelphia congregation, under Rev. N. B. Grubb, takes enough interest in it to keep it in repair. The fact that many eminent lovers of Pennsylvania's historic structures, including Governor Pennypacker, met there some time ago in a Peace Convention and made no complaint, is evidence enough that the "Inquirer" imitated the boy who cried "Wolf! wolf!" when there was no wolf in sight.

Hindu View of the Bible.

"The Hindu Patriot" of Madras in a recent number contains a strong plea for the introduction of the Bible into the native schools of India, upon the ground that the Bible lies at the root of England's greatness, and that it is folly to expect national strength to be nourished upon systems which have already reduced India to a state of decay. The writer, who is a Hindu and not personally disposed to accept the Bible as a code of morals for himself, declares that the Bible conceptions of the home, of the State and the race are alone able to furnish the youth of Hindustan with ideals worthy of the age. He advocates the use of the Bible as a stimulus to patriotism and philanthropy. He finds it leads to clear thinking and rational conduct and a spirit of unselfishness. He concludes by saying: "Half an hour spent in studying the Bible will do more to remodel a man than a whole day spent in poring over the Puranas or the Mantras of the Rig-Veda."—"Interior."

Bible Study Class.

E. K. MOHR.

LESSONS XXI.—"EMBLEMS OF THE HOLY SPIRIT."

DOVE.

Luke 3: 21, 22. The dove is an emblem of peace, purity and meekness—qualities imparted by the Holy Spirit.

"Humility, the fairest and loveliest flower that grew in Paradise, and the first that died, has rarely flourished since on mortal soil. It is so frail and so delicate a thing that it is gone if it but looks upon itself; and they who venture to show it prove by that single thought they have it not."

"Be ye wise as serpents and harmless as doves".

SEAL.

Emblem of genuineness, ownership and safety. Eph. 1: 13; 4: 30—sealed unto the day of redemption.

OIL.

The anointing of separation and consecration. The Master needed it (Luke 4: 18, 19) and we too need it (Acts 1: 8), and will stumble in darkness without it (1 John 2: 20, 27).

Not only does the anointing mean "to set apart" but it also brings comfort, healing and joy (Isa. 61: 1–3). Does the oil of the Spirit keep our lives from friction and wear? Ps. 45: 7.

WIND.

John 3:8. The wind is independent, it can not be measured or controlled. 1 Cor. 12: 11. The wind revives (Ezek. 37: 9, 10, 14; Acts 2: 2.) The wind is powerful. George Mueller was a habitual thief at the age of 10, a confirmed drunkard at 16, in jail before 17 and given up by every one as hopeless. The transformation of such a life into a life of beauty, goodness, and helpfulness shows the power of the Holy Spirit. While the Holy Spirit is independent, he is nevertheless pleased to work through the channels of prayer and obedience.

WATER.

Ezek. 36: 25-28 shows a work of cleansing, renewing and empowering. Through his word the Spirit keeps us clean (Eph. 5: 26; John 15: 3.) Water is refreshing (John 4: 14), God is this fountain and away from him there are only broken cisterns and no satisfaction. Jer. 2:13. The only cry from perdition is water. We are not refreshed by looking at the well. Jesus says, "Come to me" and "drink" and then it shall be a stream of blessing to others (John 7: 38, 39.) Does the well overflow? Isa. 44: 3, 4. The last invitation (Rev. 22:17.) Blessed is he that thirsts (Matt. 5: 6).

FIRE.

John was the baptizer with water, Jesus is the baptizer with fire (Matt. 3: 11). Fire purifies (Mal. 3: 2–4) and consumes (Isa. 4: 4). Before Pentecost the disciples were full of self, afterward full of Jesus. Our usefulness as well as Isaiah's begins with the fire of God (Isa. 6: 5–8). Fire reveals (1 Cor. 3: 13; Eph. 5: 8, 9, 13). The lantern without the candle is poor comfort. It is the Christ in us that shines out. The Word reveals our selfishness, pride, littleness and meanness (Heb. 4: 12). Fire warms and spreads.

CONCLUSION.

Shall we not go to our Baptizer with fire that the purifying and illuminating of the fire may be upon us, the meekness of the dove, the safety of the seal, the consecration and comfort of the oil, the power of the wind and the cleansing, refreshing and fruitfulness of the water? It is all for us. "Be filled"!

PRAYER.

"O God, take me as I am, and make me by thy Holy Spirit what I ought to be."

Grand Rapids, Mich.

Missionary Tramps.

"Tramp" is not exactly a respectful term, but the class of beings indicated by the term in this case is hardly entitled to more respect than the name suggests. India is a veritable hotbed of the species. A man with more zeal than knowledge, experience or stability, chooses to fancy he would like to try to be a missionary. He fails to secure appointment under a regular mission board because most mission boards are composed of men of sound judgment, and they properly classify him. Then he starts out on independent lines. He generally finds some passing sympathy and secures some material support. His mind runs to India because of the congenial soil there as compared with Turkey, Arabia, or China. And he comes to flourish for a day.

One of them came with a professed mission to the missionaries. He was going to revolutionize mission work in India and China. But soon after landing in Bombay he found a kindred spirit in a missionary lady and the mission to the rest of Asia was forgotten. This conduct was a great scandal to the cause.

Another with a devoted wife and two lovely children attached himself (more or less loosely) to four different missions in the brief space of eighteen months and had not begun to learn any vernacular.

Two young sisters with beautiful spirituality and a devoted love for souls, but positively without business ability or any experience in material things, came to establish a mission in India. They waited in Bombay. Interest at home waned before they had taken any real steps toward work. Support failed. One got discouraged and her immediate friends secured her passage home. The other has drifted from mission to mission ever since.

One man with pretty liberal support from home came to Calcutta and rented a hall. On the hall he displayed a banner with

the motto, "Back to the Bible!" in large letters. He had forgotten that he was in a land where the Bible is unknown or only known as a curious literary work. He professed to live in native style and compelled his assistant missionaries to do so. They starved and failed, and one after the other dropped out to seek pity from other missions. They were penniless, because the head of the work required them to turn all money they received over to him. They accused him of getting his meals at a restaurant on the sly when provisions were scarce in the home. This may have been a false charge. But we know that the work was entirely barren of visible good results and was about to close at the very time when glowing reports of the work were going home and were published in the paper to the columns of which this man had access.

We recall at least eight others at the present moment who have had a somewhat similar experience, but these examples will serve to illustrate what is meant by the term in the title. These cases have all come under our own personal observation in the brief space of four years during which we worked in India. There may have been many cases of a similar nature of which we had not heard, for India is a large country and many things take place there of which we know nothing.

Before I left India it had been decided that I say nothing about these objectionable cumberers of good soil. For we felt that perhaps people would think we are only trying to build up our own interests at the expense of others. But here in America we find the same species flourishing and the resolution to keep silent on the subject has been broken. We have crossed the tracks of quite a number of persons who have been working among our Mennonite and Dunkard brethren and finding far too much encouragement and sympathy. Some of them are Americans. Others are natives of Oriental countries and come with a plausible and probably partly true story of persecution and poverty and an appeal for help.

These people of eastern lands excite interest among our people from the very fact of their being foreigners. They pretend to agree with us in all essential points of doctrine and can argue quite eloquently for our religion. Of course, there are a few points which they cannot quite see, and they hope these may be cleared up, such as the position our people have taken on the lone mustache and the prayer head-covering. And so they reap quite a harvest from our people and yet do not commit themselves to the extent of uniting with us.

Of course, there are some noble natives of India and of other countries who sometimes come to this country and do us good. Pandita Rama Bai and those associated with her fill every condition we should require as marks of trustworthy missionaries. And there are others.

Let us briefly state what we should consider the marks of those who are worthy of confidence, no matter from which side of the world they have come.

1. They emphasize the Lord's part of the work, and not their own.

2. Money for themselves is not their first or principal consideration.

3. They give a definite account of the money they receive and expend. (The man in Calcutta referred to earlier refused to do so).

4. Nearly always they are associated with some regularly constituted board of management which is sufficiently representative to be responsible.

5. They are associated with or endorsed by some missionary or missionaries who are generally known in the mission field and in this country.

Persons who meet these conditions can have their records looked up and cannot long continue to do other than an honest business. When you meet a man who fails in one or more of these points you are perfectly justifiable in demanding of him a minute explanation. If he resents this you may safely conclude that he is a proper subject for not only suspicion but positive distrust.—J. A. Ressler in "Herald of Truth."

True Religion Always Preferable.

A proprietor of one of the largest and best machine shops in Rhode Island, though himself an infidel, would hire Christians in preference to other workmen. And if assured that a man was a Christian, even if he was a little less expert and capable, he would give him a job in preference to a man who was not a Christian, but might in other respects be slightly his superior.

Does any man wonder why? Christians do not swear, nor lie, nor cheat. Christians do not visit dram-shops, and haunts of vice and disease. Christians do not go on sprees, nor get tipsy on Sundays, nor report themselves sick on Mondays in consequence of debauch. Christians do not waste stock, nor steal tools, nor plan riots, nor stir up bad blood. Their names are not found on police records, nor are they mixed in drunken brawls, — and it does not require a very wise man to know a tree by its fruits.

Of course a Christian man is a good man to have around. And as regards a colony, what decent man or woman would like to live in the midst of a scoffing, swearing, prayerless, godless community? What decent woman would consent to bring up her children in such a place and in such a way?

The truth is, men without God are also without hope; such people are always seeking something they lack and cannot find. They wallow in filth; they grope as blind men; they run to all excess of riot; and at last they cry out for some one to extricate them from the slough into which they have plunged themselves while chasing the phantom lights with which infidelity allures the world to its destruction.

Where there is no God there is no ground of Salvation. A chain cannot stand upright. It must hang from *above* or fall in the dust. Godhead is the source of manhood; and on the divine Fatherhood the blessings of human brotherhood, home, family and society depends. Theories may look well on paper, but "where there is no vision the people perish." Only the gospel of Christ, believed and obeyed, can save men from ruin here, and wrath hereafter. No other religion works well in this world or wears well in the next. — H. L. Hastings.

Our C. E. Topic.

Topic for June 28: CHRIST IN OUR CITIES. Acts. 18: 1–11; Lk. 19: 41–44; Mt. 11: 23–24. (City Missions.)

MEDITATIONS.

Who has not stood at some favored place in the city and watched the crowds of people that come and go? And we have wondered as each passed by, Where did you come from? Where are you going? Is it well with your soul?

In the cities are gathered people from all directions and from many countries. Here they live in hovels or mansions, or perchance there are some who have nowhere to lay their head.

How are we who know the truth and have a knowledge of the Savior to reach all those who are yet in sin? No one of us can reach all. Most of us cannot reach many. Perhaps each of us can help a few.

In the city are present so many temptations and so much sin. These places need all the power we can command to bring men to a knowledge of a Savior from sin and to strengthen them that they yield not to temptation.

Probably the greatest enemy of Christianity in our cities is the saloon. Man's natural tendency is downward and these places provide such things as appeal to body and mind in such a way as to drag men down. Here are free lunches, sociability, reading matter and telegraphic reports of latest events.

There is the theater providing a place of entertainment for those who can pay the admission price. It gives a place for spending so-called leisure time and for gossiping and showing clothes.

There are "sports" of all classes—a few that may be legitimate, many that are bad. Here seemingly more than elsewhere, men trample down each other's rights in their greed for gold.

Here are — more than in the country — the allurements of the world: the lust of the flesh and the lust of the eye and the vainglory of life. 1 Jn. 2: 16.

Is it any wonder Christ wept over the city?

Amid all this confusion is a great field for the church and how to accomplish the greatest results is yet a problem to be solved.

That the church has a great effect upon the lives of many in our cities amid all these agencies of Satan is evidence of the truth of the Scripture and of the power of Christ to save from sin.

The services of the churches claim the attention of the public but a few hours of the week. Aside from these services the most of the churches are closed. There is not much done besides the regular services to attract people toward good things. To be sure, there are many socials and fairs and festivals, concerts and lectures given in some of the churches, but these aim to secure money and are not to save the soul.

A great deal has been done in later years in lifting men and women to higher ground through missions, indoors and out by caring for those who are in want. We need to be watchful that we do not these things in the name of charity, but in the name of love. With all that is being done there "remaineth much land to be possessed." Our home mission board can direct the use of all the money and workers that are offered.

The churches of to-day have enough taleut, enough organization, enough energy, so that, properly directed, the cities may be places of great ingatherings in the harvest of souls.

We need the preaching of the Word in purity and power; we need people who live pure, holy lives and have an earnest desire that the lost shall be saved and to that end do all that is possible to bring them to Christ.

The Mennonite.

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Editorial.

Many Christians love their fellow-men, but they have not the tact to show their love. Consequently they are often misunderstood. Let us not "judge" in this respect, that we be not judged.

Next week is Fourth of July week, and, as usual, no MENNONITE will be issued. We hope every reader understands this, and that no one will ask the MENNONITE BOOK CONCERN, as has frequently been done, why he has not received his church paper.

Let us not be afraid to express our opinions, but let us be afraid of forming them too hastily. We do not need to be ashamed of any view provided we can offer good, substantial reasons for it; but as long as we believe these reasons to be rather "shaky", it is better either to say nothing, or, when asked, to say, "I don't as yet know what to think." But let us not get our opinions from other people, unless these are experts. As far as we can depend on our own senses or reasoning powers, let us see and think for ourselves. This applies especially to religious matters. Everybody is capable of forming an independent opinion of God's will and ways, because everybody may, if he will, communicate with his God and be taught by the Spirit. It is not only highly educated people or eloquent men who are entitled to a public expression of their views. Any farmer who makes no pretensions to scholarship or forensic abilities may be as worthy of a hearing as a doctor of divinity, for God may have qualified him in an extraordinary manner. Dwight L. Moody was such a man. "Pilgrim's Progress" was written by a tinker; yet it has enjoyed a circulation second only to the Bible among English books, and it bids fair to outlive the writings of every one of the learned divines who were his contemporaries. "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not."

During the last three months Bro. E. F. Grubb, of Stevensville, Canada, contributed the C. E. Meditations in our columns. We had all confidence in his abilities before we asked him for his valuable services, and actual experience has changed this confidence into a delightful assurance. Often as we read the copy did we feel ourselves edified and instructed, and we hope our readers can say the same. We see no reason why the C. E. Meditations should not be regularly looked over by our readers. One lady reader, who is not a Mennonite, once expressed to the editor her appreciation of that feature of the MENNONITE. We are not yet ready to announce Bro. Grubb's successor, though he will make his appearance in due time. We want a different brother (or sister) each time so as to enlist the services of as many readers as possible, to their benefit as well as ours. We cannot forbear quoting a remark Bro. Grubb offered in private, which he will allow us to publish. It is this: "This work has made me more interested in the MENNONITE". This states in a nutshell the main reason why we want different brethren to prepare the "Meditations". While Bro. Grubb is not an editor, in this respect he has an editor's experience. May God reward him for the good he has succeeded in doing!

Our Age of Doubt.

Whoever is quick to read the signs of the times nowadays can not fail to be aware of one startling fact—the growth of a sort of doubt that may fittingly be called agnosticism, and the decay of that sense of "otherworldliness" that used to abound in religious people. Expressing the same idea in other terms we may call it a hesitancy in being positive about that which is unseen——heaven and heavenly things. One of our German exchanges observes that hymns about heaven are sung only at funerals. "Christendom", a paper published at Chicago, asks whether the time has come when men are seriously discussing the question whether they are immortal. It is not hard to guess at the cause of such a lack of positiveness, which is the genuine spirit of agnosticism. This is a scientific age. Wonderful discoveries have been made. Science boldly attacks every problem and invades even the sacred precincts of religion. Psychology has been trying to explain conversion in terms of purely mental experience. Physiologists are able to keep the hearts of animals beating for hours after their death. Science is divesting everything of mystery, and believes itself capable of solving the problem of life itself. All these achievements are published in the newspapers; the public reads them, and is gradually being educated to test everything by experiment and to demand experimental demonstration. It may be that after a while some of these indefatigable experimenters may find tangible scientific indications of immortality, and then it will be worth while believing in immortality. Till then we will suspend our judgment, awaiting the answer that all victorious science may have to give us. Somewhat after this manner many men are beginning to reason. And they are ashamed of taking anything by faith, as unworthy of one who places all confidence in the powers of human learning and the unlimited possibilities of experiments.

What shall we say to all this? Are our children likely to become crass materialists, caring far more for the here than the hereafter, knowing only the physical and denying the spiritual? Is faith likely to die out slowly, and be superseded by sight or confidence in the capabilities of sight? We are certainly passing through a critical period, and we do well to acknowledge it and confess that it exists.

But such periods have existed before and faith has survived them. Rationalism has been the "Zeit-geist" before this, only to give place to a stronger faith. The pendulum swings now to this side, now to that. We may not be able to see through the fog ahead of us, but we nevertheless believe there are clear skies and a wholesome atmosphere on the other side. We believe the Word of God, which is the gospel of our salvation, will endure forever. As to our children, we will train them as Eunice and Lois trained Timothy, and there will not be so much danger of their departing from the truth and turning to fables. We do not believe that science will ever destroy the instinct of and desire for immortality, the existence and authority of God, the identity and personality and need and testimony of Christ, the sense of sinfulness and imperfection. Only we ought to implant it into our children that science is not everything, and warn them against a one-sided judgment of things spiritual.

The great concern to be looked after in church Unionism, for which some in these times are making plans, is whether God is their union or union is their god. —"The Friend."

Correspondence.

GOSHEN, IND. — The weather has been exceptionally fine all spring. All farm crops look very promising. The fruit crop, however, will be short on account of late frosts.

Next Monday building will begin on Goshen College. The Mennonite Institute of Elkhart will be moved to Goshen and will be known as Goshen College. Private citizens of Goshen subscribed, or donated, $10,000 toward this enterprise. The only conditions on which the $10,000 were donated were that the College invest in buildings, grounds, etc., $25,000 to be located in Goshen and that the school be named as above.

Last Sunday Silver street church, by a unanimous vote, agreed to send to Rev. S. F. Sprunger a message of love and heartfelt sympathy on account of his many afflictions.

During the last week in May and the first week in June, J. C. Lehman and J. C. Mehl held a series of meetings at Pleasant Plains, our mission Sunday-school. A part of the visible results are nine applicants for baptism.

Last Monday Lydia, wife of Jacob D. Shrock, was laid to rest in Forest Grove cemetery. Mother Shrock had passed her eighty-third year, being one of our oldest church members. D. D. Miller and J. C. Mehl conducted the funeral services.

WAYLAND, IOWA. — We are all greatly pleased to see our pastor, Bro. S. M. Musselman, back again from his old home. We are glad likewise to note that he brought with him a fair young wife. They arrived at Wayland on Saturday evening, June 20, and in the evening the people of Wayland gave a reception in their honor at the home of Levi Miller, where Bro. Musselman boarded since January. There were one hundred and thirty-six present to partake of the supper, and a very pleasant time was reported by all.

Dangers of Snap Judgment.

A merchant of New Orleans tells to a newspaper writer of that city a story which impressively illustrates the dangers of coming to a conclusion hastily and on insufficient evidence. He says that one day he had by an accident smeared one of his hands with paint, and stepped into a hotel where he was well known to wash it off. He took from his finger a valuable solitaire diamond ring and hung it on the faucet while he was washing his hands. Then he dried his hands on a towel and went away, forgetting the ring.

Half an hour later, at a friend's office, he missed the ring, and rushed back to the hotel to look for it. It was gone. He called the porter, who told him that he had seen one of the bell-boys take something from the faucet a few minutes before and hastily disappear through the back door of the house. He told the name of the boy, and the gentleman started off to raise an alarm.

On his way through the office he shouted out the boy's name, and declared that he had stolen the ring and escaped. He warned the hotel people to have the boy arrested on sight. Then he went out and gave the same word to a couple of policemen who were near.

Within ten minutes he had made a tour of the neighborhood, telling every one that the boy, whom he named, had stolen his diamond ring, and asking them to do what they could to find and apprehend him. Then he went to his store, hot and excited, and there, near his desk, stood the bellboy with the ring in his hand, waiting to give it to him. He had found it on the faucet, and knowing the merchant and that it was he who had left it, had proceeded with it directly to his store to deliver it into his hands.

The merchant was full of shame when he saw this proof of the boy's honesty and faithfulness, and reflected how widely he himself had spread a false and damaging report against him. He gave the boy ten dollars, and did his utmost to see every one who had heard the accusation, but he has little doubt that the story was repeated to some who will never hear, or will not believe, the correction.

A false report not only travels swiftly but widely, and it is next to impossible for a denial to follow it everywhere. The suspicions against this boy may remain long in the neighborhood.

The "Swiss Brethren."

The first church to be organized, in the period of the Reformation, on the voluntary principle, was the congregation of the "Swiss Brethren," in Zurich, in 1524. When, after the three disputations of Zurich the decision was put into the hands of the civil authorities, there were protests raised on the part of some of the people, who maintained that it was not the business of the magistracy to decide such questions. In the following year, when it became evident that a Zwinglian state church was to be established and that discipline was not to find a place in it, the radicals, as they were called, proceeded to organize themselves into a congregation. The leading men among them were Conrad Grebel, Felix Manz, George Blaurock, William Reublin, and Simon Stumpf. The latter two had formerly been priests and pastors at Zurich, while Blaurock had been a monk. Rebaptism was, however, not introduced until the following year.

The newly organized congregation maintained that, while the abolishment of Roman worship was commendable, a reformation of the church meant more than that. They held that the only way in which a reformation or, more correctly speaking, a renewing of the church could be accomplished was that the people should be personally converted to God. They believed that those only who were converted and had personally accepted Christ were Christians, in the true sense, and that they should organize themselves into congregations, independent of the state and separate from the world, acknowledging the Word of God for their sole authority and maintaining a strict discipline.

Since it had become evident that the Zwinglian church was to comprise all the inhabitants of the land, on the ground that they had been baptized, Grebel and his friends began to give the subject of baptism their attention. The great state church had ever been and still was, full of those who claimed to be Christians by virtue of baptism, although their lives gave evidence to the contrary. The congregation of the "Brethren", as they called themselves, perceived that the doctrine that baptism makes a Christian, was a fundamental error, and one that stood preeminently in the way of the true reform. They also believed infant baptism to be unscriptural; and since they took baptism to be the rite of initiation into the Christian church, and it was evident that not all children of Christian parents will be converted, they asserted that infant baptism has a tendency to bring unconverted persons into the church. It should be observed here that while the early Puritans and Methodists (of following centuries), who also believed that the Christian church should be composed of converted Christians, did not reject infant baptism, they received into church fellowship only those who had become willing to turn from sin unto God. Since at the time of the Reformation, however, baptism was generally taken to mean regeneration, and the masses had been baptized in infancy, there was no more effectual way of witnessing to the fact that the masses of the people were resting on false hopes, or of insisting that radical changes were necessary, than by denying the validity of infant baptism. The Anabaptists asserted that those who had no other evidence of their salvation than the fact that they had been baptized, had never become Christians. In the eyes of the state churches, this assertion meant nothing less than that all those who had not been baptized were not Christians. The Anabaptists, however, never made such a pretension.

A public disputation was held, January 17, 1525, between the leaders of the dissenters and Zwingli, on the subject of baptism. The civil magistracy decided that Zwingli's arguments against the "radicals" had been convincing. The latter were forbidden to hold meetings, and some of them were banished. On January 25, they met again for congregational worship, when one of them, Jacob of Chur, arose and asked to be baptized. Grebel, who appears to have been chosen minister, baptized him and a number of others by affusion.

* * * * *

The first martyr of the Anabaptists was Felix Manz, who was drowned in the Limmat river, near Zurich, January 5, 1527. When the hangman took him on the boat, a minister admonished him once more to recant, but his mother and brothers encouraged him to be faithful. He died with a prayer on his lips. Twelve Anabaptists were put to death, in Zurich, by drowning; Grebel had died in prison, while Blaurock, a foreigner, was publicly whipped and banished. In the Canton Bern thirty-four were executed in a short time. In the other Cantons they were likewise persecuted. Many fled northward to Germany, spreading the principles of Independentism as they went.

In an almost incredibly short time the Anabaptists spread over the countries of Switzerland, Germany, Austria, and the Neatherlands. The people had been prepared for the reception of the truths which they advocated, on the one hand, by the many reformatory books that had been circulated and, on the other hand, by the failure of the new state churches to effect a real reformation. Many Anabaptist preachers traveled through the land. Their preaching had much in common with that of the early Methodist preachers of a later period. They dwelt preeminently on the necessity of repentance and personal conversion, and maintained with emphasis that he who had never repented of his sins nor been converted to God, and consequently fails to lead the life of a Christian, is not a Christian, notwithstanding the sacraments which he may observe, or the correct teaching which he may hold. Many of them believed that the Lord Jesus would soon appear to establish his reign of peace and deliver his persecuted followers out of the hand of the new state churches as well as of the Romish antichrist.—From Horsch's "History of Christianity."

The Peril of Little Sins.

It does not take a rifle-ball to destroy a life; men have died of pin-wounds. Some shepherds once saw an eagle soar out from a crag. It flew majestically far up into the sky, but by and by it became unsteady in its motions, and began to waver in its flight. At length one wing dropped, and then the other, and the poor bird struggled vainly for a moment, and then fell swiftly to the ground.

The shepherds sought the fallen bird, and found that a little serpent had fastened itself upon it while it rested on the crag. The eagle did not know that the serpent was there. But the reptile gnawed in through the feathers, and while the proud monarch was sweeping through the air, the serpent's fangs were thrust into its flesh, and the eagle came reeling down into the dust.

This illustrates the story of many a human life. For a time the promise is great; then suddenly it struggles, and falls. Some secret sin has long been eating its way to the heart, and at last the proud life lies soiled and dishonored in the dust. We need to be ever on the watch against these treacherous and insidious perils, these little, secret sins, which, unperceived, work death in the soul.—Selected.

Reformers Before Luther.

Many brave men lived before Agamemnon, but they are forgotten for want of a poet to sing their glory. Not so with the early reformers whose devotion will always be gratefully remembered. There are always pioneers in every good cause to prepare the way for the men who come later. Lincoln issued the Emancipation proclamation in 1863, but the anti-slavery society was organized thirty years before. Some must plant the tree that others may gather the fruit. Long before Luther it was necessary that heroic souls should suffer and die to usher in the Reformation. The blood of martyrs is the seed of the church.

John Wycliff seems to have led the glorious company, and is therefore called "The Morning Star of the Reformation." He died in 1384, but his bones were dug up by his enemies some years

afterward, and cast into the water. He made the first complete translation of the Bible into English from the Latin Vulgate.

Then in Bohemia came John Huss, who was burned in 1414, and Jerome of Prague, who was burned in 1416, both preaching against the doctrine of indulgences. Next in the noble army of martyrs was Savonarola, who, after stirring up all Florence by his eloquent denunciations of evil in church and government, was hanged and burned in 1498 in the public square.

"They never fail who die in a great cause:
The block may soak their gore;
Their heads may soak in the sun;
Their limbs be strung to city gates
Or castle walls; but still their
Spirit walks abroad."

All praise to those early Christian heroes who sealed their devotion with their blood. Those were dreadful days. Bigots were brutal. The sword and the stake were the swift arguments of persecution. Wycliff and Huss are gone, but their work abides. Let us be thankful we live in better times, free to worship God according to the dictates of our conscience, none to molest or make afraid.—By W. W. Davis, in Lutheran Observer.

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The larger view of the mighty influences of Christianity. Then think of the noble army of men and women who have ventured to put their complete confidence in God and have carried the gospel to the ends of the earth. —"Christian Standard."

Our Book Table.

"History of Christianity" by John Horsch.

A Short History of Christianity. By John Horsch. 7¼x5¼ in., 312 pages. Published by the author, 107 University st., Cleveland, Ohio. $1.00 net.

Of the making of church histories there is no end; therefore when a new work of the kind is added to the pile of older volumes in existence, it is natural to look for some good reasons for its existence. Every book ought to be original, at least to the extent that it fills some gap or satisfies some long-felt want. It is fair in taking up a new church history to subject it to such a test.

The author of this book of 300 pages recognized this when he started out. He sketches in brief the main landmarks of church history from the founding of the church to the present time, and thus far the book is a convenient handbook or text-book. But the book aspires to be more than this, and it succeeds, at least partially, in realizing its purpose. It aims to write church history from the standpoint of "Independentism," that is, the principle of the separation of church and state. This position, the author claims, is not taken by the "noted church historians of Europe", and by the American historians who imitated them. We are not sufficiently acquainted with the subject to confirm or deny this contention. But we note that the outline of church history in the table of contents consistently differs somewhat from the usual divisions. The Middle Age period ends with the rise of Peter Waldo and the "poor men of Lyons" in 1170 and immediately after. The last period —Period VII— is designated "Independentism in the Ascendency", and traces the growth and prevalence of the Independent idea since 1700. Of course, the Pietists, Brethren, Mystics, Moravian and Bohemian Brethren, Swiss Reformers, Mennonites, etc. receive ample attention. We admire the treatment of church history from this standpoint, and the book gives fresh interest on this account. It is, thus far, original.

The author also states in his Introduction that his book is to be a history of "practical Christian piety rather than of the professedly Christian organizations and movements." This rule is fairly well adhered to in the body of the book. Movements in church history, as they arise, are criticised as to their spiritual value. For instance, he says that Philip Jacob Spener, the eminent German Pietist, "accomplished far more than Luther toward an actual reformation of the church of Germany." Again, there is repeated insistence on the opinion that the great errors of the Catholic church were due to the substitution of "theology" for the true wisdom from above, and that the hair-splitting philosophy of Thomas Aquinas was largely responsible for the abuses and inquisitorial methods of the Catholic church. To this opinion we can subscribe.

Though the author is a Mennonite, the history of the Mennonites does not occupy an undue space in the book. Their place in developing the Independent movement is recognized. The Swiss Reformers, Grebel, Manz, Hubmeier, etc., and their controversy with Zwingli are made prominent. He calls the Swiss brethren "Anabaptists," and it is for church historians the proper word to apply to all believers in adult, as opposed to infant, baptism. But he is careful to make a distinction between these brethren and the followers of Muenzer and Jan Mathys, a distinction already pleaded by Menno himself. He pays this unusual tribute to Menno that since his time Germany has had "no other great Independent movement."

"In England", he says, "Independentism has continued to have a very important history, while America has to thank the persecuted Independents for laying the foundation of its greatness" which seems to us a fair and needed statement. He calls Menno "the John Wesley of the sixteenth century."

The Congregational church in America is the fruit of the seed sown in Holland and England by our Mennonite forefathers. He shows how the Independents or "Pilgrims", who came to America on the "Mayflower" influenced the English Puritans, who came later, so that the latter "were led to adopt Independency as a form of church government." The rise of the English Baptists in Holland is also chronicled.

Altogether the book before us has valuable and praiseworthy features, and it deserves to be read by our Mennonite children. It is published by the author himself in Cleveland, Ohio, and is sold for $1.00. We bespeak for it a future.

Although Bro. Horsch and the editor have had their differences and ventilated them, this does not prevent us from frankly acknowledging what to us seem the merits of his book.

The Sunday School Lesson.

Subject for June 28: REVIEW.

GOLDEN TEXT: The Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom.

A RETROSPECT OF THE LESSONS.

Get a clear idea and a firm grasp of Paul's travels and labors during this period. The whole period covers about ten years. The first lesson finds Paul on his way home to Jerusalem from his third missionary journey, bidding farewell to the elders of the Ephesian church. The second lesson is taken from First Corinthians. Find out where Paul was when he wrote First Corinthians. Find out where he wrote Lesson 3, and the rest of Romans. Consult 1 Cor. 16: 8. Also compare Rom. 16: 23 with 1 Cor. 1: 14 and decide whether these passages do not prove that Paul wrote Romans in the house of Gaius in Corinth. See also Rom. 15: 25–26. With the exception of Lessons 9 and 12, the rest of the quarter's lessons give us Paul's subsequent history up to his first imprisonment in Rome. Get a clear glimpse of this entire chapter in Paul's life and remember it. Lesson 12 shows us Paul in his second imprisonment, just before his execution. Probably seven years intervene between Lesson 11 and Lesson 12.

Review the lessons for light on Paul's character. What do you find noble and worthy of imitation in Lesson 1? What light does it throw on his carefulness as a pastor? What can we learn from v. 31? Was Paul popular and lovable, according to vv. 37, 38. What can we learn about praying in v. 36? Can we see some of these same traits of Paul's character in Lesson 4? Did Paul love his kinsmen, the Jews, according to Lesson 5? What can we learn about Paul's practical wisdom in Lesson 6? About his shrewdness in the first part of Lesson 7? Ought a Christian to defend himself against false accusation, as Paul did? Prove from the latter part of Lesson 7 that Paul was a bold and true preacher of the gospel. Prove the same thing from Lesson 8. Notice his clever reply to Festus' charge that he was mad. In Lesson 10 we see that Paul believed in self-help, but he also believed that we need to trust in God. In a healthy faith the two always go together. In Lesson 11 we can see Paul's tireless energy as a preacher to the Jews. He waited only three days in Rome, tired as he was after his long voyage, before beginning his mission to the Jews in that city. When some did not believe, he was not discouraged, but kept right on preaching.

Study especially three lessons for their spiritual teachings—Lessons 2, 3 and 9. What can you learn about the resurrection of the bodies of the saints? Get clear, definite ideas on the subject. What do we learn in Lesson 3 about a Christian's love for his neighbor and a Christian's daily walk? What different truths about the Holy Ghost can we glean from Lesson 9.

Marriages.

MUSSELMAN—LANDIS.—In Philadelphia, on the evening of June 16, at the home of the bride's brother, Mr. Irwin A. Landis, 2541 North 12th street, in the presence of the immediate family, by Rev. N. B. Grubb, Rev. Samuel M. Musselman, pastor of the Emmanuel and Wayland churches, at Wayland, Iowa, to Miss Minerva A. Landis, the accomplished daughter of Mrs. Susan and the late George R. Landis, of Philadelphia.

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Domestic.

Illinois College Will Teach How to Become a Wife.

CHICAGO, June 18.—"Learn to know your husband or the man whom you intend to make your husband," is the motto which the persons who have started a new movement wish the women of the country to adopt. They declare that by studying psychology the young women who are about to wed will be able to hold their spouses' affection and that as a result divorces will become fewer.

The anti-divorce movement has been started by the faculty of Ruskin University at Glen Ellyn, Ill., of the women department.

The woman's department of the university is a newly established one and the course to be taught there is intended to provide especially for turning out a new kind of "new woman." This new wowan is to be a wife and a mother. The university wants to decrease the number of business women as well as the number of divorces and to turn out women who will be model wives instead of intellectual giants.

With this object in view special courses are to be taught, which will be entirely different from those advertised by other institutions. Mathematics and foreign and dead languages will not be encouraged. Instead the young women are to get a thorough training in English grammar and literature. Then will begin the work of making wives of them.

A course in "housewifery" similar in many respects to the one taught in French schools has been provided for.

Then will come the psychological studies. According to the faculty, most divorces are the result of the failure of women to understand their husbands. They are out of sympathy with them, and the husbands, understanding that, seek solace and comfort elsewhere.

Psychological studies are to do away with these conditions. The young women who engage in the study will be able to find out what kind of a man they are marrying. His conduct before marriage will not be a criterion as to his fitness. Instead his intended wife will study his disposition and read his mind.

"We believe that our course in psychology, if taught universally, will tend to decrease the number of divorces," said Superintendent R. T. Morgan, of Ruskin University. "It has been my theory that the divorces were caused by the women being unable to understand their husbands. We will teach them to do so and there will not be 500,000 divorces granted every year."

Short Wheat Yield.

WASHINGTON, June 23. — The Weather Bureau's weekly summary of crop conditions is as follows: Rain is needed in the Dakotas, northern Minnesota and in portions of the central and east gulf districts.

A general improvement in the condition of corn in the central valleys is indicated, especially over the western portions. In the lake region, New England and middle Atlantic States little or no improvement in this crop is noted. In all northern and central districts corn continues very late, but is in good state of cultivation, except in the middle Atlantic states. In the Southern States early corn is largely laid by, and is nearing maturity in Texas.

Winter wheat harvest has made favorable progress and is now general in the central portions of the winter wheat belt, with disappointing yields, especially in the southern portions of Missouri, Illinois and Indiana. In the middle Atlantic States a general improvement is indicated. Harvest is general in California, with nearly average yields in most sections. In Oregon and Washington some improvement is noted, but the crop is in need of rain in the eastern portion of these States.

Spring wheat is suffering for rain in North Dakota and in portions of South Dakota, and is affected by rust quite generally in Nebraska. In these two lastnamed States, however, the crop, as a rule, is doing well, and in Minnesota, Wisconsin and Iowa continues in promising condition. In Washington the crop has improved where moisture has been sufficient, but will be materially shortened in central counties and also in eastern Oregon unless rain comes soon.

The outlook for oats is less promising in the Dakotas, Nebraska, northern Minnesota, Missouri and southern Illinois. In Wisconsin, Kansas, on uplands in Iowa and in northern Illinois, a good crop is promised. An improvement is reported from Michigan, the Ohio valley and middle Atlantic States.

Annual Report of the Tract Society.

NEW YORK, June 20.—The seventy-eighth annual report of the American Tract Society states that in this society a concensus has been reached as to what the Bible teaches on many, if not all, essential points, as held in common by the several evangelical denominations, in printing it in various forms and many languages and in sending it to the people in all quarters of the globe.

The new publications, distinct from periodicals, brought out by the society during the year are eighty-five in number. Of these fifty-six were volumes and twenty-nine tracts. The society is now publishing seven periodicals, four in English, two in German and one in Spanish. The aggregate circulation of these periodicals during the year has been 3,093,000.

Over 1,500 missionary colporteurs have been commissioned in more than sixty years of the society's activity in the Mississippi valley to carry the gospel to the homes of the settlers in the wildest region of our country.

Out of 70,730 families, 9,510 were found last year destitute of all religious literature; 3,150 were found destitute of the Bible; 12,370 families were found that never went to religious worship. Over $250,000 has been sent to India for printing the gospel in its varied languages.

The whole number of publications approved for circulation at the society's expense is 5,013, including 972 volumes; and the society and the institutions it thus aids have issued publications in 155 languages and dialects.

President Hadley, of Yale, Talks.

NEW HAVEN, Conn., June 22.—In Woolsley Hall yesterday President Arthur Twining Hadley delivered the Yale baccalaureate sermon.

President Hadley devoted a great part of his address to the overvaluation of material enjoyment and the grave danger of valuing life primarily as a means of securing comfort. After referring to deeds of daring in history, he said:

"The point I want to make is that we value those lives highest which are marked by the habit of unselfish action. Doing makes the deed; unselfish doing makes the man. Even for those who are cast into heroic mold and start with the habit and the power of accomplishing great things there is something about selfishness which seems to deaden the power and deface the model. Napoleon had a character which gave the promise of heroism; but its climax is at the beginning, not at the end.

"Unselfish action in peace or war does something more than make a man himself great. It helps others to be like him. Where the leader is tainted with selfishness, the followers will be selfish, too. Where the leader works for other men, each of those other men, according to the measure of his power, will be stimulated to go outside of himself and work for a common cause.

"The world is more than a game of cards. History is more than a record of gambling operations. Fidelity is more than selfish belief in the accuracy of another man's predictions. To a community which has no higher ideals than these, destruction is approaching rapidly."

Indiana Prison Reforms.

A meeting of the Prison Reform Commission, which was created by the last Legislature, has been called to meet in Indianapolis, Ind., July 14.

The purpose of the commission as outlined in the law is "to investigate jail and workhouse conditions, and prison labor generally for the purpose of formulating a practical and comprehensive solution of these problems, leading toward a betterment of the conditions in jails and workhouses, and the improvement of the methods of prison labor in Indiana."

The question of establishing district workhouses, and if possible district jails, where several counties can send their prisoners, will also be considered by the commission. The meeting July 14 will be the first, and will probably be devoted only to organization, and it is not likely that any progress will be made at that time toward the solution of the problems that are to be considered. Members have expressed the hope, however, that they will have something tangible to report to the Legislature of 1905.

Negro Preacher on the Race Problem.

"We are looking the race problem more squarely in the face than at any time in the race's history," said the Rev. D. A. Graham, pastor of St. James church, New Orleans, in an address at Bethel A. M. E. church last Monday evening. "In view of the fact that the negro is being discussed North and South, it is but natural that we should be gravely concerned as to the outcome of the agitation of which the negro is the involuntary subject.

"We view with alarm the increase of prejudice against the negro in the North where we have always looked for our friends, and believe it to be the result of having heard only one side of the question and that coming from the Southern white man, who loses sight of the better element among us and who holds up to the view of our Northern white friends the lower or 'Jim Crow' element. No other nation is judged by its scum. Why should we be?

"But notwithstanding the clamor of such enemies of the negro as Ben Tillman, we believe the spirit of fairness which is so characteristic of the American people of the North will predominate and prevent an antagonism that will eventually hinder the negro's progress. The North, however, is as yet far behind the South in the matter of allowing the negro an opportunity to earn an honest living, which spirit is incompatible with its expressed theories regarding the treatment due the negro. In the South all avenues of employment are open to the negro, and to see whites and negroes working together on buildings, on railroads and in different capacities of labor is a common thing.

"The Southern white man also trusts the negro with thousands of dollars' worth of property, which shows his confidence in the integrity of at least certain negroes. On the other hand, Southern colored people are given too much latitude. So long as they do not molest white people they are not restricted in even immoral forms of enjoyment, which system should be frowned down by every self-respecting negro North and South.

"To my people in the South I say, 'stay where you are and try to overcome the prejudices which surround you, rather than leave an opportunity to work, to go to a section where you will have to endure enforced idleness.'"

"Race prejudice is the most foolish thing in the world. In the South the two races will work together and drink whisky together, but when the negro seeks to be a gentleman and go to a drug store for a glass of soda, he is refused.

"Here in the North there is a greater inducement held out to negroes to become self-respecting citizens than in the South, and when, if ever, the negro shall be given access to the labor unions and permitted to follow skilled labor, then will the North be indeed a Mecca in which the negro could well afford to seek a residence.

"Social equality is the great bugbear to the Southern white man, but social equality in the sense that the Southern white man so much fears is never dreamed of by any self-respecting negro. But we do ask to be regarded as susceptible to all the culture, education and refinement that any other people are capable of, and to be regarded as entitled to all the consideration that such attainment merits. But to remain a separate people in all the social amenities is as agreeable to the self-respecting negro as it is desired by the whites."

The speaker paid tribute to the work of Booker T. Washington, but reminded his hearers that development of the mind was one of the great essentials to obtaining a commendable foothold in the nations.

Postoffice Scandal.

WASHINGTON, June 20.—The postoffice investigation which has been progressing here for the past six weeks proves that the most glaring frauds have been committed, not only here, but throughout the entire country. In fact, from Porto Rico and Cuba, with the Philippine islands yet to hear from, to great and small postoffices in the United States, from one end of the country to the other, fraud and corruption has honeycombed the postoffice department.

Mine Explosion.

TAMAQUA, Pa., June 22.—By an explosion of gas in the No. 4 mine of the Lehigh Coal and Navigation Company late last night fourteen men were so badly burned that it is thought six of them will die. Daniel Lewis, a miner, succumbed to his injuries today. Two English-speaking miners and three foreigners are in a critical condition, and their recovery is doubtful. The explosion, it is believed, was due to a defective lamp.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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What the Angels Say.

Brother, the angels say,
Peace to thy heart!
We, too, O brother, have
Been as thou art—
Hope-lifted, doubt-depressed,
Seeing in part,
Tried, troubled, tempted,
Sustained as thou art.

Brother, they softly say,
Be our thoughts one;
Bend thou with us and pray,
"Thy will be done!"
Our God is thy God;
He willeth the best;
Trust Him as we trusted—
Rest as we rest!

Ye, too, they gently say,
Shall angels be;
Ye, too, O brothers,
From earth shall he free:
Yet in earth's loved ones
Ye still shall have part,
Bearing God's strength and love
To the torn heart.

Thus when the spirit, tried,
Tempted and worn,
Finding no earthly aid,
Heavenward doth turn—
Come these sweet angel-tones,
Falling like balm,
And on the troubled heart
Steals a deep calm.

Items of News and Comment.

Four Endeavorers from Philadelphia expect to attend the Denver Convention.

J. Monroe Shelly, a son of Rev. A. S. Shelly, of Bally, Pa., lately graduated from Lafayette College, Easton, Pa. His sister Florence has gone to Northfield, Mass.

Rev. N. B. Grubb is one of the trustees of the United Society of Christian Endeavor, and will preach one of the Seventy Sermons next Sunday in one of the Denver churches.

Missionary J. A. Funk, of Cantonment, preached last Sunday a week ago in the West Swamp and Flatland Mennonite churches, Penna. The missionary and bride are staying a week or two in Pennsylvania, yisiting some of the churches.

Two New Guinea Christians are setting up a portion of the Bible, to be printed in the native language. Christian missionaries have, contrary to all expectations and prophecies, taught the natives to work. They are being taught such trades as carpentering and boat-building.

Missionary J. A. Funk and wife visited the church at Souderton, Pa., on June 30th, where Bro. Funk preached in the evening. The congregation wishes for the Bro. and his new help mate many years of much success and God's richest blessings in the work for the Master.

The St. John's church, near Pandora, O., sent a petition containing nearly two hundred names, to the Ebenezer and Bluffton churches, asking for divine services every Sunday, but the request was refused. Another meeting of the latter churches will be held July 12 to reconsider the matter.

The conference of the Young People's Missionary Movement will be held at Silver Bay, on Lake George, July 22–31. This Conference is intended as a West Point training school for the development of leaders in Christian work. Churches and Young People's Societies who are anxious to have a well trained worker in their midst during the ensuing year can not do better than to choose one of their number to attend this Conference. The new inspirations, plans and ideals which the delegate will receive from the ten days' conference will result in an increased effectiveness in the next year's work which will more than repay any sacrifice involved.

The report of the Mennonite Home, at Frederick, Pa., for 1903 is out. It is the seventh annual report issued and by this time the institution is indispensable. Rev. A. S. Shelly, as secretary of the Board of Managers, reviews the work and progress of the past year. Of the ten present inmates of the Home, four were admitted during the year. Three of the inmates died in the same period. A new barn was erected and a cistern constructed between the barn and the house; furnishing water in both. Bro. Aaron B. Bechtel, of Philadelphia, was elected treasurer by the Conference to complete the unexpired term of the late Samuel H. Longaker. The next anniversary will be held September 21st. David G. Wells is steward and Sarah Wells, matron.

The rationalism of to-day provokes the writing of many books on the other side. A noteworthy book has been written by David J. Burrell, D. D., of New York. It is entitled "The Wonderful Teacher and What He Taught", and in it is summarized the teachings of Christ on such themes as God, man, the Scriptures, the Church, the home, labor problems, wealth, missions, the Sabbath, the resurrection and the future life. As to the light Christ throws on the Old Testament, Dr. Burrell reduces the whole matter to three propositions. Either (1) the Old Testament is true and free from error; or (2) there are errors, but Christ was not aware of them; or (3) He was aware of these errors, but did not choose to tell. But He Who said "I am the truth" could not have really known less of Scripture than modern students, and He Who was the soul of honesty could not in silence have left both Jews and disciples to hold mistaken views of Scripture without contradicting His own words, "If it were not so, I would have told you."

Advertising the Gospel in the Street.

A somewhat novel method of evangelization has recently been adopted in New York. A contract has been made for three months, $100 a month, with one of the large advertising companies to display cards containing Scripture texts on elevated trains. Scripture texts are printed on white cards in two colors, proclaiming the Gospel of salvation by faith in Christ—such texts as John 3: 16, John 5: 24, Hebrew 7: 25, etc. These messages from the Bible will probably be read by from 50,000 to 100,000 persons each day. Multitudes who ride on these trains daily will perhaps unconsciously commit the passage to memory. No other means probably would bring the Gospel before so many at so slight a cost, and we earnestly hope that the result of this widespread testimony may be the quickening of many souls. Contributions can be sent to Hugh R. Monro, treasurer, 156 Fifth Avenue, New York City.

Items of Interest from India.

Missionary Kroeker in writing to the Mission Board speaks of the unreliability of some of the people and of the trouble he experiences in procuring the necessary material for the new house he is building. He writes: "We have to deal with heathen whose words of promise amount to very little." A man had promised to furnish him the rafters for the house for over a month and they had not yet arrived at his writing. He also writes of the excessive heat on account of which his wife in particular has to suffer considerably. Owing to his not being well and for other reasons, Brother Kroeker had to dismiss his old teacher, who had also been assisting him as interpreter in his Sunday meetings. Singular as it may appear, the Sunday meetings are now better attended than they were while the teacher was there and assisted in them, there being as high as 50 men present at a time. Brother Kroeker now has 11 orphan boys under his care of which the oldest, 12–13 years old, is blind. Otherwise he is a very promising boy.

Missionary Penner also writes of the excessive heat prevailing at the time, on account of which his wife is not very well. She has a better appetite than before but does not seem to gain in strength. The work with the orphans and the lepers is going on as before. Brother Penner would, however, like to employ a Christian teacher for the orphans in place of the one which they had for a year and five months and which he had to dismiss on account of his incapability as a teacher for the children. As a teacher in the Hindi language he did quite well, on which account Brother Penner would have liked to retain him. But in order to be just to the orphan girls he felt obliged to dismiss him.

A. B. SHELLY.

How the Old Germantown Meetinghouse Is Cared For.

How it is done may be learned from the following communication written by Rev. N. B. Grubb to Brother Kolb, editor of the "Herald of Truth", and published in a late number of that sheet.

PHILADELPHIA, Pa., June 26, 1903.—Dear Brother Kolb:—Will you kindly permit me through the columns of the Herald to correct an error or two in an article that appeared in the Herald of June 25 on the old Mennonite church building and the graveyard that surrounds it in Germantown, Pa. One of the sentences reads, "Surrounding the church many gravestones leaning against the wall," etc. Allow me to say that the graveyard is in excellent condition. It is regularly cleaned, at least three times each year. There are absolutely no gravestones leaning against the house nor the fence. Every stone stands in its place and in proper condition. About six months ago a part of the enclosure was replaced by a new iron fence. This separates both streets that pass the ground by a firm, substantial iron fence.

It is true that an article appeared in the Philadelphia Inquirer on June 8, last, stating that "decay is gripping" the historic building. This is a false fabrication cut from the whole cloth. The fact is that less than six months ago all necessary repairs were made to the building, within and without, with special care not to alter or change its original appearance. Preservatives in the form of the best paint, liberally applied, both on the exterior and interior, were used. The furnishings of the church were also varnished and new paper put on the walls. Several years ago a new roof was put on the building, using only the best shingles. The roof may not appear as fresh as it might, but a thorough examination of it proved that it was in good order. The money needed for these repairs came from the church treasury and from some of the good people who reside in Germantown whose ancestors were the original members of the congregation, who feel it a privilege to assist in keeping the sacred place in good repair.

The article suggests the possibility that "the Old Mennonites, to whom the property really belongs, will take steps to take charge of the property and see that it is kept in proper repair." This, in our judgment, is an unfortunate assertion on the part of the writer. The writer evidently does not know that the title to the property declares the same to be the property of the congregation worshiping there, and that to them belongs the sole right to dispose of the property. Until 1876 the property was the legitimate property of the congregation worshiping here, all other statements to the contrary notwithstanding.

In 1876, the congregation of its own free will and action presented an application, signed by every member of the congregation, to the Eastern District conference, then in session in the First Mennonite church of Philadelphia, to be admitted into the conference. The action of conference and the condition of admission were reported back to the congregation and the congregation unanimously accepted the same. Since that date the conference provided the minister and in many ways contributed to the preservation of the property and the holding of regular services. Since that time the conference has contributed from its treasury not less than $3,000, besides liberal gifts from individual members of the First Mennonite congregation of Philadelphia. For the satisfaction of all concerned or unconcerned, permit me to say that the old historic Mennonite church of Germantown is the property of the Eastern District Conference, the same by virtue of its charter having the legal right to hold property. The right of the conference to it is legitimate and legal, although not by court proceedings. On what authority the writer bases the right of ownership to any other body is beyond our comprehension, unless it be on the basis of 1 Cor. 3: 21, "All things are yours."—N. B. GRUBB.

The Germantown Peace Conference.

Two meetings of the Universal Peace Union, celebrating the third anniversary of the opening of the Hague Court of Arbitration, were held in the old Germantown Mennonite church, May 17th. Secretary John Hay, Justice George Gray, Count Cassini, the Russian Ambassador, Governor Pennypacker, and others, sent their regrets at not being able to attend. The most distinguished participant in the exercises was Clara Barton, President of the Red Cross, who is vice-president of the Union. She gave an address. Alfred H. Love, the president of the Union, in a brief address announced several significant movements promoting the peace cause. One Alfred Nobel left $2,000,000 for the cause and Andrew Carnegie gave a million and a half dollars for a suitable building for the future meetings of the Peace Court. Rev. N. B. Grubb delivered an address which we reprint, as follows:

"Mr. President, Members and Friends of the Universal Peace Society, Ladies and Gentlemen:

"I esteem it a great privilege to be permitted to speak a word of welcome to you this afternoon.

"I welcome you and this anniversary to this sacred spot first of all for what this Society stands, and for what it does, especially for the fact that it is the expression of one of the cardinal principles of our church, namely, that of non-resistance.

We welcome you because of the marvelous results following the efforts of this Society put forth in the interest of peace, local and general, national and international. I firmly believe that no other organization of like strength and opportunity has ever accomplished so much along the lines of its prescribed purpose as the Society whose guests we are to-day.

Our mutual friend, Mr. Alfred Love, your President, has made a most happy choice in the selection of this historic spot for to-day's meeting. I know of no other place more appropriate, — even the State House with its Liberty Bell.

It was here in Germantown that the banner of peace was first planted by the Crefeld Mennonites who came here at the instigation of William Penn in 1682.

It was here that the first place of public worship was erected by the people who were the lovers of peace and the demonstrators of non-resistance, — by the people who came to this country that they might worship unmolested the Prince of Peace according to the dictates of conscience.

The very building in which we now are assembled stood as a silent sentinel of peace during the bloody struggle a century and a quarter ago. Although the decisive battle was fought within a few hundred yards from here, yet this modest temple of peace remained unmolested and uninjured, not even the mark of a stray bullet having defaced or desecrated any part of the building.

It was here that the pious school-master, Christopher Dock, educated the young and instilled into their tender minds the principles of peace. Though the interior of the building has been changed, we have retained as a memento of that school, yonder pew, which then served the double purpose of desk and bench.

We have here a table which we have on exhibition to-day, brought from Crefeld by one of the thirteen original families, most likely by Tunis Kunders. It was used as a pulpit behind which stood William Penn and Dirck Keyser preaching to the Friends and Mennonites; for in those early days they frequently worshipped together. It was on this table that the first protest ever made in this country against slavery was written, most likely by Daniel Francis Pastorius, for he had signed it and with him three Mennonites, viz: Gerret Hendricks, Dirck and Abraham Opden Graff. Though it seemed that it was an act of little consequence, and the petitioners never saw any result from it, yet it started a stream of sentiment in its favor which grew and developed until one hundred and seventy-five years later Abraham Lincoln with one stroke of the pen liberated four million slaves.

When the Constitution of the United States was to be framed it was not forgotten that here in Germantown were a band of devout people who believed in and taught equal rights for all men, whose very principles were non-resistance, religious liberty and universal peace; in fact, these were the very reasons why they had come to live in the wilds of the New World. Tradition tells us that these devout men were consulted with regard to their convictions of religious liberty and were asked to submit them for consideration.

At this suggestion the brethren gathered in this house, and after some discussion a minute was passed and tradition again tells us the said minute was written on this table and then submitted, and furthermore that this minute, with scarcely a change, was incorporated into the Constitution of the United States.

Do you wonder that we come to this place with bared head and a feeling of reverence, as did Moses when he came to the burning bush? Can you not with us hear the voice of Providence saying to us, "Take thy shoes from off thy feet for the ground on which thou standest is holy ground."

And again I say, "Thrice welcome to this place so dear to us. We hope and pray that the celebration of this day may form no small part in the hastening of that day that will usher in universal peace; that day when war will be forever forgotten and the common brotherhood of man will be universally accepted and demonstrated; that day when the voice will echo round the world, touching every clime and nation, and with exultant joy proclaiming:— "Behold, the kingdoms of this world have become the kingdom of our God and of His Christ, and he shall reign forever and ever."

Have I Been Born Again.

Rev. G. Campbell Morgan gives the following account of his conversion: "You will ask, 'When and where was your conversion?" I do not know. I have never been able to date it. I cannot tell you where it was. I am perfectly sure that at some time in those years to what my parents told me of my relation to God, I said, 'Amen;' that at some moment my heart and will responded, without knowing it, to the claim set upon me by my loved ones, and I know at that moment the will of the child said 'yes' to the will of the King, and the King took the child into his kingdom and the child was born again. I say that without hesitation. I say it for the encouragement of others who may not be able to find a date when they were converted; but I say this to you also: 'Be very, very careful that you are converted.' If you put the question back on me to-night, 'How do you know you are born again?' I do not know how I am born again by any experience of thirty years ago, but by the present throbbing of God in my life and soul, his spirit bearing witness with my spirit here now. And I think there is nothing more dangerous than that people should build upon an experience thirty years old and think they are Christians now because something happened to them then."

An Effective Church.

A church must not only be evangelical; it must be working not only for the conversion of souls, but it must be organized also with other things in view. There are some churches whose especial theme seems to be the sanctification of believers. Others seem to be started for a social purpose only; and some have dwelt especially on evangelical truth. They are seeking for the salvation of souls, and they subordinate every other aim to that. My idea of a church is one that will combine all these things. It should be educational; it should be social; it should have a sanctifying influence over its members, and, above all, and through all, it should aim at the conversion of souls. A church that can combine all these is a model church for doing the work that God has prepared for it.

There are not many churches that would stand a severe scrutiny in all these matters. Too many of them wish to have an orator in the pulpit, and aim at entertainment, instead of a Christian life and work. And of course they fail to bring souls to Christ. Their sermons are over the heads of the people. They are considered very deep because they are muddling. There are many such in New York. Man is a causative being; his actions are exponents of his character. Christ talked so that people could understand Him. Too many of our sermons are like stained glass, which will not let any light successfully through.

The greatest magnet that can be used to attract people into church is the gospel of Jesus Christ. Nothing else will ever draw them. Sermons that are only on the border-land of the gospel certainly never attract you. You may have a grand church, and it may attract the wealthy; but it will never attract the people. No amount of artistic music or of popular oratory will be of any avail. What we want is the plain truths of salvation, plainly presented. Any other attraction will hinder the power of God from working.—Arthur T. Pierson.

What Does It Mean?

The editor of the "Herald of Truth", in commenting on Brother P. A. Penner's plea for more workers in India, as it has appeared in our church papers recently, finds occasion to make use of the following language: "Another suggestion which the experiences of these missionaries calls to mind is, that their Board give them a little more liberty of action, independent of the Home Board. Our own experience has been, that such liberty avoids many costly delays and other hampering and hindering circumstances that sometimes amount to positive annoyances. The missionaries have trials enough without these experiences. Besides, they are on the field, and are better able to take an intelligent view and action on any contingency or need than a Board that is twelve thousand miles away, and cannot always realize the condition of affairs or certain needs, or even if they could, an answer to any instruction which they may be asked to give means a wait of two months, and much may be lost in that time. If enough faith and confidence is placed in a man to send him all that distance as a missionary, enough scope ought to be allowed him to do what is in his judgment and that of his colaborers considered best when prompt action is of vital importance."

While we agree with all the worthy editor of the Herald says in regard to unhindered and unhampered action on the part of missionaries, knowing that they must always know best what is for the best of the work, we cannot otherwise but think, that the indirect criticism which the respected editor of the Herald casts at our Mission Board is altogether uncalled for, to say the least, and that it must be based on an erroneous conception as regards the relation existing between our missionaries in India and the "Home Board". How our Board could give our missionaries in India more liberty of action than it has done in the past is hard to understand for those who are acquainted with all the circumstances, and we have reason to believe that if the worthy Brother of the Herald knew, as we of the Board know it, that our brethren have absolute freedom as far as the work in India is concerned he would not be thus casting reflections on our Board, which are altogether unwarranted and uncalled for. Our brethren in India have thus far not been denied any requests they made to the Board as far as the means at the command of the Board would allow it to comply with them. And as far as the work itself is concerned they are absolutely at liberty to conduct the same as they think best and proper. This being the case we are utterly at a loss to know upon what authority the editor of the Herald of Truth bases his reflecting remarks, when he says that our Board ought to give our missionaries more liberty of action in their work in India. We repeat it, our Board *does* give our missionaries all the liberty of action possible, and in doing so is itself at times hindered and hampered by the want of the necessary funds, and is thus called upon to make the same experiences of which one of the missionaries at Dhamtari recently wrote in the Herald, when he stated, that they had temporarily to suspend the work at the new station on account of a want of funds to continue the work. Our missionaries look to the Board for all the means to carry on the work and the Board can only furnish them what has been contributed by others for the work. And as the instruction to the Board are not to create any debts the Board must know what it can do and what it can not do, so as to follow its own instructions. A. B. SHELLY.

Justice Potter on "Prayer".

Lately the supreme court of the state of Pennsylvania denied to Christian Science the right to do business in the State. The following is extracted from the opinion of Justice Potter:

"In certain diseases the individual affected may be the only one to suffer for lack of proper attentions, but in other types of a contagious or infectious nature they may be such as to endanger the whole community. In such cases failure to treat or attempt to treat by those not possessing the lawful qualifications are equally violative of the policy of the law. Neither the law nor reason has any objection to the offering of prayer for the recovery of the sick. But in many cases both law and common sense require the use of other means which have been given us for the healing of sickness and the cure of disease. There is ample room for the office of prayer, even when we have faithfully and conscientiously used all the means known to the science and art of medicine."

Preacher Braves Smallpox.

A letter from West Chester, Pa., tells how the Rev. J. D. C. Hanna, a Baltimore preacher, now serving in the Methodist Episcopal Church of that town, has become the idol of the people. The town was panic-stricken when it was found that smallpox had invaded the home of a family, and the patients, two young women, Misses Mary and Annie Taylor, were hurried to the pesthouse.

Both cases were found to be critical and the patients sent for their pastor. He declined to come, as did all the other preachers summoned until Mr. Hanna was called. The latter immediately arranged his affairs and went to the pesthouse. His ministrations were so acceptable to the fever-stricken patients that they were baptized by him. Upon his return to his home he was immediately called upon by the town officials and ordered into quarantine.

Mr. Hanna returned to the pesthouse, where he continued his services until one of them died. None of his friends would serve as pallbearers and so Mr. Hanna, with the doctor, the nurse and the colored cook, carried the coffin to the grave. The grave-diggers fled on their arrival, and the discovery was then made that the grave was six inches too short. Mr. Hanna completed the job. Then the minister returned to the pesthouse and remained till his quarantine was removed. His congregation has doubled.—"Sun."

"A busy woman entered her own room as twilight shades were falling — went directly to her desk, turned on the gas, and began to write. Page after page she wrote. The solitude became oppressive. She wheeled her chair around and with a shock of joyful surprise looked squarely into the face of her dearest friend, lying on the lounge at her side. 'Why, I didn't know you were here!' she cried. 'Why didn't you speak to me?' 'Because you were so busy. You didn't speak to me.' So with Jesus— here all the time. The room is full of Him, always ready to greet us with a smile — but we are so busy. But when the solitude grows oppressive we suddenly turn, and lo, He is at our side. We speak to Him and He speaks to us, and the soul's deepest yearnings are satisfied." —LUCY RIDER MEYERS.

The Mennonite.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1904 as complete and correct as possible.

The meditations on our C. E. Topic are missing this week. They must be delayed in the mails somewhere as they did not arrive up to the hour of going to press.

The Mennonite Educational Institute at Gretna, Manitoba, is looking for a teacher to take charge of the English work in that institution. Requirements are: Membership in a Mennonite church and ability to teach classes in a high school. Applications may be addressed to H. H. EWERT, Gretna, Manitoba.

If our news columns are not as full as usual this week, it is because the editor has left Berne to attend the sessions of the Christian Endeavor Convention at Denver, and does not therefore, have access to the usual sources of information. By next issue we may partly atone for this lack by getting up, as far as possible, a sort of Echo number of the Convention.

The Fate of Unbelief.

In our last number we expressed our views on a certain tendency of our time in an editorial headed "Our Age of Doubt." We find in a recent issue of the Lafayette (Ind.) "Morning Journal", under the heading of "The Agnostic", almost the same view of the present state of things. The editorial reads as follows:

"It is claimed by its advocates that agnosticism has lighted the 'torch of reason,' and has illuminated every gloomy cavern of religious superstition and ignorance, making it possible for man to voice his opinions fearlessly, securing for him that priceless privilege — freedom of speech, and teaching that man's best efforts are due to the living, and not to the dead, who are beyond the need of care and solicitude and ought to be forgotten as soon as possible. They claim that the hope of immortality is a belief, not born of love, but is a child of blind faith. In other words they claim that Christianity is pure speculation, not based on any tangible fact; that the Bible is the crude work of ignorant, superstitious men, who drew upon their imagination for facts, and that afterwards it became the shield and buckler of shrewd and designing individuals, who had come to believe in it as a revelation of God, and who employed it in the promotion of their selfish schemes to gain and retain power and control over the people of their day. Agnosticism teaches that the Christian religion and other religions are responsible for all the wars of the ages; that every drop of blood spilled upon the battlefield, ancient or modern, was a sacrifice upon the altar of ignorance and superstition, to uphold and defend some dogma of religion and to fasten the tyranny of kings and rulers still stronger upon outraged humanity.

"This is a fearful indictment of an institution for which mankind was not responsible. The idea of religion, which simply means a conception of God and duty, did not originate in the mind of any man. It was inborn in every rational being, and is as much a part of such being as one of the five senses. It is true that wars have been waged upon the pretext of compelling religious observance and to punish the heretic and the infidel, but there never was any warrant in the teachings of Christianity to justify such a war. Fanaticism is often confounded with the Christian and other religions, but the merits of theory should not be judged by its wildest advocates. They should be judged in the light of calm, sober reason.

"Every shape, size, condition or thing in the universe is one stupendous, unchangeable fact. With some of the parts of this great fact we are familiar, and to some extent we understand them. But we have no absolute, correct, or certain knowledge of any of them. That kind of knowledge belongs only to divinity. The religious enthusiast, for want of intelligence, is especially apt to misconstrue and misunderstand external appearances, thereby receiving a false impression, which to him is as good as the truth, but his mistake does not change any law, nor in the slightest degree alter the fact. Whatever the agnostic may think about it, the great idea of Christianity is gaining ground, and will one day rule the world with justice and love."

Old Testament Light on New Testament Life.*

H. G. ALLEBACH.

The idea intended to be clearly emphasized in this paper might be worded "The Illuminating Value of the Old Testament to New Testament Saints." It is our purpose to make use of Old Testament history and institutions in order to illustrate and verify the standing and state, the experiences and privileges of a child of God under grace. We hope to be able to prove, by an array of suggestive parallelisms between Old Testament and New Testament conditions, the truth of Paul's assertion in Romans 15: 4—"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope." We hope to be able to show that it pays a New Testament saint to heed Christ's admonition to "search the Scriptures," (by which Christ meant the Old Testament Scriptures) and that he is certain to find Christ on every page, and the eternal life which we obtain and possess in and through Christ. We hope to be able to demonstrate at the same time the practical value of such reading on the part of our church members and to show the unsoundness of the idea, which is still prevalent in too many Christian people, that "we who live in the New Testament dispensation do not need to read the Old." I even venture to suggest that, by means of such a paper, we ministers may possibly be led to see how we neglect the Old Testament in our preaching, failing to see the deeper and universally applicable teachings of numerous Old Testament events and institutions, and the special light they throw on the institutions of the grace and truth which came by Jesus Christ; and express the hope and prayer that we may be illumined by the Holy Spirit so as to behold the "wondrous things" in God's ancient law, and preach them to our hearers. There is many a Christian who believes the promises of the gospels and epistles —he would not dare to doubt them; but he would like to realize them and live in their power. He reads of the privileges extended to a believer in the Lord Jesus Christ, and he believes they will be enjoyed some time; but he would be glad if he could enter into those enjoyments as soon as possible—even in this life. He reads of "victory over sin"; he does not want to wait till he reaches heaven before he realizes this victory. He reads Paul's assertion in Romans that we are "dead to sin"; yet living as he does (partly, at least) in Romans 7 instead of Romans 8 (as he should), he cannot see the full force of this truth, and is more apt to take stock in Rom. 6: 11 and to believe that it is necessary to "reckon" himself dead unto sin: and these two expressions of Paul almost seem to contradict each other. Then he reads also in 1 John 5: 4, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," yet his experience has been such that he feels like adding—"and fighting," or "and works." Another man may have had a blessed experience thirty years ago, and may then have clearly seen and realized that Christ was his Saviour, and rejoiced in his salvation; but since then the seven fat years of his spiritual enjoyment may have been eaten up by the seven lean years of utter fruitlessness and barrenness in the christian life. He looked for growth, for richer experiences, for stronger faith, for more knowledge of God's will, yet all these failed to materialize, and now, though he is still desperately clinging to the remnants of past feelings, he feels himself drifting away little by little from the vantage-ground he once occupied, and would gladly accept some timely counsel. Here is a preacher's opportunity. He may be able, by skilful and Spirit - prompted handling of Old Testament occurrences to minister to each one of the cases above detailed, so that their spiritual hunger as they sit in the pews may be abundantly satisfied, and they may attend divine services with the thought in their hearts as expressed by Peter. "Lord, it is good for us to be here." And it is our hope that we may be able in this paper to throw out a few hints and suggestions that may be of practical value to us ministers along these lines.

It is an oft-repeated truism that the Old Testament is a preparation for the New. But we need to know the various ways in which it is a preparation. We come nearest to the kernel of this truth when we look upon

*Read at a late conference of the Berne ministers.

the Old Testament history and institutions as "types" or shadows or "ensamples" as Paul calls them in 1 Cor. 10: 11. Whatever historical episode we may read in the O. T., it is certain that we may, if we read under the guidance of the Spirit, extract some spiritual lesson from it—"all these things were written for our admonition," as Paul says, and to this consideration it is necessary to add another, viz: that all these events had their counterparts in the present scheme of salvation by the grace of Jesus Christ, that what was shadow under law now becomes substance of fulfilment under grace. There is not a single Old Testament event that does not shadow forth some New Testament truth, which is to be realized in the life of Christ's people. Even the tabernacle and its furniture, the various offerings and sacrifices, though they point to Christ, do not fail to give us comfort and peace, because they establish our foothold upon the Rock more firmly, and they increase our faith in Him as the One who offered himself once for all a voluntary sacrifice for our sins.

It is needless to remark here that Christ and Paul, as well as the other apostles, read their Scriptures under this guiding idea. We see how Christ regarded the incident of the raising of the brazen serpent on the pole in the wilderness when we read, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, etc." Likewise, Paul read the incident of Moses' smiting the rock, whence living water gushed out, and he wrote to the Corinthians, "That Rock was Christ."

The difficulty before us in developing our subject is not that there is so little, but so much material on hand. We are embarrassed by the wealth of our resources. Every book of the Old Testament, studied as a whole, is amply illustrative of the career of God's children in this age and of God's dealing with His present people. Genesis is the book of beginnings or of selection, illustrating, on a large canvas, the calling out of the Christian church in this age (Acts 15: 14) and making its members peculiar people, zealous of good works (1 Pet. 2: 9, 10). Exodus is the book of redemption, or the deliverance of God's people from Egypt, the type of the world. The paschal lamb is very intimately connected with this deliverance, showing how Christ's death on the cross, the blood of the Lamb of God, is that which truly redeems. It must be remembered that Israel was redeemed while in Egpty before they were delivered from Egypt. "When I see the blood I will pass over you" tells this part of the story. The cross of Christ separates men into two classes: those who believe in its efficacy (the redeemed) and those who do not (the lost). The book of Exodus may be viewed as a grand commentary or sermon on John 3: 16, or Eph. 1: 7, or 1 Pet. 1: 10, 19 as texts. Leviticus is the Book of Sanctification and Worship, in which directions are given whereby God's redeemed people may see how holy God is and how they may by purification and sacrifice approach and praise Him. Applied to our own case, who live under grace, we see that in Him we who believe are forever set apart to God (1 Cor. 1: 2). In respect to our worship or our expressions of praise, we learn that only those who have been redeemed have access to God and can truly worship God in the Spirit. Only such can live up to Rom. 12: 1. Numbers is the book of testing and discipline illustrating 1 Cor. 11: 29–32 or Heb. 12: 4–11, (describing the persecution of the early church), and exemplifying James 1: 12. The fruit of such testing to those who endure it is seen in Jas. 1: 2–4. Deuteronomy is the book of Preparation for the land, the inheritance of God's people. They could enter the land by obedience; we Christians obtain our inheritance by faith, by laying claim to and appropriating God's promises, fulfilled every day. We are members of Christ's body, the Church, and the Holy Spirit is leading us day by day to the full enjoyment of the fruits of our salvation and to the doing of God's will. The latter part of the first Psalm and the whole of the 23rd Psalm express a Christian's sense of his inheritance, as do many portions of the New Testament.

(Concluded next week.)

Be Good.

What we need most to-day is good men—men that are good because it's right to be good and wrong to be wicked. We need them because our present and future welfare depends upon them. Our nation is what it is to-day because of the work and influence of good men and it is not what it might be because of a lack of such men.

No man can make a more valuable contribution to society than to be good and to do good. Money, talent and learning are means through which much good may be accomplished if such resources for good are in the possession of a good man. Of what benefit will a learned man be to his fellowmen if his learning is not allied to goodness? It will amount to nothing. An educated, good man, on the other hand, can be of infinite value in uplifting mankind and in bringing about a social, moral and religious betterment. The individual who makes it his aim, his motto, his duty to be good is not only enobling his own life thereby, but also the lives of his fellowmen. The life of such a man imparts a daily impression of good to others. It charms, influences, commands; it is an incentive to all who come in contact with and to all who see such a good life to live a life like it. The mere presence of a good man is inspiring.

We need good men to lead the affairs of our nation, to educate the succeeding generation, on whom depends the future of our country; to build up Christ's church, to fight the saloons and to uphold the right and fight the wrong; only the good will do these things. We have good laws; now we need good men to enforce them.

It pays to be good. A man who experienced it said, "Good deeds act and react on the doers of them." That alone would be good pay, and besides that the good have unfailing promises in the Bible. Nothing pays men better than to be good.

The Troubles that Never Come.

The story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them down in black and white. Some months later, in looking over the list, she was surprised to find that nine-tenths of the troubles had never materialized. They had an existence only in her imagination.

The troubles that never come form the heaviest part of our daily load. The worry, the fear caused by these apprehended miseries, often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure. But there is no cure for troubles that never come. They are haunting ghosts, unsubstantial as mist, yet very real in their depressing and harmful power over us.

There is toil in our daily living; there is weariness; still blessed rest will follow. But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthful fancies:

There's a song to lighten the toil,
And a staff for climbing the height,
But never an alpenstock
For the hills that are out of sight.

There are bitter herbs enough
In the brimming cup of to-day,
Without the sprig of rue
From to-morrow's unknown way.

Every day comes as a fresh gift from the hand of God. In it are just the experiences his loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom lions or from shadows that seem to blot out the sun.

Exchange.

One Flock.

Our Lord says to his disciples, that there are other sheep not of the Jewish race whom he is to gather. "There shall be one flock and one shepherd." Not one *fold*, but one flock. There are many inclosures, many outward organizations called "folds," but Christ is the shepherd of all true sheep. As Dr. Thompson, of Berlin, well says, "The mark is on the *sheep*, not on the fold." We need not go from door to door to find some Divine mark; the mark is on the Christians, not on the organized church, as such.—HASTINGS.

Do you ever think how much we miss by being involved in our prayers, how much we would gain by simplicity and directness? We are anxious about Gerald, who is ill with a run of slow fever, of all maladies the most wearing on the victim, and the most discouraging to friends and care-takers. We kneel down to pray, and we say: Oh, Lord, bless thy young servant, who is so weary and sick," and this is all right; but it would be shorter to say, "Bless Gerald." The Lord knows every one of our names. Has He not said: "I have called thee by thy name. Thou art mine." Does not the shepherd call each sheep by name? Let us be very direct, very definite in our prayers. — "Christian Herald."

God is not far from every one of us, but opens the eyes of him who desires to look into the wonders of his creation to find there healing from his artificialties, his errors of imagination, his selfishness. Modern science sees the universe as a magnificent whole, animated in the infinitesimal atom and throughout the immensity of space by wondrous forces in obedience to fixed laws; a picture passing human comprehension, yet the contemplation of which, to him who has grasped in some degree its eternal principles, brings strength and joy in living.—F. Bettex.

Opportunities fly in a straight line, touch us but once and never return, but the wrongs we do others fly in a circle; they come back to the place from which they started.

The Sunday School Lesson.

Subject for July 12: SAUL CHOSEN KING. 1 Sam. 10: 17–27.

GOLDEN TEXT:—"The Lord is

our king, he will save us."— Isa. 33: 22.

God never breaks his promise. This is a trite saying. Yet in our impatience we sometimes confess that we don't believe it. It did not take Samuel, with God back of him, long to take steps looking to the answer of the requests of Israel for a king. Saul, the son of Kish, was the Lord's choice. Divinely guided while on his return from hunting his father's asses, he met the prophet Samuel. The meeting was a friendly one. Samuel declared to him the will of the Lord and anointed him king of Israel.

Saul had gone forth to seek his father's asses and found a kingdom instead. Thus does the Lord honor the man who will serve his righteous purposes. And when his heart is not right he will make it right. God can do wonders with the heart. He made it in the start. He can restore it after the fall. If only it be not stubborn. If only it resists not His power. What a future of promise opens up to the heart that does not lock its door into the face of God. Such a future opened up before Saul. For several years the history of Israel centered in him. This ancient choice of a king is an interesting theme. Notice:

THE LEADERS IN CONVENTION. VS. 17–19.

Samuel called Israel together in Mizpeh. The design of the meeting was somewhat the same as that of our political conventions. Yet it differed in very many essential particulars. There were no candidates. This is an unheard of condition of affairs in our day. There was no scheming nor political wire-pulling. There were no "bosses" present. In fact the door was left open for Jehovah to show his hand. Here men in our day might learn a lesson. Instead of our rulers being selected by a few men in political power there might be more opportunity given to the Lord to show his will through the common people. Our nation would gain immeasurably by taking Him more into its confidence and giving Him an unhindred opportunity to shape our plans in answer to prayer and by inspiration. Yes, if we must come to the point the church should look at the spirit of this meeting in Mizpeh before it proceeds to elect its synodical and its conference officials.

Samuel addressed the convention. He had a right to speak. His position, his age, his influence for good in the past, his unselfish conduct in the present all must have won him honor and respect. In his address he reminded Israel of what God had done for them as a nation. He turned their minds back upon the track of their history. He wanted to make them feel how ungrateful they had been toward Jehovah. It is good for us sometimes to see our own actions through the eyes of another. A wise man will learn a great deal from the criticisms of his enemies. He will hear gladly, meekly, and attentively the review of his actions from the lips of one he knows is interested in him. It will do Israel good to look upon its life as Samuel sees it. The faithful old prophet merely entered his protest against their proceedings. There was sadness in his heart but no selfish reproach. There was no hypocrite back of his words. It is a good thing to count our mercies one by one. It will bring us nearer to God. It will replace the rising spirit of selfishness with the sweet spirit of praise.

THE KING NAMED. VS. 20–25.

Saul was chosen by lot. This course of action modifies our unfavorable impression of the Israelites at this time. They wanted a king. Here we believe they were wrong. They were unjust toward Samuel and ungrateful to Jehoyah. Yet they were willing to have Jehovah name the man. We must, however, make some allowance for their perhaps inability to recognize fully the part Jehovah took in the proceeding. The lot fell upon Saul.

We see at once God's great opportunity. He was chosen by the people and yet was God's man. Some young man reading this may say, "Happy fellow." And yet God calls every young man and every young woman to rule over a greater kingdom than Israel ever was. Ye are called to rule over self. In you are forces that have in them the making of your destiny. But they need to be ruled and cultivated. This demands a strong purpose and a clear conscience. But mind cannot estimate the opportunity that here opens up to us. Rule thy spirit well. He that ruleth his spirit is more of a conqueror than he that taketh a city.

When Saul had been chosen he could not be found. This speaks well for his modesty. We have hope for such a spirit. When there is some great work to be done, some great position to trust and responsibility to be filled, the poorest material generally presents itself first. Those best qualified generally shrink from it. They reckon the cost. They estimate the difficulties. They accept the position not from choice, but from a sense of duty. Moses excused himself assuming the responsibilities of becoming the leader of the Lord's army. When Jeremiah was called to be a prophet he forgot the honors of that office and thought only of its responsibilities. He answered, "I cannot speak. I am only a child." Of such a spirit was Saul at this time. Oh, that he had remained humble!

Well might Saul hide. From the facts related in the last chapter we are warranted in saying that he must have known upon whom the lot would fall. The position was no easy one. There hung over the throne a remonstrance from the lips of the Lord's messenger. But God was in this matter. His hand had pointed out the man and now it pointed out his hiding place. Saul could not mistake the Lord's will. He must run away from duty like Jonah. Or he must sit on the throne of Israel. "When duty leads to a throne it ought to be easily obeyed," you say. We answer, "All duty leads to a throne." Duty well met lays on our brows a crown of rejoicing. "Come out, Saul, from the baggage of the camp," Duty called. Saul came forth in answer to the call and was hailed by the cry of the multitude, "God save the king."

LOYALTY AND OPPOSITION. VS. 26, 27.

God raised up a following for Saul. He touched the hearts of a company of men and they voluntarily gave up other pursuits and became the body guard of their king. This was a favorable sign for the young king. It proved the Lord was with him. It must have encouraged him to look forward to the future as a land of promise. Ah, that little band of faithful ones! You find them in every organization of the church. They have the true idea of Christian fellowship and service. They believe in co-operating with their pastor. They are ever ready to help him in his labors, to encourage him in his disappointments, and to show due patience with his infirmities and shortcomings. Blessed be that little band of faithful workers. They may be found in every church. They may never know how much good they are doing in the world and the church. But they shall know by and by.

Saul's kingship met some opposition. When was a man universally loved? In our day men have been slain for no better reason than this—they were getting too popular. Enemies are sometimes the best proof a man can have, showing that he is doing something. The fact that a man has enemies may be immensely to his credit. The men of Sodom strove with angels. The Lord himself had his enemies. These men despised Saul and brought him no sign of homage and loyalty. The chapter closes with a clause that gives us a still more favorable opinion of Saul. Were this all we knew of his life we would believe that great things were in store for Israel under such a king. It takes a strong man to hold his peace under provocation. Yet often such a course is the proper one. We are told the Master answered his persecutors not a word. Silence is a hard thing to persecute. It wears out the fiercest opposition. It puts opposition on the defensive lest it find itself forced to admire even the object of its hatred. Many a time in our lives it would have been better if we had not answered a word. It is not too late to learn the lesson. Life in the future will be richer if we learn when to speak and when to hold our peace.—"The Christian World."

Marriages.

BORNEMAN — STROUSE. — On the evening of June 24, at the home of the bride's parents, 2037 Franklin street, Philadelphia, by Rev. N. B. Grubb, Mr. Ira T. K. Borneman to Miss Nettie L. M. Strouse.

Deaths.

SELLERS.—On June 26, 1903, near Hatfield, Pa., accidently killed by cars, Catherine, wife of Josiah Sellers, born Kilene, aged 49 years, 9 months and 28 days. Interment on July 2nd at Leidytown Mission church. Services by the pastor A. M. Fretz, assisted at the house by A. O. Heistand.

ROSENBERGER.—On June 9, 1903, at Quakertown, Pa., Pearl Violetta, infant daughter of Reno and Peninnah Rosenberger, aged 27 days. Funeral services were held by A. B. Shelly and interment made at the West Swamp church on June 11th.

MUSSELMAN.—On June 2, 1903, near Steinburg, Bucks Co., Pa., Christian M. Musselman, aged 66 years, 8 months and 17 days. Funeral services were held and interment made at the West Swamp Mennonite church on June 9th. Funeral services were held by A. B. Shelly assisted by the brethren A. M. Fretz, A. S. Shelly, J. Y. Schultz and N. B. Grubb. An immense concourse of people attended the funeral thereby showing their sympathy for the bereaved family and their respect for the departed brother. Brother Musselman was an active member of the West Swamp church for upwards of 49 years, served for a number of years as superintendent of the Suiday-school and for upwards of 45 years as a teacher in the same. For the last five years he served as deacon of the church. He leaves a wife, one sister, one son, Rev. S. M. Musselman of Wayland, Iowa, five daughters and 17 grandchildren. Three daughters preceded him into eternity.

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News of the Week.

Domestic.

Dam Breaks—Waters Swallow Scores.

GREENSBURG, Pa., July 5. — A waterspout of immense proportions, striking in the vicinity of Oakford park, this afternoon, at 4 o'clock, created a flood that caused great loss of life and property. It is known that at least twenty persons lost their lives, and rumors place the number of dead at more than one hundred, but up until a late hour to-night only three or four bodies have been recovered, having been washed to the banks of the little creek that runs parallel with the park.

At 3 o'clock rain began to fall in torrents in the vicinity of the park and spread over a territory covering probably ten miles.

A half hour later the cloudburst occurred. The waters in the lake north of Oakford park began to swell and Manager James McGrath, believing that there was danger of a final break in the great walls of the dam, hurried among the crowds of pleasure-seekers who had gathered under the roofs of the different stands, pavilions, etc., and warned them to run to the hills. A half hour after the buildings had been cleared of the people, the waters mounted the wall of the dam and within five minutes water to the depth of five feet was flowing over the entire length of four hundred feet of the wall. The buildings were twisted about and all but the dancing pavilion knocked from their foundations. The rain continued to fall in awful torrents and about 4 o'clock forty feet of the wall of the dam to the east gave with an awful crash.

The flood beat down the ravine with a roar that was heard for two miles. The flood struck a waiting roof containing probably a dozen people. A number of them struggled to a point of safety but in the excitement that followed there is no way to learn how many were lost. A street car was caught and swept into the creek and whirled and tumbled about. A number of the people in the car jumped off and there are conflicting stories as to the number of persons who were carried with the car. It is believed that fully ten people who were in the car were drowned.

Standing on the platform near the waiting room there were a man and wife whose names have not been learned. The woman was carried away. Hundreds of people who at nightfall missed members of their family at supper time hastened with lanterns over the hills in search of their loved ones. Many of them were overjoyed to meet their relatives on their way home. At 11 o'clock tonight anxious fathers and mothers who succeeded in reaching the scene of the disaster by carriages and other conveyances after the waters had receded lined along the flooded districts anxiously searching and waiting for some one to announce the finding of a body. The army of searchers is headed by Manager McGrath, who is doing everything to allay the suffering of the anxious persons who are awaiting some tidings of missing friends.

Penn, a town but a short distance from Jeannette, was the next victim. Here, in part of this busy glass town, the water was twenty feet deep and here and there are known to be nine victims.

Great destruction of property resulted at Manor and Larimer and Greensburg suffered still more severely. The greater part of the latter little city was under water, but no human lives are reported lost. At the Greensburg race track twenty-five valuable race horses were drowned. At Irwin the freight depot was washed away entailing a loss of several thousand dollars. The total loss by the flood, it is estimated, will reach $800,000.

BATTLE AT EVANSVILLE.

SEVEN DEAD, FOURTEEN WOUNDED.

EVANSVILLE, Ind., July 6.—Following four days of rioting and general lawlessness this city to-night saw the most terrible of its experiences with rioters. Seven persons are dead and fourteen are known to be injured with at least that number more thought to be hurt.

At 10:30 o'clock the members of Company A. First regiment, Indiana National guard after a day's vigilance guarding the county jail and 100 deputy sheriffs, under Sheriff Chris Kratz, fired point blank into a mob of 1,000 men gathered on Fourth Division and Vine streets, surrounding the Vanderburg county jail and attempting its capture. From 7 o'clock this morning until the hour of to-night's catastrophe the crowd surged about the jail calling the militiamen vile names, assailing them with stones and berating the deputy sheriffs who guarded the jail. At 10 o'clock it was seen that nothing could prevent an assault on the jail. At 10:30 o'clock the rioters pressed slowly forward and innocent onlookers and the curious followed. Slowly they forced the militiamen back toward the jail until the alley way between Division street and the stone building was reached. Captain Blum of the National guard ordered a charge on the rioters. Gradually the crowd was forced back, the soldiers using their bayonets and butts of guns. Suddenly a rioter fell. Stones and boulders began to fly through the air. A soldier was struck with a rock and fell. A rioter was knocked down with a gun butt and then the first shot was fired. The one shot started a fusillade of musketry and shot-gun fire from the defenders of the jail and a scattered return fire from the rioters. Fully three hundred shots were fired from the jail and court house steps immediately opposite and by the soldiers on the streets.

Miss Stone to Try Again.

NEW YORK, June 29. — Ellen M. Stone, whose sensational experience among brigands in Macedonia earned for her world-wide celebrity, is about to return to Turkey and resume her missionary labors there.

Miss Stone was captured by the brigands in September, 1901, and held prisoner for six months in the heart of the Balkan peninsula. The ransom demanded for her release was $110,000. The actual amount paid was $72,000.

On her return to Turkey, according to the secretary of the Board of Foreign Missions, Miss Stone will find the missionary path rougher than ever. Since her adventure in the land of the Sultan the Turkish government has thrown new obstacles in the way of Christian evangelists. Quite recently the Turkish censors at Constantinople objected to the word "Macedonia" in the Turkish translation of the Bible, saying that it was especially offensive in St. Paul's Epistle to the Thessalonians. They ordered that the word "Macedonia" be substituted by the words "Vilayets (provinces) of Salonica and Monastir."

Great Merger of Churches Proposed.

PITTSBURG, Pa., July 1.— The joint committee, representing the Congregational, Methodist and United Brethren churches, after an all-day session, to-day came to an agreement on a platform for the union of the three denominations. The plan of union as adopted provides, among other things, that a committee of three from each of the general bodies represented shall be authorized to arrange for the time and place of the meeting of the first general council, and that the purposes of the general council shall be, among other things to promote a better knowledge and a closer fellowship among the christian bodies thus uniting; to secure, as far as possible, the unification of kindred organizations now existing in the several bodies, and to prevent the unnecessary multiplication of churches and to unite weak churches of the same neighborhood whenever practicable.

Dr. Washington Gladden, of the Congregationalist church, chairman of the joint committee, and Dr. W. H. Weekley, of the United Brethren church, secretary of the joint committee, were chosen as commissioners to present them to the governing bodies. These bodies do not meet until next year, but in the meantime a letter will be sent to every minister of the three denominations that it may be laid before the congregations and considered deliberately.

Indiana Leads All States.

INDIANAPOLIS, Ind., July 6 —Indiana goes to the Denver meeting leading all States of the Union in gain in number of new societies established since last November when the present competitive roll of honor contest was begun. The recapitulation of the campaign, which has just been announced, shows that Indiana heads the States with 248 new societies organized since November; Ohio has second place with 184 societies to her credit; Missouri, with 160, is third; New York, with 150, is fourth; Pennsylvania, with 136 is fifth, and Massachusetts, with an even 100, is sixth. Illinois has but 53, Michigan 41, Kentucky 13.

Indiana has not only led all States in establishing new societies, but also in increasing the membership of the present ones. A number of local societies in the State show 100 per cent. gain.

Foreign.

Pope Leo Dying.

ROME, July 5. — The first official bulletin issued at 11:30 this morning says.

"Dr. Lapponi is deeply concerned by the condition of the Pope. He had a consultation with Dr. Mazzoni, who confirmed the Diagnosis previously made by his colleague of senile pulmonary hepatization. Dr. Mazzoni approved the treatment already commenced. The general condition of his holiness is grave on account of the age of the patient, although for the moment it is not alarming."

A dispatch to the Reuter agency from Rome sent at 3:15 p. m. says:

"Towards noon the Pope's condition became slightly worse. Dr. Mazzoni says the illness tends to develop, but although the Pope's condition is serious, no alarm need be felt at present."

The exchange telegraph company announces that his condition is very grave and that death may occur any moment.

LONDON, July 5.—A despatch to the exchange telegraph company from Rome, sent at 7:20 p. m. says:

"The Pope is sinking fast. It has been decided to administer the last communion at 8 o'clock to-night. It is feared he will not survive the night."

The Pope calmly gave directions concerning his last wishes this morning.

The Pontiff is still conscious. He finds his breathing has been somewhat relieved by inhaling oxygen.

There is still some hope that he may survive the night.

ROME, July 5.—11 p. m. His condition at this hour though still grave, is not so serious as late this afternoon. Dr. Lapponi administered camphor-caffeine through the mouth, as one experiment of injection did not prove successful, Pope Leo saying he could not bear it.

All Catholic Church Bells Will Be Tolled.

When the Pope dies 280 millions of Catholics in all the nations of the earth, in all the islands of the seas, will mourn. Black draperies will appear on all religious edifices, in all the educational institutions of the Roman Catholic church.

The services at the requiem mass will be most solemn and impressive. The vestments of the clergy will be of black and the attendance at the churches will doubtless be great, as the present Pope has found a deep place in the affections of the people.

The usual period of mourning following the death of a Pope is thirty days. During this season the draperies and emblems of mourning will remain on the churches for thirty days. At the termination of this period of mourning other masses, special and appropriate, will be said.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, JULY 16, 1903. No. 31.

Some Time, Somewhere.

Unanswered yet—the prayers your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain these falling tears?
Say not the father has not heard your prayer;
You shall have your desire some time, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known,
Though years have passed since then, do not despair;
The Lord will answer you some time, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep your incense burning there,
His glory you shall see some time, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet were firmly planted on the rock;
Amid the wildest storms she stands undaunted
Nor quails before the loudest thunder shock.
She knows omnipotence has heard her prayer
And cries, "It shall be done," some time, somewhere.

—Browning.

Items of News and Comment.

Rev. Friederich Zeller, of Mt. Cory, Ohio, is still very low.

Prof. D. F. Jantzen is teaching a class in German at the Central Mennonite College, Bluffton, Ohio.

Bro. H. D. Penner's school at Hillsboro, Kan., which had been attended by about 80 smaller pupils, closed July 3rd.

On Sunday, July 12, Bro. Harvey Shelly, of the Second Mennonite church, Phila., preached at Boyertown and Pottstown, Pa.

The Doukhobors, of Canada, have quieted down and gone back to work on their farms. About a dozen of them, however, are still unsettled.

Our Elkhart Mennonite brethren have arranged to hold regular services and Sunday-school in Fort Wayne, Ind. They have rented Hartman's Hall for the purpose at $75.00 per year.

"China has no sorrow that Christ's message cannot cure. India has no problem it cannot solve. Japan has no question it cannot answer. Africa has no darkness it cannot dispel."—JUDSON SMITH.

It was announced to the Berne congregation last Sunday that Bro. J. W. Kliewer, of Wadsworth, Ohio, has accepted the call to the pastorate of their church. However, Bro. Kliewer will remain at Wadsworth until the congregation there has secured a successor to Bro. Kliewer.

The Mennonite Educational Institute at Gretna, Manitoba, is looking for a teacher to take charge of the English work in that institution. Requirements are: Membership in a Mennonite church and ability to teach classes in a high school. Applications may be addressed to H. H. EWERT, Gretna, Manitoba.

On Friday, May 29, Bethel College closed the first decade of a vigorous and successful administration and career as a higher Mennonite institution of learning. During this time it has turned out some good material and has left its impress upon a number of young people who are now carving out their own destinies. Its faculty is strong. It has increased from five to eleven. In Prof. Wedel it has a member who stands very high as a theological scholar, no less than as a good and pious man. We bespeak for it a future of still better things.

Convention Bits.

Rev. N. B. Grubb was re-elected a trustee of the United Society for four years longer.

Out of the 27 denominations in fellowship with the United Society of Christian Endeavor 23 held rallies.

President Clark's Proposition: Let there be a gain in every state of ten per cent. a year for the next ten years.

On the evening of July 9th, President Clark received a cablegram of greetings from the endeavorers of Spain.

In a Japan post-office the clerks have organized a C. E. Society. One of these clerks was at Dr. Clark's side in the tent and had to show himself to the immense audience. The Christian policemen of a certain city also hold Endeavor meetings.

The Convention was invited to Calcutta, India, in 1906, which event is to be in connection with an all-around-the-world trip for about $675.

Rev. Ira Landrith, of Nashville, Tennessee, gave a most slashing address on the evils of intemperance. He declared that with the next generation the saloons would be gone.

Household meetings were warmly commended in the President's address. This together with the C. E. Correspondence School are among the newest and best features of the Endeavor movement.

There were four or five delegates from India present, and a number from Japan, including three natives. One of the latter —Mr. C. Ogawa—will remain in this country and take a course in one of our colleges.

Indiana stands number one among all the states in point of increase of societies during the past year, having added 302. Massachusetts took the banner for Junior work. There were registered about 270 delegates and visitors from Indiana.

On Friday evening of the Tent exercises, Chaplain Steele, of the United States Navy, presented to Dr. Clark the flag which was the first to be planted upon Philippine soil. Dr. Clark, in acknowledging it, said he would keep it in the name of the Society.

Rev. N. B. Grubb preached last Sunday morning in the Third German Methodist church in West Denver, choosing for his text, Rev. 22: 10–12, and speaking on the place of character in the Christian life. He was assisted by the brethren Andrew Oesch, and J. H. Donner, both of Aurora, Neb.

Dr. R. J. Campbell, who succeeded Joseph Parker in the City Temple, London, was one of the most popular speakers on the program and was very much in demand. When in a Sunday afternoon address in one of Denver's churches he remarked that he had already exceeded his time, "Go on, go on!" came from all parts of the audience. He replied clearly: "Ah, that shows your American courtesy!"

The Mennonite Rally.

This unique occassion will not soon be forgotten by those who were so fortunate as to be present. In a pleasant little suburb of Denver called Highland, across the Platte, between the city and the mountains, in a little Presbyterian church, our Mennonite delegates met one another in religious and social fellowship. In the beginning the outlook was not very promising. Two o'clock Friday afternoon —the hour appointed for the rally — and only about half a dozen were grouped about the church door. But after a short while the meeting was opened by singing, with the hope that the rest of the Mennonites known to be in the city would drop in by degrees. And so they did. Every trolley brought its contingent, until there were present no less than 34 of our people from the states of Pennsylvania, Indiana, Illinois, Iowa, Kansas, Nebraska and Colorado. Kansas led with nine from Newton and Halstead. Nebraska and Indiana followed with eight apiece, seven of the former state hailing from Aurora and all from Indiana hailing from Berne. Pennsylvania reported three and Illinois and Iowa each one. The ministers present were N. B. Grubb, of Philadelphia; Andrew Oesch, of Aurora, Neb.; P. H. Richert, of Newton and J. H. Langenwalter, of Halstead, Kan; J. H. Donner, of Aurora, Neb.; H. G. Allebach, of Berne. It was somewhat of a disappointment to see no one from Oklahoma or Minnesota, or the Dakotas, no one from the four flourishing congregations in southeastern Iowa, and not a soul from Ohio.

Rev. N. B. Grubb had charge of the rally and had prepared an elaborate program. No fewer than seven papers and addresses were arranged for, only one of them falling out. Rev. A. S. Shelly was to have led the singing, but in his absence his place was duly filled by Prof. B. F. Welty.

The program as carried out was about as follows: "How Christian Endeavor Entered our Denomination, How Received and What it is Dong", a paper prepared by Rev. C. H. A. van der Smissen and read in his absence

by Rev. H. G. Allebach; "Our Denominational Relation to the Christian Endeavor Movement," prepared by Ammon L. Halteman, of Port Blakely, Wash., and read by Miss Mabel Landis, of Philadelphia; Mr. Samuel D. Ruth, president of the Society at Beatrice, Neb., read a paper on "Co-operation as a Factor in Christian Endeavor"; "A Voice from India" was the title of a letter sent by Missionary Penner; "What are the Signs of the Times in the Christian Endeavor Movement?" was a paper contributed by Rev. James E. Sprunger and read by Rev. J. H. Langenwalter; Rev. N. B. Grubb delivered an address on "Why all of our Churches Should Welcome the Christian Endeavor Movement." Dr. S. S. Haury had intended to be present and give the audience "A Message from Germany," but the illness of his son detained him at home. Some of the above papers will be printed in our columns.

A number of those present took part in the voluntary remarks. The overflowing spirit of the meeting could hardly be repressed, and all were sorry when the meeting had to come to a close.

After the rally a general handshaking took place, as a matter of course. The names of all present, and their addresses were also registered. And finally Prof. Welty took a photograph of the party grouped about the church door.

This was doubtless the most successful rally our church ever conducted at any C. E. Convention.

Bible Study Class.

E. K. MOHR.

ISRAEL AND THE CHURCH.

I. ISRAEL.

1. Origin—Abraham — (Genesis Ch. 12).

2. Calling — Earthly.— (Gen. 12: 1; Deut. 7: 6–8; Deut. 8: 7–10; Jer. 31: 36, 37).

3. Commands — (Deut. 7: 1, 2; Ex. 21: 24, 25).

4. Promises — (Gen. 17: 8; Deut. 28: 1–8).

5. Worship — One plan (Lev. 17: 8, 9), at a distance (Luke 1: 10), through a priest (Num. 3: 10).

6. Future Destiny — reigned over by Christ, servants of their King, blest in natural bodies. (Acts 15: 14–16; Isa. 11: 11, 12; Jer. 23: 5, 6).

II. THE CHURCH.

1. Origin — At Pentiçost (Acts Ch. 2) a mystery in the Old Testament (Eph. 3: 5–10).

2. Calling — (Heb. 3: 1; I Pet. 1: 3, 4; Phil. 3: 14.)

3. Commands— (Matt. 5: 39-44; 1 Cor. 4: 11–13; Rom. 12: 17–21).

4. Promises — (Heb. 10: 34; 13: 14; Luke 6: 20–23).

5. Worship — (Matt. 18: 20) where two or three are gathered in his name (Heb. 10: 19, 20) near —"in the holiest," (I Pet. 2: 5) made priests.

6. Future Destiny — reign with Christ—bride of the King, manifest in glorified bodies. (John 14: 2, 3; I Thess. 4: 15–17).

See the contrast in Hebrews. Here we have a *better* priesthood, covenant, promise, sacrifice, worship, hope, substance, country, while the Jew is a man of this earth the church is heavenly in origin, calling, nature, walk, inheritance and destiny. Read Ephesians, the Book of "the Heavenlies." (I Pet. 2: 9.)

"It may savely be said that the Judaizing of the church has done more to hinder her progress, pervert her mission, and destroy her spirituality, than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world-hatred, poverty and non-resistance, she has used Jewish scripture to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent churches, the invocation of God's blessing upon the conflicts of armies, and the division of an equal brotherhood into 'clergy' and 'laity'." — REV. C. I. SCOFIELD.

Grand Rapids, Mich.

Co-operation a Potent Factor in Christian Endeavor Work.

S. D. RUTH.

God so created man that he is obliged to co-operate with his fellow beings to a limited extent. The home, subsistence, and the necessaries of life all depend to a certain degree upon the labor of others. But little does man think when he sits down to dine that other hands prepare his meals, or that the garments with which he clothes himself are the labor of others. Or little does he think that his fellow beings are accommodating him and assuring him safety when on a distant journey that he might travel with greater facility. Yes, all life, all intercourse requires co-operation. Co-operation is necessary for the advancement of civilization. This becomes apparent in studying the development of civilization from its earliest state. The savage does not depend upon the aid of others outside of his own clan. He prepares his own meals, makes his own clothes and builds his own huts for habitation, if we choose to call it such in this state of life. However he does not remain in this state any length of time, until he realizes the advantage and necessity of co-operation, and as a consequence establishes intercourse with those about him to such a degree that we are led to term him semi-civilized. He does not stop with this, but by increasing his intercourse to the greatest degree possible advances to the highest degree of civilization. The freedom of co-operation determines the degree of civilization. If co-operation is carried to its greatest extent the best results are obtained. This is noticeable in our schools. If scholar and scholar, student and teacher, and teacher and parents co-operate respectively, the result is wonderful.

We have thus far considered what we might term necessary co-operation. We now wish to consider co-operation and its value in another sense which we will for convenience sake term Christian co-operation, as it is only characteristic of Christians. I know no better way of introducing it than by the word of John, "If we walk in the light, as He is the light, we have fellowship one with another."

This gives us a different phase of the subject. It is a co-operation not only for the sake of benefiting ourselves, but also others—a co-operation which is based upon the principle of love. In order to thus co-operate each individual must act his part. We need to do individual work, in order to co-operate with each other. We must have something in store for others, something in exchange for what we receive. It thus behooves us to act our part, be it what it may. "Remember you are but an actor", says Epictetus, "acting whatever part the Master has ordained, it may be short or it may be long. If he wishes you to act a poor man, do so heartily; if a cripple, or a magistrate, or a private man, in each act your part with honor." Since God has ordained each individual person to act a certain part, we must needs co-operate with each other for we are only members of an entire body. We must work harmoniously, each individual contributing according to the number of talents received. We must not get under the impression that exchanging the product of one person's talents for the product of another person's, which may vary in number, is like exchanging one commodity of merchandise for another. This is not the principle of Christian co-operation in exchanging value for value, but we must use the talents God has given us to the best advantage irrespective of value received from or given to our fellow beings. This may lead us to ask: Are God's principles based on inequality? No. God in giving one man one talent another two and another five, has distributed his blessings wonderfully and evenly. This, at first sight, we may not understand; but remember that we are only members of an entire body and that His equality exists in having the various members collected in communities where they are in touch with one another. He has not placed all the wise men in one part of the world, the strong in another and the weak in another; but we find some of each in every community, making a complete and perfect whole and thus manifesting the equality of God's blessings and advancing the value and necessity of co-operation. We as individuals are only fractions of the whole and in order to work to the best advantage, we must establish a common denominator as a basis for co-operation that by adding the fractional parts we might gain the result of an integral unit. This may be applied to our society. One member is only a part of the society. It thus becomes necessary to co-operate in order to make it complete. The value of co-operation may be illustrated with greater effect in a negative way. For instance, take a faithful member and place him in such a position that he finds it impossible to continue his society work any longer and he will soon be found retrograding. Such a person may for a time study his topics independently with interest; but I doubt whether he would continue it any length of time, being detained from the meetings he denies himself the right of contributing thought for discussion and also the right and privilege of feasting upon the thought of his co-workers. His relation to the society as a co-worker is dissolved. He may take leave of his society with deep regret; but he gradually loses hold of it and as he drifts down the avenue of life where temptations are numerous—though the voice of God speaks distinctly to his conscience telling him what is right or wrong—he buries himself deeply in the commotions of this world and heeds not the tender voice of God, but loses sight of his once dear society, and corruption and decay become more prevalent until finally the brilliant light of a co-operative society, kindled by his predecessors, and trimmed and nourished by his faithful co-workers dwindles before his eyes, into a dim and solitary taper, and finally goes out into darkness on a member no longer worthy of its beams. Such may be the case with many a member and it is all due to the lack of co-operation. Co-operation is necessary in order to remain in touch with one another. Co-operation promotes unity. Unity is strength. And strength, a product of this co-operative unity, manifests itself in effectual work which shines as a light to those about us for its rays cannot be hid. "Let your light so shine before men, that they may see your good works, and glorify your father which is in Heaven." This brings to my mind a verse as translated from the Rubaiyat of Omar Khayyam. We do not wish to borrow anything from a foreign religion, as though there was not enough precious thought in the religion of Jesus Christ; but it contains such noble thought that it demands our attention.

"What is man who deems himself divine?
Man's a flagon, his soul the wine,
Man's a reed, his soul the sound therein,
Man's a lantern, his soul the shine."

The question, what is man who deems himself divine, is followed in a most beautiful metaphorical style describing three christian attributes essential to co-operation in marked comparison, which we will consider more closely.

"Man's a flagon, his soul the wine".

As the spirit of the wine fills the flagon, so the spirit of God's love within us should fill our hearts.

"Man's a reed, his soul the sound therein".

As the gentle zephyr blows the reed and causes it to vibrate, so the spirit of God and His almighty breath should cause our hearts to reverberate in praise toward our Maker.

"Man's a lantern, his soul the shine".

As the light within the lantern illuminates everything about us, so the light of God within us should reflect its radiant beams, so that the people might see our good works and glorify our father which is in Heaven. We thus have a spirit filled soul, a speaking soul and a soul full of light.

We have shown that the lack of co-operation causes the brilliant light to dwindle into a dim and solitary taper; in like manner, that fellowship one with another or christian co-operation brings about this light or spirit-filled soul. God commands us to co-operate. It is valuable not because God commands, but He commands it because it is valuable. There must be co-operation in everything embraced in Christian activity. God has proclaimed the principles on which alone this co-operation is possible. His glory must be the motive of all who are laborers together with him. All our work is to be done from love to God, and in accordance with his will.

Beatrice, Neb.

Levity in manner tends to laxity in principle.

Signs of the Times in the C. E. Movement.*

JAMES E. SPRUNGER.

Greetings to you from across the line, from King Edwards' domains.

In a movement that has grown to such enormous proportions in as short a time as has the C. E. movement, and in an enterprise that has been greeted with as much enthusiasm, we naturally look for the indication of the times, whether or not it is meeting the expectation of its promoters, whether or not it is continuing its growth and along what line.

We ask, Is there reason for the sentiment prevailing in different circles that the C. E. work is on the decline or is at least passing through a transition period?

To the last inquiry Dr. Clark answers me. "I do not know why this is a transition period, or what ground anyone has to claim that the movement is not growing. Surely anyone who makes or repeats those statements cannot be interested to look up the facts"

In the "C. E. World" of May 28, the Extension Campaign record shows clearly that in the United States the movement, as far as members are concerned, is by no means on the decline, showing an increase of 1074 societies since Nov. 1; and the aggressive work in foreign lands, and the effectiveness of C. E. work among newly evangelized people bespeaks a healthy condition.

As to the signs of the time here in Canada, Ralph Connor, the author of "Sky Pilot" "Black Rock," "Man from Glengary," and "Glengary School Days," with whom I had a personal interview a few days ago, has this to say:

"The C. E. movement in Canada, I am afraid, is hardly making the progress that it made in the United States. It seems to be, I regret to say, almost on the decay. That does not mean, however, that it is to pass away altogether, or that it has not done its work. Even if it were to pass away now it would have been quite worthwhile that this splendid movement should have been inaugurated, for it has shown the Christian world what immense possibilities lie in the youth of the church, and it has stimulated that brotherly love between the denominations which is the true mark of the disciple of Christ. The spirit of the C. E. movement is making itself felt in the various denominationed societies, embracing the young people, and in this way the movement will continue to live. It may be, indeed, that with some changes, as a distinct movement the Christian Endeavor may be revived. There is a feeling in our country and in our own church, I think, that the loyalty of the society cannot be secured by a loyalty to a pledge, and that a pledge without loyalty is a curse and not a blessing."

Dr. Clark may object to call this a "transition period;" nevertheless, I think it's true. The first generation of Endeavorers are fast passing from the scene and a new generation is entering the field. The machinery and the methods of work need readjusting.

Dr. Bradshaw of Oberlin, Ohio says: "C. E. did a splendid and greatly needed work in its first twenty years; the time has arrived for an advance in methods of work within the individual church. But the organization is flexible and capable of making such advance, adopted to a high degree in the making of it. If the society be faithfully and comprehensively worked, to the measure of its possibilities, there is no reason why the second score of years in its history may not be quite as fruitful on the somewhat higher plane which opens before it, as were the first twenty years. The question is largely one of faithful and thoughtful use of C. E. possibilities; given effort, time and brains,—and future capabilities of C. E. work far transcend anything the past has seen. Granted that C. E. has the imperfections which pertain to all things human, who has anything better to propose. What will you put in the place?"

Rev. N. B. Grubb of Philadelphia says: "The day for many great conventions is over. Conferences between leaders and individuals are accomplishing more than large numbers. There is a greater recognition of individual obligation and concentration upon special and definite work."

The same thought was touched upon by Miss Sears, of Elyria, Ohio, when she said: "There seems to be a strong tendency towards more practical Christianity, more preparation for Christian work." This finds its expression especially in the new feature of C. E. work called the

*Read at the Mennonite Rally, Denver, Colo.

[Continued on 5th page.]

Our C. E. Topic.

BY S. M. MUSSELMAN.

Topic for July 19: RELIGION BETWEEN SUNDAYS. Acts 2: 42-47.

MEDITATIONS.

Two classes of Christian people can readily be found in every community. The one a class of people who attend divine services regularly or occasionally from Sabbath to Sabbath and seemingly enjoy the exercises there. They do not see their neighbors and friends very often during the week and consequently need some time to talk about crops and business after the services or may be close a bargain. And yet all this is done with a certain reverence for the day. Sunday is past and the week with its pressure of work is upon them. The first day the text of Sunday's sermon may sometimes enter into their minds but may be not. No other impression has come from any source to deepen the impression if there was any, and the week with its duties swallows up the good. There is now no difference between this man and the man that makes no profession of christianity whatever. He looks out for himself, his life is a drudge and slavery to his work; in misfortune and trial he has no faith to hold him. In other words he walks in darkness when it might be light. At the next Sabbath day he rouses himself to do another religious duty and attends services. The other class hears the same sermon but does not plan business matters meanwhile. On the contrary he notices that in this message is a hint for him to conquer where he failed the week before. He learns in it some new way of serving his Master and letting his light shine. Somehow as he listens to that message on the Sabbath he sees his master in an attitude of love and mercy as never before and realizes that his life has not been wholly given over. At the same time he feels pressed home to him the truth that the Lord is always with him and goes into the week a better man. During that entire week his labors seem lighter and his way brighter because of the realized presence of the Master. Troubles, trials, darkness, sorrow, and disappointment may come but he clings to the Rock of his life. The next Sabbath comes to him as another day of refreshing but each day has been a day of abiding trust and many a life that came in contact can testify to services wrought. Which is our class? The "Record of Christian Work" puts it thus way:

Thus speaketh Christ our Lord to us:—
"Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
Except on Sunday.
If I condemn you, blame Me not."

This sad fact is too true sometimes. Let it not be in your life.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1904 as complete and correct as possible.

The railroad companies of our country are not doing much to hasten the millennial age. Reduced rates are offered to those who have no scruples against the desecration of the Lord's day, while those who prefer to take the week-day trains for conscience sake are denied the privilege of a reduction. It ought to be just the other way.

The time has come in the history of our individual Young People's societies when a change must be made from the stereotyped, dead and formal, too often forced responses in the prayer meetings to more spontaneous, hearty and Spirit-prompted participation. Dr. Clark emphasized this in his Denver address. Bro. James E. Sprunger, in his paper read at the Mennonite Rally, drew attention to the same state of affairs. It seems to be agreed on all sides that Bible study is necessary as a broad foundation for a live prayer meeting. No one that rises in a prayer meeting can edify unless he has a message and is full of his subject. Only out of the fulness of the heart should the mouth speak at all. We must have been diligent students in God's school before we are ready to impart. A deep, spiritual study of the Bible is therefore a great desideratum. And things are drifting that way. The United Society and its individual members and officers are beginning to provide for this present emergency, as the Correspondence Schools and the School of Methods—the last a feature of the late Convention —well show. No Society can live, no Society ought to live, in which its members are not in vital touch with God. It takes converted men and women, boys and girls to keep up a Christian Endeavor prayer meeting.

Correspondence.

BEATRICE, Nebr.—The following persons were elected last Sunday as officers of our C. E. Society to serve for the next six months:

President, Sam D. Ruth; vice president, Willie Wiebe; secretary and treasurer, Herman Penner; program committee, Rev. Herman Wiebe, Helena Jansen, William Wiebe; solicitation committee, Edith von Steen, Catharine Andreas, Cornelius Claassen; music committee, J.H. Penner, Wm. Andreas, Edith von Steen; mission committee, Johanna Wiebe, Helena Jansen, J. H. von Steen. Two new members were added.

Delegate Sam. D. Ruth started Wednesday night for Denver, Col., to attend the C. E. Convention and hopes to bring Bro. Grubb along when on the home journey, for a stop over at Beatrice a day or two.

Old Testament Light on New Testament Life.

H. G. ALLEBACH.

(Concluded.)

And so we might go on, showing how each book of the O. T. studied as a whole, in its broad outlines is fertile with suggestions as to our Christian life, and throws light on the glorious realities of the Word. Every Bible reader ought to engage in just such reading.

We might go into further details and notice how the very names of persons and places in the Old Testament have their meanings, which are now and then extremely useful in making the meaning of New Testament statements transparent.

The Old Testament is also wonderfully instructive through the living and interesting human characters that throng and vivify its pages, each of them showing either the blessed fruits of faith and submission to God's will, or the disastrous results of unbelief and rebellion. Among such characters are Noah, Abraham, Jacob, Joseph, Joshua, Caleb, Samuel, Saul, David, Moses, Solomon. There are hundreds of characters in our churches to-day who are the exact counterparts of these men, and who could most fitly bear their names. A study of most of these Biblical biographies in connection with Hebrews 11 is a most valuable exercise. Every chapter out of their lives would just as readily fit odd chapters in the lives of saints of to-day whether of great or of little faith. Abraham's faith is the brightest theme in Genesis and well illustrates the life of thorough reliance upon God's promises, as practised by true children of God to-day. His fleeing to Egypt when the famine broke out shows a spasmodic weakness of faith which occasionally besets the best of God's saints in this age. His intercession for Sodom illustrates Jas. 5: 16. God's making known His purposes to him concerning Sodom well illustrates the confidence which our Saviour reposes in them who are no longer servants, but friends (John 15: 15). There are numerous events in Abraham's life, each of which can be used to illuminate our minds and influence our lives. There are two periods in Jacob's life which illustrate the two types of christianity in our day—his Bethel experience and his Peniel experience — the first illustrating his haughty dependence on his own strength, the second his discovery of his own weakness and consequent dependence on God's strength. Lot's gradually drifting into Sodom is very instructive. Among other things we learn from it is the exceptionless truth that no christian can hope to convert his community or his neighbors by participating in their worldliness; that a woman seldom, if ever, succeeds in converting an unbeliever by marrying him. Saul's character as contrasted with David is also an exceptionally beneficial study and 1 Samuel is a veritable mine of rich lessons for the believer.

We need only contrast 1 Sam. 14: 24 with 2 Sam. 5: 12 to obtain a general glimpse of that which is taught by a host of details. David was a man after God's own heart and Saul was not. We have the same contrasts in Peter and Judas and in Saul we find a powerful illustration of 2 Pet. 2: 22 or of 1 John 2: 19. These are all cases of outward appearances, which are deceptive, contrasted with the real state of the heart, by which God makes His tests.

Among the most practical achievements of this careful study of the N. T. in the light of the Old is the natural and easy reconcilement of apparent contradictions, which worry a good many readers. It is this phase of the subject that might be of most immediate value to us as ministers in our public and private work. Among the most noted so-colled contradictions that bother Christian thinkers are the following: Faith and works as essential to salvation, predestination and free will, grace and merit, sinless perfection and the fallibility of saints, possession and mastery of one's possessions. All of these and many other unreconciled issues supposed to be raised in the N. T. have created sects, kindled strife and even produced persecution. Yet it is safe to say that the Old Testament is able to clear up all of these points and to show that these separate propositions are not contradictory, or mutually exclusive, but rather supplementary, the one producing or else running alongside of the other. The life of Abraham is able to show many times over that faith is proved by works, and that works spring from faith, that neither of them is to be regarded as separate from the other. But God looks at the heart and sees the faith before the works have a chance to be demonstrated and judges accordingly; while men, compelled to judge by the works must take them as their criterion. Good works may be counterfeited by the unbelieving, and short-sighted men may thus be deceived, but not God. Saul was able to blind the eyes of Israel a long time by his plausible appearance and acts; yet God was not deceived in him. A very instructive instance of such reconciliation of faith with works, proving them to be one and inseparable is found by contrasting the story of Abraham's arrested attempt to sacrifice Isaac in Genesis 22 with the Holy Spirit's comment on it in Heb. 11: 17. According to the account in Genesis 22, Abraham did not sacrifice Isaac, for the angel forbade and prevented it; but Heb. 11: 17 says, By faith * * Abraham offered up Isaac. These two accounts seem contradictory, yet looking at them from God's standpoint, both are true. Hebrews says Abraham offered up Isaac, which he did—he thoroughly consecrated or devoted his son to death. But he did not kill him, neither does Hebrews say that he did, and in so far both accounts agree. God took the will for the deed, and James, looking from the human standpoint, calls Abraham's preparation to sacrifice works. God was satisfied with the faith, knowing the works would follow, if uninterrupted. In God's perfect sight faith and works are one. Those who make two things out of that which is essentially one, are impostors.

The knotty problem of predestination, or foreordination, as opposed to free will, is presented by Paul in all of its hardness in Rom. 9: 15–18. It refers us to Pharoah, and we read repeatedly that Pharoah hardened his heart, and just as often that the Lord hardened it. But Exodus 10: 1 gives us a reason for the Lord's act which Paul quotes in Rom. 9: 17. The natural inference is that if God can harden, he can soften and turn hearts like waterbrooks. The story of Isaac and Jacob, to which Paul refers in Rom. 9, shows us how God can reject as well as choose. Already before these brothers were born was God's choice fastened upon the younger, Jacob, as the successor of Isaac, rather than upon the elder, Esau. Before free-will had a chance to exercise itself, God foresaw, foreknew and foreordained. Yet Esau's free-will was as free as ever. He was always true to his nature. He was set aside by the sovereign authority of God, yet his nature was not interfered with. God did not make him worse than he was. We believe that God can see in advance who will reject His gospel of free grace, and He can withhold His spirit from striving with such, and can have doomed such to follow their own delusions undisturbed, without in the least hindering the free use of their will. Much more might be deduced from the Word on this question if we had time.

Signs of the Times in the C. E. Movement.

(Continued from 3rd page.)

Correspondence School for training Christian workers conducted by Mr. and Mrs. Clark. I think the plan fills a place of great need and will help to carry Christianity into the family and give us more trained workers.

Rev. Mr. Allen, of Toledo, O., says: "I consider the chief signs of the time in the C.E. movement to be signs of promise. The signs of times as related to the C. E. movement I consider to be a demand for men.

With enlargement in the number and strength of our societies, there ought to be an increased number who consecrate their lives to the special service of the Lord Christ."

I suppose this cannot be too strongly emphasized in a Mennonite rally. *We need men.* More men that are willing to enter the ministry of the Gospel of Jesus Christ.

Cannot our C. E. work help along that line?

I find more or less everywhere among C. E. workers the feeling that there is room and need of some possible improvements. I think we all feel that this business of getting up every Sunday evening, reading a Bible verse, and making a few remarks, singing more or less the same song every year, going through the same performance at our consecration meetings, gets monotonous and fails to satisfy in the long run.

Dr. Bradshaw suggests under possible improvements "Such modifications of the pledge as would relieve the impression that the paramount index and expression of Christian life is speaking in meeting, as would relieve some from the constraint of compulsion to speak when they feel they have nothing to say, as would discourage the vice of talking beyond genuine conviction, and so would escape the tendency to reduce speaking to stereotyped formality. Less frequent consecration meetings. The present practice tends to cheapen the idea of consecration. The impression is most natural either that consecration means nothing in particular, or else that infidelity to one's consecration and the necessity of starting over again once a month are to be taken for granted."

These very needs arising in the C. E. work are encouraging signs to me for they are evidence to me that we are moving. The signs of the times in the Christian work in general are: a greater emphasis on essentials, on things that abide, more stress on intelligent Bible study and personal work, aggressive work in the missionary world and thus hastening the breaking down of narrow gauged sectarianism and developing a healthy interdenominational spirit. The C. E. movement comes in for a good share in all this.

Nevertheless it behooves us to face the problems of the day with open eyes and bestir ourselves to meet the real demands of the hour.

Report of the Leper Asylum at Champa, C. P. India.

Missionary Penner has sent in an abridged report to a number of our churches of his work among the lepers in his district. The following is his report as translated:

It would probably be well if it were more generally known that God has commissioned us with another important and necessary branch of mission work, namely, the work among the lepers. We thank God for the confidence placed in us in that we are deemed worthy to help those in misery and bring them to God. And again we thank God for His wonderful care and help through warm hearts and willing hands, and for the blessing bestowed upon the work. As no complete report of the labor among the lepers has appeared in our papers we feel it our duty to report to the churches and especially to those who sympathize with these poorest among the poor, the lepers. It is with joy, therefore, and with the hope and wish that it may touch the hearts of the Christians and be instrumental in making many poor heathen souls happy, that we send this first report of the leper asylum at Champa, India.

In our diary, under the date of Sunday, April 27, the following is recorded: Two lepers were fed and food was promised them for the future if they would remain outside of the village. The young men promised to do so. About one-half mile away from the mission house yard, on the banks of the Hasdo river, we built cheap huts, where the two young men were cared for. For one week everything went all right. But one day both left the place because, as they said, "The Devil appeared". This ended the caring for the boys until the autumn of the same year. In Sept., 1902, two leper women came and soon after also the two boys who had left and still a few days later a third woman came. Again we told them that we would care for them provided they would live a secluded life. They promised to do so and thereupon we asked the Zemindar for a piece of land on the riyer bank to erect a small asylum. We did not think this work would develop as it did and therefore we did not ask for a piece of land when we first tried to build an asylum. We got the piece of land that we wished—but we have as yet no written guarantee. Again we commenced building and this time with better results. We put up a building of bambus having nine rooms, each five feet wide and six feet long, hardly large enough to allow an average sized person to stretch himself. The necessary funds to build larger were lacking—but the lepers were well contented with their room. There were soon eight inmates in the building. I visited the asylum daily and taught the lepers every Sunday.

On Nov. 13 one of the women died, without Christ, and was buried without ceremony. At this time a few friends sent us the means with which to build a better house.

A clay hut, eighty feet long, containing nine rooms, was built. Each room is 8x10 feet. Seventeen lepers dwell in these nine rooms. The cost of the building, including pantile, wood and labor, is about $15. Even those unacquainted with circumstances in India will admit that this must be a very simple construction, considering the cost. But heathens are not particular as to the homes they live in—if they have plenty to eat they are satisfied.

A poor leper is at best a soul to be pitied. His misery will touch the heart of every Christian. I shall never forget my feeling when I first saw a poor leper. One learns to thank God for sound hands and feet. Although we see them often and somewhat get used to the sight we never loose pity on them. How much more must Christ have been touched when he looked on such a person! Is it any wonder that He said to the one who ask to be cleansed: "I will do it, Be clean"? An India leper is without a home. His people, especially if they are poor, despise and reject him. Wrapped in rags, he is forced to go from village to village, and from door to door and beg for a living. His food is very scant as everybody considers him as one punished by the gods. People tell him that in his "previous birth" he has committed great sins and now he must bear the punishment. Love and sympathy are little known by India heathens; they are only too glad to shelter themselves behind any sort of excuse for their want of generosity; and therefore lepers are hated and chased away with angry words.

One day when a poor leper asked for help and I questioned him rather closely he thought it was my intention to send him away as others did. He threw himself at my feet and cried, "Sahib, do not send me away. Where shall I go to? Everybody hates me. If I want to drink out of the basin they all cry, 'Away!' If I desire to take a bath, they say, 'Keep out of the water!' If I ask for food, I am chased away." Although we get used to such pleas of poor lepers we cannot help but have a deep sympathy for them when they say, "Everybody hates me". Let us imagine ourselves for 15 minutes to be hated by everybody — father, mother, wife, child, brother, sister, friend and neighbor and even by God—the mere thought of such a condition is terrible.

For about three months the lepers have been taught three times a week. The work is pleasant but the progress slow because no one in the asylum is able to read. When I return home a few of them accompany me part way and after repeated "Solaams" they add: "Greetings to our Mem Sahib."—*our* not *the* Mem Sahib.

We rejoice when they are happy. In the evening when my wife and I are sitting outside we often hear the lepers singing the songs which we taught them. Although we have had no conversion so far, we thank God that we can see many

changes for the better. We are very happy in this work.

But we must not forget to relate in this report also some of our sad experiences. Some of the lepers are always dissatisfied and do not know how to appreciate what we do for them. They go from one asylum to another. None have left our asylum yet, but some came here from other asylums and because they came under assumed names we took them in. As soon as we discovered this they were dismissed. This accounts for our reporting in the "Bundesbote" some time ago that we were caring for twenty-five lepers and now for only seventeen.

Not only our home friends have contributed faithfully to this work but also "The Mission of Lepers to India and the East", of Scotland, has sent £50 this year. All money not needed for the bodily support of the lepers is deposited and as soon as enough money is on hand to buy or rent land we will do so and also erect better buildings. With the help of God a house is to be built which will be a home for these poor creatures, and it is to be so arranged that the dreadful disease shall not spread. To accomplish the first of these objects we need a reservoir, a flower and vegetable garden, domestic fowls, etc., and for the second sanitary, well ventilated buildings and perfect isolation of the sexes are imperative.

We earnestly ask our dear friends to remember this work in their prayers. It would please us very much if all our friends would pray for the lepers at Champa, on the first day of each month. It is our wish and prayer that all those who are entrusted into our care may learn to love Him who can cleanse the heart of all sin, namely our Lord and Saviour Jesus Christ.

P. A. PENNER.

Champa, C. P. India, May 18, 1903.

Living on Stale Manna.

I believe that the reason for the standard of Christian life being so low is that we are living on stale manna. You know what I mean by that. So many people are living on their past experience—thinking of the grand times they had twenty years ago, perhaps, when they were converted. It is a sure sign that we are out of communion with God if we are talking more of the joy and peace and power we had in the past than of what we have to-day. We must "grow in grace."

D. L. MOODY.

There is nothing too great for His power; there is nothing too small for His care; there is nothing too wearying for His love.

To receive a heavenly vision is a great honor and privilege. The only way to manifest our gratitude and deserve the privilege is to obey the vision. It is much easier to admire, wonder and believe, than to obey. The newborn Christian is always tempted to stop short of obeying, and content himself with adoring the grace that saves him. But he is called to serve, and expected to obey.—C. C. ADAMS.

The Sunday School Lesson.

Subject for July 19: SAMUEL'S FAREWELL ADDRESS. 1 Sam. 12: 13–25.

GOLDEN TEXT: Only fear the Lord, and serve him in truth with all your heart.—1 Sam. 12: 24.

I. NATIONAL RESPONSIBILITIES, vs. 13–15.

V. 13. "Now therefore behold the king whom ye have chosen." This verse gives us the two sides of the transaction; the people had chosen Saul as their king and yet the Lord made the selection before the people, and indicated His will in this matter. By a double title therefore, did Saul sit on the throne of Israel: 1, by the people's choice; 2, by the Lord's will. Let it be noted, however, that granting the request of His people does not always mean the best thing for them. This whole transaction was not good but bad; and turned out disastrously for king and people.

V. 14. "If ye will fear the Lord." This is an unfinished sentence like Luke 19: 42, but there is no mistaking its meaning; in the strongest way it sets before them the happiness of obedience and the misery of disobedience, v. 15. To fear the Lord is to reverence and love Him; to serve Him is to honor and worship Him in all He has appointed; to obey His voice is to act in accordance with His will.

V. 15. "But if ye will not obey," etc. This is the awful penalty that must needs follow disobedience. In the past history, since the bondage of Egypt, often the Lord's hand had been against them.

II. A WITNESSING SIGN, vs, 16–19.

V. 16. "Now therefore stand," or, as one proposes, stand forth, v. 7; take your places in solemn order that you may witness what the Lord is about to do to confirm the words just spoken, vs. 13–15.

V. 17. "Is it not wheat harvest to-day?" Between the middle of May and the middle of June. No rain, it is said, ever falls at this season.

V. 18. "So Samuel called unto the Lord." The answer to his cry was immediate and overwhelming. The effect was to fill the people with fear both of the Lord and His servant the prophet.

V. 19. . . . "Pray for thy servants." The people obviously were deeply impressed by the storm and by the words of the prophet. They felt their guilt and acknowledged it; they were afraid that the divine wrath would immediately fall upon them and they would die. Hence they asked Samuel to intercede for them, to become a sort of mediator.

III. PROMISE AND WARNING COMBINED, vs. 20–25.

V. 20. . . . "Fear not"—and yet he does not excuse or paliate their sin. "Ye" is emphatic; he charges them with all the heinousness of their conduct. And yet he exhorts them to be faithful to the Lord, to serve Him with their whole heart, and it will be well with them.

V. 21. "And turn ye not aside." Here is a plain reference to idolatrous practices. Idols are often described as vain, i. e., worthless, and impotent; they can neither "profit nor deliver." This is true of everything apart from the Lord, on which men set their hearts, e. g., wealth, power, pleasure, self-confidence.

V. 22. "For the Lord will not forsake his people." This promise is a strong motion to obedience. The Lord had pledged His word to be with them; His good name was involved in the pledge; therefore He could not break it. Moreover, He had entered into a covenant with their fathers, that He would be their God and they should be His people.

V. 23. . . . "God forbid," etc. This is Samuel's answer to their petition, v. 19. Not only would He pray for them, but he promised to teach them the good and the right way.

V. 24. "Only fear the Lord." Note the force of this word "only." It means that by faithful service, one keeps in the good and right way; avoids the evil and wrong way; pleases the Lord Himself, and enlists the affections and the will—"with all your heart." The motive urging such obedience is remembering and thinking over the Lord's goodness. In this great verse we have first, filial reverence urged; 2, practical obedience insisted on; 3, thorough sincerity recommended; 4, the reason for doing so, viz: God's goodness to us; 5, this course "only" will secure national and individual happiness.

Ruskin says, "God will put up with many things in the human heart; but one thing He will not—a second place."

V. 25. A most solemn warning; disobedience is disastrous, ruinous. The threat is that if they do wickedly, they and their king shall be consumed. They did wickedness and the threatened judgment fell on them and their guilty monarch.—"The International Evangel."

Announcement.

The officers of the Mid. Dist. Conf. together with the church at Trenton, O., where the Conference of the Middle District is to be held this year, have decided that the Conference shall be held on the 2nd and 3rd of October. Opportunity is thus offered to have a Missionary service and Children's festival on the Lord's day following, Oct. 4. The officers of the S. S. Convention, Sewing Society, and Y. P. S. C. E. are requested to take notice of this announcement.

S. K. MOSSIMAN,
Sec. Mid. Dist. Conference.

Deaths.

FITZGERALD.—On July 5, 1903, at Delphi, Pa., of a lingering sickness of heart disease and dropsy, Daniel Fitzgerald, aged 66 years, 6 months and 11 days. Interment was made at Schwenksville Mennonite cemetery and the services were conducted by Rev. W. S. Gottshall. Bro. Fitzgerald was a faithful member of the Schwenksville Mennonite church and for three years superintendent of the Mennonite Home for the aged.

KRATZ.—On July 7, 1903, near Saint Peters, Chester Co., Pa., of sunstroke, Abraham S., son of John C. and Kate Kratz, aged 9 years and 23 days. The services at the house were conducted by Rev. Holzapple of the Dunkard church and at the Schwenksville Mennonite church by Rev. W. S. Gottshall.

HUNSBERGER. — William Hunsberger was horn in Montgomery county, Pennsylvania on January 26, 1828. On February 10, 1853 he was married to Anna Bechtel. This union was blessed with six children—three sons and three daughters — all of whom survive him. He is further survived by his widow, one brother and one sister and a large number of more distant relatives. He lived at different intervals in Pennsylvania, Ohio and Kansas, coming back to Wadsworth a few years ago. Failing health made the last years of his life a test of faith and patience. But he bore up well under it. Even during his last sickness and suffering he was comforted by the faith that the Lord was doing all things for his good. In this faith he fell asleep in the morning of July 6th, aged 75 years, 5 months, and 10 days. He was buried in the Mennonite cemetery July 8. Rev. J. W. Kliewer had charge of the services. Text John 5: 28, 29.

Contributions.

Gifts Acknowledged.

Received from the Ladies' Aid Society of the Silver St. church, Goshen, Ind., garments for infants 79; small underwear 3; small skirts 15; small dresses 24; small shirts 45; brownies 28. Received from Mrs. Hornburg, St. Louis, Mo., $8.00.

Gratefully acknowledged,
LISETTE H. KINSINGER.

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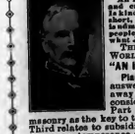

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News of the Week.

Domestic.

The Convention at Denver.

DENVER, July 10.— Christian Endeavorers, who are holding their international biennial convention in this city, were astir bright and early to-day, the first event on the program being a memorial service in honor of the late field secretary, Clarence E. Eberman, which was held at 6 o'clock in the Boulevard United Presbyterian church.

The first general session of the day was held in tent Endeavor at 10 o'clock, President Francis E. Clark presiding. The tent contains seats for 10,000 persons and all were occupied. The song service was led by Percy F. Foster, of Washington, D. C., and was followed by a prayer service of thanksgiving for post advances, of which the Rev. F. W. Power, D. D., of Washington, D. C., was leader. Next came addresses by prominent workers on methods of forwarding the Christian Endeavor movement.

The general secretary's report, read at last night's session, showed 64,020 societies in 1903. There are 3,822,300 members. Two thousand societies were gained last year. Indiana received the Chincse banner for the largest proportionate gain in intermediate societies and will hold it until the next convention.

Father Clark said that the boys and girls should receive special attention. The junior societies alone within a year might be doubled, and there was now a correspondence school for Christian workers, which would train superintendents to this most important work.

As a definite proposition to insure this increase Dr. Clark proposed that every State strive to gain at least 10 per cent. annually for the next ten years, thus entering a ten years' extension campaign.

DENVER, July 13.—The big Tent Endeavor, where the Christian Endeavor convention has been held for the past four days, was blown over this afternoon at 4 o'clock while more than 8,000 people were attending the proceedings. The injured numbered nearly a score, but fortunately none of them was seriously hurt.

The presence of mind of A. M. Ramsey, of Chicago, who sprang to a chair and called to the people to hold up the canvass and poles undoubtedly prevented many from soffocating. As it was many women fainted and were extricated from the folds of the canvass with much difficulty.

The gust of wind that turned the tent over came so sudden that no preparation could be made to forestall the consequences. The wind swept under the tent the roof of which immediately belched out like an immense sail. The smaller guy ropes were pulled from their places and in a moment more the big poles were drawn from the ground.

Immediately the eight thousand persons were in a panic, which was heightened by the screams of hundreds of women. Those who had fainted and those suffering from slight injuries, were quickly removed to the hospital tent.

The final meeting of the convention arranged for this evening at the big tent was abandoned and praise meetings were held in some of the principal churches instead. At the Central Presbyterian church banners made by Christian Endeavorers in Oriental countries, were presented to state unions showing as large as ten per cent. increase in membership in the past year. The first prize went to the Nevada union.

Registration shows over three hundred Indiana delegates at the Y. P. S. C. E. convention. A state rally was held Saturday night and officers' reports indicated a healthy condition. President Clark congratulated the Indianians for their splendid work in winning the increase banner.

City of Jerusalem at World's Fair.

ST. LOUIS, July 11.—A plot of ground consisting of ten acres located upon a hill at the world's fair was formally dedicated late to-day as the site for the replica of the city of Jerusalem, one of the distinct exhibits of the Louisiana Purchase Exposition. The dedicating ceremonies were conducted by about fifty natives from Jerusalem, and fully 10,000 people witnessed the oriental rites and ceremonies.

The opening address of the occasion was made by United States Senator Burton, of Kansas, followed by speeches from President David R. Francis and director of works, Isaac C. Taylor.

Then followed the laying of the cornerstone and the oriental ceremony of dedication. Madam Lydia M. Von Finkelstein Mountford, a native of Jerusalem, presided.

Explosion Shakes Town.

CHESTER, Pa., July 11.—During a severe electrical storm this afternoon, lightning struck the United Oil Co.'s 30,000-gallon tank at Marcus Hook, near here, causing an explosion which shattered the roof of the tank into hundreds of pieces. The force of the explosion shook the houses in Marcus Hook and vicinity and did damage estimated at $50,000. The oil in the tank caught fire and is still burning, the skies being illuminated for miles. The burning oil has broken through the fire banks and near-by buildings are threatened.

Thousands Slept in Parks.

NEW YORK, July 11.—Thousands of persons slept peacefully in the parks of Greater New York last night, despite the heats secure in the knowledge that no policeman would awake them and drive them back to their oven-like tenements, lodging houses and thickly-peopled apartment buildings. One of the most rigid police rules was ordered suspended and the officers in all boroughs were notified to see that no orderly person availing himself of the privilege was disturbed.

The suspension of the rule will continue during the heated term. It had become almost imperative that some such relief measure should be taken by the city officials. Men and boys had been sleeping for two nights on benches and lawns all over the city, in violation of the police regulations, and as a general thing the patrol men did not have the courage to disturb them.

Winona Bible School.

The Winona Bible school, a preliminary affair to the regular Bible conference, opened on July 15, and will continue until the conference opens in August. One of the Bible school leaders will be the Rev. James M. Gray, of Boston, who is to lecture each day. Others who will speak will be the Revs. W. E. Biederwolf, an evangelist; H. M. Hamill, Nashville, Tenn.; Cornelius Woelfkin, Brooklyn, N. Y.; H. M. Wharton, Marion Lawrence, Toledo. One address to the school will be made by the Rev. R. J. Campbell, of London.

Last Sunday, July 12, was a typical Sunday at Winona. Not a street car was running, the boat and bathhouses were closed as well as the offices of the Winona assembly, and large audiences heard the various speakers during the day.

The electric line to Warsaw has had a large volume of traffic since it opened. A terminal inside the ground has been completed. The road is equipped with large open summer cars that run on half-hour schedule.

Cloudburst in Nebraska.

NEWPORT, Neb., July 13.—A cloudburst and a heavy wind storm visited Newport this afternoon and in a short time the little town presented a scene of desolation hard to describe. The storm was accompanied by hail which broke hundreds of windows, but the principal damage was done by the wind. Seven buildings were totally or partly wrecked and the contents damaged. No loss of life is reported, but there was great destruction of crops in the farming districts, and harvesting will be delayed.

Serious Storms in Nebraska.

COZAD, Neb., July 14.—A tornado passed eight miles north of here this evening, killing one person and injuring three others.

The storm passed from northwest to southeast for a distance of ten miles devastating a strip of country three miles wide, destroying almost every house and barn in its course. The loss is estimated at $100,000. The growing crops were completely destroyed in the area which the tornado passed.

Storm Six Miles Wide.

LINCOLN, Neb., July 14.—Reports from last night's storm in central Nebraska show it to have been one of the worst of the summer, the damage to growing crops being very heavy. A special from Oxford says the storm was six to eight miles wide in that section. Buildings were damaged, many barns destroyed and numerous wind mills wrecked. No lives are reported lost so far. A heavy fall of hail aided in the work of destruction to crops, which in many cases will be a complete loss. The damage is immense and more disappointing because of the promise of an extraordinary yield of all products.

Araphoe, Neb., says that hail, wind and rain destroyed thousands of dollars worth of property west, northwest and northeast of here. Wind mills, barns and outhouses were blown down by the violence of the wind, thousands of acres of ripe grain pounded in the ground by hail or badly loaded by rain, besides many bridges washed out by overflowing of the creeks.

Similar reports come from Red Willows and frontier counties.

Freight Handlers Out on Strike at Chicago.

CHICAGO, July 13.—All the freight handlers employed by the Chicago Terminal Transfer Company at its Western avenue depot struck today because of the discharge, Saturday, of twenty-two men who refused to handle freight from the Kellogg Switchboard and Signal Company. Pickets turned away every employe who sought to deliver goods at the depot. The teamsters made no objection and appeared to be in sympathy with the strikers. Business at the station is temporarily at a standstill.

They Resume Work.

CHICAGO, July 14.—Freight handlers at all the railroad warehouses in the city will be ordered to-morrow by President Lawrence J. Curran to handle all the freight that is presented at their station, no matter from whom it comes. Twenty-two men discharged by the Chicago Terminal Transfer Railroad company, for refusing to handle freight from the Kellogg Switch Board and Supply company Saturday, will return to the Western avenue freight house and apply for their old positions with the understanding that they will handle all kinds of freight.

Foreign.

The Pope's Condition.

ROME, July 13.—The Pope's condition took a turn slightly for the worse this morning, but the change did not excite apprehension of an immediate climax. Last night was rather a sleepless one, particularly during the early morning hours. The official bulletin told of agitated periods during the night and confessed that the general condition of the patient was somewhat more depressed.

A bulletin issued at 1 o'clock stated that the condition of the Pope's kidneys was worse. The diminution of certain elements led the doctors to fear that his system was gradually approaching a state of dissolution. No traces of albumen were found, indicating that, although the kidneys were not performing their functions properly, they were not themselves organically diseased. The Pope did not leave his bed during the forenoon.

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Vol. XVIII. BERNE, INDIANA, JULY 23, 1903. No. 32.

Out of Touch.

BY JEAN H. WATSON.

Only a smile! Yes, only a smile
That a woman o'erburdened with grief
Expected from you, 'twould have given her relief,
For her heart ached sore the while;
But weary and cheerless she went away
Because as it happen'd that very day,
You were out of touch with your Lord.

Only a word! Yes, only a word
That the Spirit's small voice whispered "Speak";
But the worker passed onward, unblessed and weak,
Whom you were meant to have stirred
To courage, devotion, and love anew—
Because when the message came to you,
You were out of touch with your Lord.

Only a note! Yes, only a note
To a friend in a distant land;
The spirit said "Write", but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe:
You were out of touch with your Lord.

Only a song! Yes, only a song
That the Spirit said, "Sing to-night,
Thy voice is thy Master's by purchased right";
But you thought, " 'Mid this motley throng
I care not to sing of the city of gold";
And the heart that you might have reached grew cold:
You were out of touch with your Lord.

Only a day! Yes, only a day,
But oh! can you guess, my friend,
Where the influences reaches, and where it will end,
Of the hours you have frittered away?
The Master's command is, "Abide in me."
And fruitless and vain will your service be,
If out of touch with your Lord.

Items of News and Comment.

No famine in India this year. India's wheat crop for 1903 will be the greatest she has ever known.

The Union of Mennonite churches of the German Empire engages in city missions and aids weak churches and needy widows of ministers.

300 were present at the last conference of the Palatinate-Hessian Mennonites, which was held May 7, at Sembach. Ernstweiler will be the place for next year's conference.

The Rev. Henry Montgomery, of Belfast, Ireland, is expected to lecture at The Moody Bible Institute, Chicago, during August. Dr. Montgomery is one of the best known Christian workers in Great Britain. This will be his third visit to America.

The Mennonite church at Wellman, Iowa, received a visit from Missionary Ressler this summer and a number of members have pledged themselves to support orphans at Dhamtari.

Last Thursday Missionary J. A. Funk and wife arrived at Summerfield, Ill. The following day a mission festival was celebrated in the Mennonite church there, and last Sunday services were held on the subject of missions.

MARIE PENNER

Who helps to brighten life in India for her missionary parents.

Dr. John R. Sampey, professor of Old Testament in the Southern Baptist Theological Seminary, Louisville, Ky., is at present giving a course of daily lectures on "Isaiah, the Evangelical Prophet" at the Moody Bible Institute, Chicago. From August 15 to 22 he will give a series of "Studies in the Psalms".

The Mennonite Educational Institute at Gretna, Manitoba, is looking for a teacher to take charge of the English work in that institution. Requirements are: Membership in a Mennonite church and ability to teach classes in a high school. Applications may be addressed to H. H. EWERT, Gretna, Manitoba.

Rev. P. P. Voth, Abram Ratzlaff and Rev. David Goerz were elected on the Board of Directors of the Bethesda Hospital, Goessel, Kan. at the last annual meeting of the Corporation, May 11. There are 786 subscribers to the "Bethesda Herald." During June twelve patients were in charge of the Hospital, one of which has since died.

Rev. S. F. Sprunger is moving about on a tricycle made to order. It is a neat machine, having 36 inch pneumatic tire wheels behind and one 18 inches in diameter in front. It is moved with the right hand and foot and guided with the left hand. The machine has an arrangement to rest Mr. Sprunger's lame leg and also a place to carry the crutches. —"Berne Witness."

Rev. J. J. McCabe, of Dayton, O., says that Wesley rather than Luther is the central figure of modern Protestantism. He claims that there were two great defects in the movement inaugurated by Luther, viz: the popular spiritual consciousness was scarcely touched, and the missionary spirit hardly awakened. Luther's protest was the beginning, Wesley's preaching, the climax of Protestantism.

"Science analyzes a flower under the microscope; tells of its petals, stamens, ovules, calyx, anthers and pollen. The bee merely sucks the honey out of it. He can not tell you the names of its parts, but he knows that it is sweet and satifies his longings. Who by thinking can find out God? But the humblest and most ignorant soul, by faith can find the honey in the Rose of Sharon and the Lily of the Valley."—DR. TORREY.

Another teacher is in demand to supplement the teaching force of the C. M. College at Bluffton. This seems to show that the College is growing and thriving and making itself known and prized among the Mennonite people of the Middle District. There are scores of young Mennonite people in the various churches of the District who ought to spend at least a year at the Central Mennonite College. See the advertisement on the last page.

The Rev. R. A. Torrey, of The Moody Bible Institute, Chicago, will visit and speak at the Conventions of Christian Workers at Northfield, Mass., and Winona, Ind., during August. Accompanied by Charles M. Alexander, the Gospel Singer, he expects to hold meetings in Liverpool (England) in September, Dundee (Scotland) in October, and in Manchester (England) in November, where a building with a seating capacity of twelve thousand is now in process of erection.

The convention of Christian Workers held at the Moody Bible Institute, June 23 to 30, was of the character of a welcome meeting to Dr. R. A. Torrey and Charles M. Alexander, after their return from an eighteen months' tour around the world in the interests of evangelical work. On Saturday evening, June 23, the Chicago Auditorium was crowded to its utmost capacity to welcome the evangelists. A report of the above Convention, containing digests of the leading Bible lectures and addresses, is issued by the Institute, and the entire set of four issues can be secured for 25 cents, by addressing the Bible Institute Colportage Association, 250 LaSalle Ave., Chicago.

Goshen Park Assembly is an annual convention of Christian workers held at Goshen, Mass., and was established by the late H. L. Hastings, editor of "The Christian". Goshen is a beautiful resort in the Berkshire Hills, Mass., 12 miles northwest of Northampton. It is one of the beauty-spots of that state, and is surrounded by wild and charming natural scenes. Not far distant is the home of the late William Cullen Bryant. Among the speakers at this year's Assembly, August 12–19, are President Blanchard, of Wheaton College, Ill., and Rev. James Stoddard, of Boston.

The Pennsylvania Sabbath School Assembly, of which Rev. A. S. Shelly is secretary, will hold its ninth annual meeting at Sanatoga Park, near Pottstown, August 17—21. The program seems to promise more than the usual amount of good things. Among the speakers are the inimitable Dr. Forrest E. Dager, of Philadelphia, on "Studies in Principles of Teaching," which it goes without saying will be of superlative interest; Rev. F. W. Farr, on Bible Study; and Rev. Harold Kennedy on Palestine. Rev. J. A. Worden, D. D. is on for an address on "The Inspiration of the Bible". The "Sectional Class Work" is divided into three departments, the Primary and Junior, the Intermediate and the Advanced, each in charge of a specialist.

"There is too much ritualism in the Presbyterian Church today. The minister at one end and the choir at the other do the whole thing. There is also too much variety in the service. It has become so that it is a sort of Dolly Varden performance. You don't know what will happen next—whether to stand up or sit down. I have seen you put your hand in your pocket when the doxology was started, your nervous system so shattered you did'nt know when the collection was made. We need a revival of the evangelistic spirit more than anything else. There is no use in having the right doctrine if you haven't the spirit that will carry it abroad."—Dr. Henry van Dyke.

A Voice from India.*

Greetings in Jesus' name to all our Mennonites at this Rally! The Lord our God bless you at this great convention! May it be a stepping stone to prepare you for something higher; for still grander victories than you have hitherto experienced! May your souls receive a new impetus and a redoubled love for young people that are wandering in sin! And as you are gathering strength for your battles at home by the heart-searching prayer-meetings and the soul-stirring addresses of Godly men of this convention, may this simple paper be a Macedonian messenger, calling imploringly: "Come over and help us".

The heading of this paper reads: "A Voice from India". The logical question arising from seeing or hearing such a topic is: What does this voice say? For the purpose of better remembering what we have to say and for convenience sake, let us give the answer in three distinct utterances:—

1. A voice of praise. We praise God for the untold number of blessings of which we have been the recipients. Only a few may find mention here.

We count it a privilege to be in India and even in the face of difficulties testify to this people the power of Christ to save to the uttermost. We praise God that he has sent us here.

We praise Him for our health, which has been—generally speaking—good. None of us four have been so sick as to have necessitated a return home.

We praise God for having given us a large unoccupied field in which to work, the people of which being as accessible as those of any other newly-occupied field.

We praise God for the results achieved—mainly for the portion of the language acquired, so that we are able to speak and to understand; for the influence over those or some of those with whom we have been thrown together; for the buildings built or under construction, etc.

We praise God for the work entrusted to us, viz., for the orphans at Janjgir and the orphans and lepers at Champa. If the paper were not to be brief, we would cite some blessed experiences with these orphans and lepers. We count it a great privilege to have all these under our care.

We praise God for answered prayers. How often have we bowed at God's feet and He has graciously answered. I will relate one instance. We had Rs. 3 (i. e. $1.00) in our treasury and had to buy rice for 22 lepers in a few days. *We asked God to send us money.* He answered our prayer, but not as we had expected. He showed us that we had eleven lepers in our asylum that were run-aways from other asylums. These we dismissed at once—thus reducing the amount of rice needed. Then too with the next foreign mail came Rs. 30 for this work.

We praise God for the many friends in Europe and America who are so generously supporting and so fervently praying for our work.

There are many other blessings that can be enumerated, but suffice it to say, we praise God for His wonderful dealings in the past. And since we know that you are interested in India, we hope you will also praise Him from whom all blessings flow. If discouragements have not found a place here it is not that they were missing or insignificant but left out because a list of them would seem to indicate we were either martyrs or discouraged. We believe a discouraged man is a defeated man before he begins.

2. A voice of warning. Will you censure us if in our paper a voice of discord slips in? Why not simply let the voice of praise and the shout of achieved victories ring with mighty reverberations in the hearts of all at this rally? Would it not be more in accordance with the general harmony of this meeting? No!, no! it's not just to the cause we are pleading. A composition in minor is sometimes preferable to one in major.

Let me speak plainly and to the point. The work in India, as far as it has advanced now, is due perhaps in the greatest measure, next to God's blessed help, to the abundant contributions and the prayers of our churches at home. Any work, however, whether religious or secular, must necessarily advance or recede. There is nothing like a stationary period. If the work until now has advanced, as we firmly believe and have tried to show, then there is also a time coming when the work commenced must recede, unless the proper remedy be applied in time. You know what I want to say. I mean that the present workers are incompetent to work so vast a field as ours, and, furthermore, are losing instead of gaining strength. The climate of India tells and leaves its mark on every European. We do not mean to be understood as though a furlough were imperative—far from it—but we do mean that workers be sent in time so that when one or the other breaks down, the new man or men are already at work and do not have to begin from A.

The note of warning is much more imperative since the difficulties of pioneer work have told more on all of us than if we could have entered into active service. We say in short: Send us men to help us. Then too, send us a medical man. O, what opportunities! We cannot magnify them too much. I fear this paper will become too long or I would cite instances to show the necessity of this work. Be it remembered that if we do not commence the work, the government will do it sooner or later and I need not stop to paint out the loss of influence that we might have gained, not to add the fact that after having received medical aid some patient might have found Him who is so ready to heal the sin-stricken soul. What has been said regarding reinforcements has not been said of Champa alone, but also of Janjgir. It would be difficult, in the event even of a temporary leave of any of us, for Champa to work or even superintend successfully in Janjgir and vice versa.

If by any word in this paper the idea should be conveyed as though we were pleading for ourselves, then kindly note that such a thought was never intended to be expressed. We are not pleading for ourselves, but we are pleading for a God-sanctioned work and for a dying people.

3. A voice of entreaty. If any where, it is in mission work that the worker finds out that the surest and best and quickest way to receive what is good for him, is by means of the wireless telegraphy to the heart of Him who knows our every need. This is no new theology for you, our friends—nay, it's your own blessed experience — but you know that when surrounded by friends and relatives one is so apt to look to them for help instead of looking up. What is true of personal desires is true regarding the work in which one is engaged. Because it is the best way to receive what we desire, we have been waiting upon God and earnestly praying for reinforcements. It is hardly necessary to add what I want to say. We do not ask you to pass around the contribution box, neither do we ask you at this time to solicit some one to come to help us, but we do ask you and entreat you to bring this matter to God in prayer. Pray definitely for this purpose:—

a That God will help him who has been thinking of working for Him in the foreign field to come to a definite decision.

b That God will open the way for such a one to come—if it be to India—soon.

c That God will shed abroad the spirit of missions on all our churches, not for the stations of India alone but all our missions.

d That God will spare the health of the present workers of India.

The Lord has promised to hear our prayers, if we come to Him in the right spirit.

And now just a word in conclusion. This paper is a "Voice from India" and is in no wise intended to distract attention from our other fields. It shows our need.

With the hope and prayer that great good may come out of this rally and that God will graciously answer our and your prayers for benighted India, I am

Yours in His glad service

P. A. Penner.

Champa, C. P. India, Apr. 27, 1903.

*Read at Mennonite Rally, Denver, July 10.

Bible Study Class.

E. K. MOHR.

LESSON 24—"WORRY".

Definition: Troubled, anxious thought, distracting care. Synonyms: Wear, weary, war.

1. Forbidden. Matt. 6: 25, Phil. 4: 6 (R. V. "anxious"). Nothing covers all possible grounds for anxiety.

2. Useless. Matt. 6: 27. Ps. 127: 1, 2. On the other hand worry unfits for service. A machine out of plumb or out of oil wears. Wear in a machine is worry in man.

3. Unbecoming a Christian. Matt. 6: 28–32.

4. Destroys spirituality. Matt. 13: 22.

5. Sinful. Ps. 78: 17–22. The Bible calls it "speaking against God"—"tempting God"—"doubt".

6. A Warning. Luke 21: 34.

7. Illustrations: Elisha at Dothan (1 Kings 6: 15–17); the disciples in the storm (Matt. 8: 24–26); Peter walking on the water (Matt. 14: 29–31).

8. Encouragement. Isa. 41: 10–14; Luke 12: 6, 7; Ps. 34: 10; Rom. 8: 28.

9. Directions. Worry cannot be stopped by a mere effort of the will. The worry attitude should be replaced by one of confidence and action.

"I know not the way I am taking,
But well do I know my guide,
With a child-like faith I take the hand
Of the mighty Friend at my side."

1 Pet. 5: 6, 7. Some Christians act like the man walking along bowed down under a heavy burden. He accepted an invitation to ride and when asked why he did not lay down his load replied: "Oh, it is a great deal to have you carry me; I could not think of asking you to carry my burden too".

Ps. 55: 22. We rest on the bed because we abandon ourselves to it. What if we should expect it to give way under us any minute? Ps. 37: 3–9; Matt. 6: 33. Surrender to God's will (Phil. 4: 6, 7).

The Sparrow and the Child of God.

(Luke 12: 6, 7.)

"I am only a tiny sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

"I have no barn nor storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

"I know there are many sparrows,
All over the world they are found,
But our heavenly Father knoweth
When one of us fall to the ground.

"Tho' small, we are never forgotten,
Tho' weak, we are never afraid,
For we know the dear Lord keepeth
The life of the creatures He made.

"I fly through the thickest forest,
I light on many a spray;
I have no chart nor compass,
But I never lose my way.

"And I fold my wings at twilight
Wherever I happen to be,
For the Father is always watching,
And no harm will come to me.

"I am only a little sparrow,
A bird of low degree,
But I know the Father loves me;
Have you less faith than we?"

Col. 3: 14–17—Let the peace of Christ rule.

Grand Rapids, Mich.

Our Denomination's Relation to the Christian Endeavor.*

AMMON HALTEMAN.

This seems to be the necessary way of stating a theme that concerns us all. I say it is the necessary way of stating it because we are living in a day when our religion must reach us through the denomination—when the grand principles laid down by Jesus Christ must first be pruned down and put in another form by some great and good man, no doubt, but necessarily inferior to the Christ. But the time is to come when the true worshipper shall worship Him in Spirit and in truth. Then this theme will be stated more clearly, more accurately, more personally—the relation of the Christian to Christian effort. And only when the individual studies,—I say studies (not merely thinks about) his relation to the Christ and the Christ's work, will that work receive its much needed support.

It is now almost two thousand years since Christ was crucified and raised from the dead, since He commanded his followers everywhere to go into the world to teach, to preach, to baptize. And yet how much there is still to do! I will not say, "How little has been done!" I am no pessimist, rather I am an optimist. But, whether pessimist or optimist, the cold, stubborn facts stand, that even in the most Christian lands the teachings of the Christ are more often reviled and polluted than revered and perpetuated. And what shall I say of lands where we have not yet carried the news that there is a way of escape for man, that man shall not always be the servant of sin, not the individual, and not mankind as a whole? What shall I say of that? God alone can penetrate that darkness. Freedom shall come, freedom will come. Christ has proclaimed it and He will triumph. I do not know how soon, but sometime. But He will not triumph save through the instrumentality of the believers, the real children of God. And here is our work, our relation to Christian effort. We are the children of God, or we are nothing. And as such the command comes to us, to teach, to preach, or to baptize— one, two, or all, but *one.* But we can not do these on the spur of the moment. No matter where our calling may be, God would first have us stop to think, to study, to pray. God's ways are so high above our ways that we can not grasp them in a moment. We must first study ourselves, the work, God. How many a poor soul is hindering rather than helping the work just because of being over zealous, rushing into the work without waiting for the still small voice. First, then, study, be teachable, wait. There is no hurry in God's service. No one has ever accomplished anything in a flurry. All God asks is a surrendered, a contrite heart. He will find the place, the best place, the only place. Anywhere else you will be out of place.

Then, when you have found your work, work. Don't complain, but work and pray, too. God will give you more grace, more strength. Your work may appear small but if you have the peace of God in your heart (and you will have by this time) what difference does it make whether you win fame or not? If you win it you win a struggle, too, one that grows with your fame. If you do not win it you enjoy a greater peace. Your struggle is not so intense. Further, it is a sin to wish for greatness. It is conceited. It is selfish. And you are liable to be barred from the kingdom. "Unless ye become as little children ye can in no wise enter into the kingdom of heaven."

I say, then, the relation of the Christian to Christian effort is that of teachableness and willing service. I take it that that is the relation of our denomination to Christian effort, and to Christian Endeavor movement, for it is organized Christian effort. I am slow to believe that our denomination has a distinct service to render in God's kingdom. I always fear that such an idea feeds on vanity. It reminds me of the mother of Zebedee's children when she asked that her two sons might have a distinct place in the kingdom of God.

Port Blakely, Wash.

*Read at the Mennonite Rally, Denver, Col.

Only those who despise the pleasure of the world can afford to despise its opinion. — R. L. Stevenson.

Our C. E. Topic.

BY S. M. MUSSELMAN.

Topic for July 26: A Mission Study of South America.

MEDITATIONS.

If we had no other warrant, the last command of Christ to "go into all the world etc.," would be enough argument for the carrying on of foreign mission work. The whole gospel story is one great plea for the strong to help the weak, those that have the gospel to give unto those who have it not. This world-wide command will certainly also include South America or the "Neglected Continent" as it is sometimes called. This is rightly named because for centuries there have rested upon it the blackest and vilest shadows of Romanism, destroying the home life until it is said that forty per cent, of the births are illegitimate. This vast continent is not in the state of heathenism as some other countries but the darkness is just as intense or even more so. Of a population of about 38,000,000 not more than 4,000,000 have been reached by the gospel. The country is priest-ridden and under Romish rule. Crumbs of the bread of life have been wafted to the shores of this continent but the interior, with its millions of Indians, bush negroes, aboriginal races has not yet been reached and their condition is pitiful. We need to say no more to show that in South America there is a need for the gospel of Jesus Christ. In many of the seaport towns Protestant churches and Sunday-schools have been established and Bible societies have their agencies. Where efforts have been made to Christianize the blessing of God has rested upon these efforts showing that it is possible to claim this country for Christ if means and men are at command. There are, no doubt, many difficulties to be encountered here in this continent as well as in other places. The continent nearest ours ought to have a special claim on us. Great Britain and Europe have practically left it for us. Recognizing the needs, knowing the commission, and realizing that the work is possible, our duty ought to be clear.

"I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified;
Centuries, centuries since have sped,
Millions are famishing—we have bread,
But we eat our morsel alone."

Grace is a light set above nature.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1904 as complete and correct as possible.

The Chicago & Northwestern Railroad has given notice that hereafter no freight excepting live stock, perishable goods and fuel will be received on Sunday between 7 a. m. and 7 p. m. This made it possible for 6,000 employes to spend their Sunday at home. This is a step in the right direction. May it be followed by other lines.

Scripture texts are now being placed in street cars in New York and Chicago. This is surely casting bread upon the waters which are not destined to return void. If circus and theatrical posters, with their flaring colors exert a mighty influence for evil, by simply attracting the eye, why may we not expect great things from a public advertisement of God's searching Word?

Pope Leo XIII, just deceased, was not only a wonderful man, but what is far more, a good man. We will leave to others all eulogy on his scholarly and administrative abilities, being content to admire the kindliness, moderation, piety and charity of one of the most remarkable men of the past century. If there are saved men in the Catholic church (and why should there not be), the dead pontiff certainly was one of them. A prayer of his for America will serve to illustrate some phases of his character: "O God, grant to the American people at the beginning of this new century that they may love thee above all things, that in pursuing their career they may always have thy glory in sight, and that under thy protection they may always increase in strength and happiness. O God, grant wisdom and integrity to the officials of this Nation, and to all the bishops of the Church. O God, grant that this, thy people, may be prosperous in all their enterprises, that they may overcome all enemies, both internal and external, and that they and the whole human family may repose in the blessing of perpetual peace."

La Junta (pronounce it La Hoonta) is one of the thriving towns in the valley of the Arkansas in Colorado. East and west of it are the barren, treeless plains and the bare, rock-ribbed mesas. For miles and miles you see scarcely a sign of human habitation, and a most lonesome feeling creeps over the traveller on his way. Here and there a Mexican dug-out or a little shack relieves the desolation which is peopled mostly by prairie dogs and jack-rabbits. All at once you find yourself in the town of La Junta. All this, however, as an introduction to another unexpected fact, and that is that there are twenty-five Mennonites in the vicinity of the town, in two settlements, fifteen miles apart. J. B. Brunk writes to the "Herald of Truth" of the spiritual work done out there. They have organized a Sunday-school, now composed of sixty members. He believes there is a grand opening for Mennonite people there and that "many prosperous Sunday-schools could be organized in the valley." He asks: "Why should not the people of God have enough of grace and love for souls to push on to the mining towns of the Rocky mountains?" This is the right spirit to have in a country like Colorada, especially in the mining towns, where Mammon is god, and in the rural districts where men are forbidden by the nature of the country to live very close together.

It is hardly saying too much to declare that Dr. R. A. Torrey is the world's foremost evangelist since the death of Moody. The flattering reception given him in Chicago, on his return from his evangelistic tour around the world, was one of the most remarkable religious demonstrations in the history of that city, and the newspapers all devoted considerable space to the event. In connection, we quote from the "Union Gospel News" an editorial pen picture of the evangelist.

"Dr. Torrey is the very opposite, by temperament and training, of the religious emotionalist, and his addresses, arguments and appeals bear the stamp of a logical and cultured mind. He knows the Bible with the heart of a devout believer, and with the mind of a trained scholar. Having passed through the spiritual vicissitudes of skepticism, and higher criticism, Dr. Torrey is well prepared to meet objections and doubts from these sources. In the pulpit he is calm, thoughtful, thorough, yet forceful and searching, and holding closely the attention of his audience."

On December 23, 1901, he, and the singer, Mr. Charles M. Alexander, left this country for Japan. They spent a short time in that country and China, and then proceeded to Australia and New Zealand, where they labored six months. Last January they reached England. In London, Edinburgh, Glasgow, Aberdeen, and Belfast, Ireland, large and enthusiastic meetings were held. In one month there were two thousand conversions in Edinburgh alone. In Belfast it is estimated that in all twenty-three thousand people heard the Gospel. At one meeting in the same city five hundred people confessed Christ. Wonderful individual conversions took place, among them a young woman who returned $800 which she had stolen from her sister. At one Belfast meeting a police sergeant and another officer in their uniforms were the first to come forward. Torrey and Alexander will go back to Great Britain next September, and begin work in Liverpool. From there they will labor in Dundee and Manchester.

Recent New Testament Criticism.

Prof. Benjamin Lewis Hobson, D. D., McCormick Theological Seminary, Chicago, has written a sensible article on the present attitude of criticism toward the New Testament books, in a late number of "The Ram's Horn".

He says that "The tendency of modern criticism is toward the establishment of the traditional dates and authorship of the Gospels and Epistles". He cites as example the varying opinions of succeeding generations of the Tuebingen school. Baur, the founder, believed only four Pauline epistles to be genuine—Romans, First and Second Corinthians and Galatians. His successors now concede the genuineness of nearly all the others. Baur dated the Gospels between 130 and 170 A. D.; his successors have dated them some fifty years earlier. Harnack, radical in many respects, has assigned still earlier dates to them.

Especially interesting is the change of front of Professor Ramsay, the great Biblical scholar of Edinburgh. At one time he did not believe Luke to be a trustworthy historian. But more extended research convinced him that Luke was "a great historian".

The present trend of criticism is much more favorable to the Johannine authorship of John's Gospel than formerly. Prof. Marcus Dods says: "The current of criticism has set in strongly during recent years toward the Johannine authorship". The Theory that John's Revelation is a "Jewish original document and a Christian redaction" is giving way to a reaction in favor of its unity. The Acts has experienced a similar revulsion in critical opinion.

The writer of the article in the "Ram's Horn" has three charges to make against the more radical critics. The first is that every one of them is too cocksure of his view. "It is very easy for a critic to speak for the view of the school which he represents, as if this view were the law and the gospel. In which case, however, he merely substitutes the doctrine of his own inerrancy for the traditional one of the inerrancy of holy Scripture."

The second charge is that the destructive critics are misled by their subjectivism. "The truth is, as has been often remarked, that the subjectivism of the destructive critics really vitiates a large part of their criticism. How this subjectivism has gone to seed and resulted in the insanity of criticism is seen in the case of Schmiedel, who can find in the four gospels only six genuine utterances of Jesus."

The third charge is that many negative critics mix up the higher with the lower criticism, and that in an offensive way. They are not experts in textual criticism, and yet they will either defy or ignore the results of careful scientific textual criticism. "The finding of the correct text of the original is the task of textual criticism, and after it has determined this the higher criticism is unwarrantably speculative, not to say unscientific, in going in the teeth of it."

It gives us pleasure to note that everything is coming around to the old-fashioned orthodox belief concerning the origin, date and unity of the New Testament books. This makes us very confident that the present "higher critical" theory of the un-Mosaic origin of the Pentateuch is destined to give way to something more in harmony with what used to be believed by our fathers. The Bible is its own best witness and vindicator.

The Collapse of Tent Endeavor.

We were seated under the immense canopy when the affair occurred. It had a capacity for about 10,000 people, but on this Monday afternoon, it was hardly half, perhaps only one-third, full. The day had been somewhat sultry and the hot air mounted to just beneath the dome of the tent. The audience was well entertained by the excellent speakers, among them Rev. Ira Landrith, of Nashville, Tenn. and Rev. F. J. Horsefield, of Bristol, England, yet was none the less sweltering even in the shade. Suddenly, while the last-named speaker was launching out into his subject, a lively gale from the Southwest began to rock the structure, causing the great poles to wobble and the tent-cloth to wrinkle and flap. At once the speaker lost his audience, as all became somewhat apprehensive. Everybody seemed to be silently preparing for the worst. This lasted several minutes. Then a more powerful blast lifted the huge tent from its foundations and slowly but surely the roof was sagging down upon the heads inside. Everybody rose at once. There was no outcry, no screaming. Every one tried to dodge the poles, which it was easy to do, since their drop was so gradual. Many ladies crouched beneath the benches, which, thanks to those who introduced them, had strong high backs. The electric wires in the way of exit were far more feared than were the poles, since it was believed they were all live wires. And so they would have been had not a merciful Providence granted a lady, who was outside the tent at that time, the rare presence of mind to telephone to the Electric company, asking them to turn off the current at once. Had the mishap taken place at night, there is no knowing how many might have blindly come in contact with the tangled network of wire and been electrocuted on the spot.

But the wind soon subsided, making the escape easy. It was only necessary to grope along, lifting the tent above your head as you went till you reached the open. Those near the middle aisle were aided by the ushers. Many in their haste cut and slashed the tent-cloth or ripped the seams. The platform, it is said, remained almost intact.

The few that were hurt received only slight scratches. The most serious case was that of a young lady, who received a nervous shock.

It was a pathetic sight, after we had struggled out, to see the once noble canopy sprawling skeleton-like, torn and broken, upon the earth, and the benches and chairs and poles and banners and other fixtures showing through the rents and gaps. It reminded one of a shipwreck.

The theory of the disaster is quite simple. As one man expressed it, either the guy-ropes snapped or the stakes were wrenched partly or wholly out of the ground by the squall. The latter seems to have been the case. Two mistakes were apparent to all, even before the crisis was on—first the side curtains toward the wind were not lowered, as they should have been, and so the breeze dived straight under the tent, and second, the great poles, large as telegraph poles, were not planted in the ground.

It was regretted by all that the glorious convention should have such an inglorious end. We must confess to a queer feeling as we saw the roof inevitably coming down upon our heads and no mistake. The feeling was something like this: We are safe now, but we know not how long. We heard one lady, who received a slight bruise on an arm, say: "I thought my time had come, yet, strange to say, I felt perfectly calm."

On a trolley in town, we heard a small group strike up Old Hundred—"Praise God from Whom all blessings flow," and it almost brought tears to our eyes. It was never sung on a more appropriate occasion.

H. G. ALLEBACH.

Correspondence.

HILLSBORO, KAN.—As it is some time now since I sent in my last report from here, I suppose I ought to send in a few news items again, before the editor reminds the correspondents again of their duty.

Harvest is nearly over and farmers are beginning to thrash their grain, which will not be very plentiful this year, but of a good quality however. There will at least be sufficient cause for thankfulness.

Our minister, Rev. J. S. Hirschler, and his son Arnold have gone on a tour to California on account of their health. It is greatly hoped that they will be much benefited by the trip and will return with renewed health and strength. During Rev. Hirschler's absence, the Sunday evening services will be omitted. Last Sunday evening Prof. E. J. Hirschler, who will teach at Central Mennonite College next term, delivered a very helpful and instructive lecture at our church on the subject "Ideal Aims".

Prof. Penner's elementary summer school has closed. About 80 children had been registered as pupils. He has also just issued the annual announcements of his preparatory school, which opens in September. So far the prospects are good for the coming year.

Not Force But Faith.

Not all the power in the world, whether exercised through the ballot or through the bayonet, can force any individual one step from sin into righteousness. The force of legislation or of public sentiment may restrain one from crime, and to this end force is necessary and legitimate in civil government; but salvation from crime is not salvation from sin. Christianity deals with sin. The mission of Christ in this world is to save people from sin. This, therefore, must be the purpose of all true Christian endeavor.

Only the power of God can save any person from sin, and this power cannot operate for salvation except through faith. Without faith no virtue attaches to any religious act. "Whatsoever is not of faith is sin." Rom. 14: 23. The result of force in religion, therefore, is evident; it can produce nothing but sin. The individual who observes the Sabbath because of the force of human law or public sentiment does what is not acceptable in God's sight. Religious observances without faith are but a mockery. To endeavor to force people to mock God with empty forms is not Christian. Christian endeavor is that which seeks to lead men to the Lamb of God that taketh away the sin of the world.

It is faith that distinguishes between Christianity and mere good citizenship. If force could make a man a good citizen, through some process of civil procedure, he would still be as far as ever from being a Christian. It is proper and necessary that all should be done that can be done to promote good citizenship, and that public sentiment should be guided in those channels which lead to peace and prosperity in civil affairs. But it must be evident to the candid mind that effort in this line, operating as it does through purely secular means, cannot properly be termed Christian. If it can be, then the atheist can be a Christian endeavorer as truly as can those who profess Christianity.

As Christians we cannot come to any man with force. The fact that there are many people in the world who must be forcibly restrained to prevent them from taking the property or lives of others, does not in the least affect the nature of Christian endeavor. To whomsoever Christian endeavor may be directed—and it must be directed to every creature in the world—it cannot operate through force. As soon as it makes use of force it ceases to be Christian. Force in religion does not draw men to Christ, but only drives them away. If some are far away now, let them not be driven further away in the name of Christian endeavor.

Let it be remembered that the Christian is necessarily a good citizen; but a good citizen may not be a Christian at all. The production of good citizens out of bad ones is a necessary result of the work of the Gospel; but as the Gospel works only through faith, which is a voluntary exercise, its aim is something entirely different from the preservation of public peace and order. Civil force, and that alone, is adapted to this end, proceeding without any reference to individual belief or volition. Thus the spheres of religion and the state are distinct. For the latter to enter, with its civil force, the domain of the former is for it to attempt to drive men across the impassable gulf between sin and God. This gulf is bridged only by Jesus Christ, and can be crossed only by faith in Him. But political methods know nothing of faith; and, knowing nothing of faith, they know nothing of the power of God unto salvation. Hence they cannot possibly be Christian, and the use of them cannot be Christian endeavor.

The Christian Endeavor organization is powerful. As a political force it could compel many changes in city and state and national legislation and government. But no matter how great might be its power as a political force, it could not with such power push a single soul into righteousness or pull a single soul out of sin. Only the power of God can work reformation and salvation from sin; and the followers of Christ have been commissioned to work reformation and salvation by proclaiming the Gospel, which "is the power of God unto salvation *to every one that believeth*." It is through faith that the individual receives the saving power of the Gospel. The preaching by word and life of the Gospel of the power of God unto salvation through faith is true Christian endeavor. This is the only sort of Christian endeavor that can do the world good.—L. A. SMITH in "The Sentinel of Christian Liberty."

The Boy and the Man.

A certain priest once said, "Give me your child until he is 14 years old and then you may have him, but he will have my ways."

This statement was made in response to a question, "When are a man's habits and ideas of life instilled into his mind?"

It is not infrequently we meet

with gray-haired men and women who point with pride to the time in their lives from the ages of 8 to 14 years, when their mothers would talk to them about their Sunday school lessons and tell them all about the "hatchet business." They will acknowledge that the training of early boyhood has followed them through their lives and to a large degree shaped their ways and thoughts.

Once a gentleman passing our father's home in Kentucky, when we were but small boys, stayed with him over night. He made the remark, "If a parent could prevent his boy from taking a drink of whisky until he was 21 years old, that boy would never acquire the habit of drinking after that, to that extent that he would never crave it sufficiently to make a brute of himself or become a drunkard." It is our experience that this is absolutely true.

If a child is educated to read a certain character of literature, let it be good or evil, he will carry it into manhood with him and it will to a great degree characterize the man or woman.

If a boy or girl is taught from childhood to keep in reverence the Sabbath day and that those games which, unfortunately, have become national and are principally played on the Sabbath days, and into the association of which so many innocent girls are lured, and the very nature of which tends to desecrate the Sabbath, that these things are wrong and degenerating to the thought and habits of youth—then these young minds are elevated to higher planes and nobler purposes.—"Rocky Mountain News."

Walking in the Light.

Spiritual advance is largely a matter of walking in the light. On one hand we see people standing year after year with little perceptible progress, and on the other hand people picked up from sin who make strides which soon put them in the front ranks in God's work. Advantages often are in favor of the former class, too, as far as human eyes can see. Careful investigation reveals no apparent cause why one should outstrip the other. But as we watch these cases it more and more comes upon us that one is not doing what the other is—walking in the light. One lets the pressure of business, home cares or other things, entirely proper when done in the fear of the Lord, deprive them of time for Bible study and prayer. They excused themselves from special services of the church, and special opportunities for light on particular points, like camp meetings and Bible study conventions, were not improved by them. The consequence is that the standstill (or nearly so) class of people remain an inexplicable enigma before the unsaved community, while the latter class are going on and making people wish they knew about those people's mighty God, and many are coming and getting personally acquainted with Him through the introduction thus received. Where God draws the line between mistake and transgression in this matter we do not know, but certain we are, we have no desire to remain where our neighbors will ask us an explanation of some things in our lives, and much less do we want to jeopardize our salvation by not constantly leaping up into the light. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—Sel.

Be a Christian Where You Are.

Man is saying: "Certainly I could be a Christian if I could get out of this position; if I could get out of this business, this particular situation in which I am engaged, where there are ungodly men round about me. If I only lived in your home instead of mine, I could be a Christian. My surroundings are against me."

If you cannot be a Christian where you are, you cannot be a Christian anywhere. God is no more in my home than in thine.

"It is so easy to be Christians while we are in the sanctuary, and the very breath of eternity is upon us and God is at hand. To-morrow in the city, in the workshop, in the office, on the mart, it is very hard."

God is no more in the sanctuary than He is in your shop, or your office, or the mart; and it is no more difficult to pray when ungodly men are thronging around you than it is to pray here.

So long as you are longing for freedom from your present surroundings to be a Christian, you will never find the deliverance you seek.—Rev. G. Campbell Morgan.

The Sunday School Lesson.

Subject for July 26: Saul Rejected as King. 1 Sam. 15: 13–23.

Golden Text: To obey is better than sacrifice. 1 Sam. 15: 22.

LESSON TEACHINGS.

Saul was to destroy the Amalekites, man and beast, not even sparing the king (v. 18). The Amalekites were bad neighbors and their idolatrous influence on the people of God would be great unless plucked out, root and branch. They are a type of the flesh, which we as followers of the Spirit, are asked to crucify (Gal. 5: 24). We ought to destroy the flesh, with its affections and lusts as utterly as God wanted Saul to exterminate the Amalekites.

But Saul did not scruple to disobey the distinct command of God. It was not the first time he showed his lack of trust. In a previous chapter we have read of his failing to wait on the Lord's time and his taking upon himself a priest's duties, which was directly opposed to God's ordinance. And a man who can not wait on the Lord is just the kind of man who, whenever it serves his own interests, finds it convenient to disobey. He knew he disobeyed. He admits it in v. 21—"which should have been utterly destroyed". He knew therefore that he was lying when he (v. 13) declared he had "performed the commandment". It was not because he hated God and gloried in defying Him that he spared the best of the cattle and king Agag. The lust of the eye accounts for the first violation; the pride of life for the second. The people wanted spoil and Saul wanted the great glory as a conqueror. The first was covetousness, which is idolatry; the second was the thirst for self-glory, a striking punishment of which is recorded in Acts 12. Both are examples of how far the flesh can lead us astray, and both show how much men prefer to walk by sight rather than by faith.

Saul knew he had sinned, but he did not want to confess it, nor bear the consequences. This is well brought out in v. 15. He says "the people" spared the animals that should have been destroyed—that is, the people disobeyed. But when he comes to speak of the destruction, he says, "we", as though he did not want to be identified with the disobedient. The way to stand well with God is to confess our sins and receive forgiveness. This was David's way; it was not Saul's.

Saul, and doubtless also all the people, thought they could make good their disobedience by an act worship—by sacrificing the animals. Saul may have been sincere in this error, just as many Christian professors of our day think when they deem it a sacred duty to say their prayers or go to church, or recite the litany or sing in the choir, no matter how they have lived, no matter how far they are from God in spiritual communion. But Samuel expresses the final truth about this matter in vv. 22, 23, the gist of which forms the Golden Text: "To obey is better than sacrifice" One must be right and live right in order to be able to sing and preach and pray acceptably. Not formality, but reality counts with God. And when the right relationship between us and God is lacking, no amount of sanctimonious religious exercise can help a particle. It only adds hypocrisy to the weight of the unconfessed sin. At bottom disobedience is no better than idolatry. What is the use of believing in the true God if we will not be guided by Him?

Saul had rejected God's word and God would reject Him. The plain meaning of this is that God would not be with Saul to guide him as the anointed king. So God withdrew from Saul His Spirit, and left him to his own devices. Thus rejected he proved a lamentable failure. From now on his course is down hill. Every one whose life is not inspired by God and surrendered to God, will fare like Saul. God will write "Failure" in large letters at the close of his record.

Announcement.

The officers of the Mid. Dist. Conf. together with the church at Trenton, O., where the Conference of the Middle District is to be held this year, have decided that the Conference shall be held on the 2nd and 3rd of October. Opportunity is thus offered to have a Missionary service and Children's festival on the Lord's day following, Oct. 4. The officers of the S. S. Convention, Sewing Society, and Y. P. S. C. E. are requested to take notice of this announcement.

S. K. Mossiman,
Sec. Mid. Dist. Conference.

Deaths.

Urmey.—On July 11, 1903 at Allentown, Pa., of heart disease, Levi Urmey, at the age of 49 years, 7 months and 9 days. He was buried in the Greenwood cemetery at Allentown on July 14. Funeral sermon was preached by Revs. Kerne and J. S. Moyer, the latter using as his text Psalm 102: 45 and 90: 12.

Contributions.

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Souderton congregation, $25.00; Deep Run congregation, $24.61; Special envelope donations: J. K. Frederick, $2; H. S. Stauffer, $1; D. W. Landis, $2; S. M. Rosenberger, $1; Two lady friends of the Home, $5.45; Henry Sell, $1; Anne Swartz, $1; Henry Dotterer, $1; Mrs. Jacob Schuler, $2; George Moore, $1; S. B. Latshaw, $5; Anny Latshaw, $2; Mary A. Bechtel, $5; Mrs. Anna Pannepacker, $3; Moses Pannepacker, $1; Uckuown, $.25; Willoughby Bieler, $2; A. Bieler Est., $1; J. B. Funk, $2; O. C. Funk, $1; Jacob L. Bauer, $1; John L. Bauer, $10.

Gratefully acknowledged,
John L. Bauer, Financial Sec'y.

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News of the Week.

Domestic.

Destructive Storm of Wind, Hail and Rain.

LUVERNE, Minn., July 20.—The most destructive hailstorm that ever visited this section passed over the west portion of Rock county this afternoon. Besides being most destructive, the area covered by the storm is the largest ever known in the northwest. It is reported that the storm of hail started at Watertown, S. D., and continued at intervals from that city to Troskey, near the north line of Rock county. Here the storm seemed to spread out, extending east nearly to Worthington and south to Sheldon, Iowa. The storm reached the most destructive stage a few miles north of the Rock line. From that point it continued south with unabated fury to Ellsworth, a distance of thirty-six miles. The area of this part of the storm was fifteen miles wide and thirty-six miles long. Over that vast area with but few exceptions there is not a straw reported standing. In this county six townships were struck by the storm, totally destroying fully one-third of the crops in the county. The crops of this county this year, on the whole, are the best ever raised. No grain has been cut and farmers were preparing to cut barley this week. The financial loss will be enormous.

COUNCIL BLUFFS, Iowa, July 20.—Probably the worst wind, hail and rain storm of the season swept over a part of southwestern Iowa late this evening, destroying all crops in its path and leveling many buildings and trees. A number of injuries have been reported, but no fatalities and no injuries that it is thought will prove fatal. Telegraph and telephone wires are down in all directions and it is almost impossible to gain any information as to the severity of the storm in the country districts.

At Audubon the storm was probably the most severe and it is reported that crops of all kinds are destroyed. Harlan reports many farm buildings demolished southeast of there, and that corn and small grains have been pounded into the ground.

PIPESTONE, Minn., July 20.—The most destructive hailstorm in the history of this county passed over the east half of Pipestone county this afternoon, lowering all vegetation in a path fifteen miles wide and thirty miles long. The loss cannot be estimated.

SIBLEY, Iowa, July 20.—Thousands of acres of good crops between here and Watertown, S. D. were severely damaged by the hard wind and heavy rain and hail of the storm which swept over the country this afternoon.

Kansas Has Largest Crop Ever Raised.

TOLEDO, July 21.—The annual crop report of C. A. King & Co., of this city, says of this year's crop:

"Kansas has the largest wheat crop any State ever raised. Missouri has only half as much as a year ago, Ohio and Indiana about sixth less, Illinois about third less, while Michigan expects as much as a year ago. All but Michigan report present prospect below expectations of a month ago. Quality mostly excellent. Fully half of the farmers will sell freely early. Clover seed crop has good start. This is the condensed result of 4,413 reports received the past four days; 3,075 are from the large wheat counties.

Kansas promises as much as two years ago. Missouri, which last year raised more than any other winter wheat state, now has a black eye. It has suffered more than any other wheat state. Ohio and Indiana are twins again this season, and are turning out a little shy of last year, when they had large crops. Illinois has been more fortunate. Michigan, which raises but little and has not yet threshed, hopes to secure as much as last year.

Prohibitionists Win Victories in Texas.

GALVESTON, Tex., July 21.—The local option elections in Texas have resulted everywhere in victories for the Prohibitionists. The latter have carried Williamson county by 200 majority, Hunt by 750 and Falls by 400, all of them among the largest counties in Texas. In Williamson county the whisky men have determined to contest the election on the ground that the Prohibitionists intimidated the voters and stuffed the ballot box, and there also may be a contest in Hunt.

The Prohibitionists have now transferred their campaign to Bell and Parker counties, both of which they will seek to force into their ranks. The campaign is likely to be decisive for the whole state. The Prohibitionists have already carried two-thirds of the Texas counties, one by one, meeting with scarcely a repulse, and the saloon men see that unless they can stem the tide they are doomed to loose all Texas. They have imported "Stump" Ashley, late Populist candidate for Lieutenant-Governor; M. Moore, of Milan, one of the Democratic leaders in Texas, and a large party of lesser oratorical lights to make the fight for them.

The Prohibitionists have imported "Cyclone" Davis, the Populist orator, to lead their cause. The liquor men have endeavored to restrain prohibition in the counties covered by the Prohibitionists by injunctions.

Tornado Destroys Life and Property.

STREATOR, Ill., July 18.—A tornado that wrecked farm houses and leveled homes in a score of villages swept through the valley of the Illinois river last evening, killing and injuring many people.

The northern part of Streator is a mass of debris. The damage will amount to half a million dollars.

Ransom, Pontiac, Mendota and other smaller towns were in the path of the storm.

In Streator at least twenty were seriously injured, including men, women and children.

It had been raining, and about 5 o'clock the wind began to blow a gale from the southwest, and in a few minutes the tornado passed by with a roar.

The buildings, barns and fences at the race track, all of them just completed for the races week after next, were completely destroyed. James Doyle, who had charge of the tracks, lived in a cottage on the grounds. This house was torn to pieces, and all the inmates were killed or injured. Doyle, his wife and one child are in the hospital, and their son Harry was dead when found.

Southwest of the track was Stauber's pants factory, a large two-story brick building in which nearly two hundred girls were employed.

This was totally wrecked and the big stock of goods was ruined. Owing to the darkness caused by the storm the employes were allowed to go home a few minutes before their regular time.

The Vulcain Western company's plant suffered heavy loss. The Indiana & Iowa bridge, costing $1,000,000 is nearly half gone, the hoisting works and buildings at Spring Hill shaft were ruined, many buildings in Kangley, four miles west of Streator, were blown down and several persons were injured.

Many houses were unroofed and otherwise damaged. Telephone and telegraph lines are nearly all down and details are meagre.

At Verona several are reported killed. A dozen buildings were completely demolished.

All through the farming country between the towns the ruin is complete. At Princeton, Ill., several persons were injured. Wires were prostrated in every direction.

MENDOTA, Ill., July 18.—Four people were killed, ten were injured and scores of houses and barns were wrecked by a storm which struck this town at 5:30 last evening.

Indiana Brewers Begin to See the Point.

INDIANAPOLIS, Ind., July 21.—The Indiana brewers are back from their Milwaukee trip and Chicago conference, which began last Friday. The meeting was well attended and was one of the most important that has been held by the Indiana brewers. The two chief points of discussion were the elevation of the retail beer business standards and increased cost of production.

Joseph C. Schaf president of the Indiana Brewers' association, said today: "It is true that we have taken up the task of elevating the liquor business. We are against the undesirable resorts and the saloons whose standards are low and those that are especially objectionable to the people of neighborhoods. We want not only to elevate the business, but have in charge of the retail places men who will be acceptable to the communities in which they do business, and who are at the same time good business men.

"We have adopted a rule that makes it prohibitory on one brewer to refuse selling to a dealer who has an unsettled, or bad, account with another brewer. There are a great many respects in which standards can be raised, and we propose to deal directly with all of them. We do not want the dirty, low places and the saloons that are the congregating places of bad elements, because such places bring odium down on men who run their places legitimately.

The question of increased cost of production has been one that has forced itself on us, but the report is incorrect that we propose to advance the wholesale prices on beer at this time.

Foreign.

King Edward and Queen Start for Ireland.

LONDON, July 20.—King Edward and Queen Alexandra, accompanied by the Princess Victoria and their suites, left London at 1 p. m. to-day for Ireland.

Elaborate arrangements were made by the railroad company for the comfort of the distinguished travelers. The departure platform was closed to the public, and the royal train was beautifully decorated with choice flowers, plants and bunting. When their majesties alighted at the station, they were received by the railroad directors, with whom they shook hands. The train consisted of two observation cars. With the cheers of the people ringing in their ears the king and queen left London at 6 p. m. for Holyhead, where the royal yacht was awaiting them. They expect to reach Kingstown at 9 o'clock to-morrow morning.

Pope Leo XIII Dead.

ROME, July 20.—The Pope died shortly after 4 o'clock this afternoon. His last moments were comparatively peaceful and painless and were preceded by a period of insensibility. Around the bedside at the final moment were the cardinals, the relatives and the members of the papal court.

Before lapsing into unconsciousness, the dying pontiff feebly moved his lips, his last articulate words being those used in bestowing a benediction.

Gradually the shadow of death spread over the pontiff, his extremities became cold, his features assumed the fixed rigidity of death and Dr. Lapponi noted his last fluttering heartbeats, which gradually became slower and slower until they finally stopped.

The news of the Pope's death spread rapidly throughout Rome and caused a most profound sensation. The whole city is in mourning.

The death of the Pope had been expected since yesterday morning, when he began to fail rapidly. Shortly before noon the Pope was seized with a sinking spell.

Words which the Pope addressed to Cardinal Oreglia will, it is believed in Vatican circles, have considerable weight in the decision of the cardinals who will take part in the conclave.

Fighting Is Fierce at Ciudad, Bolivar.

SOLEDAD, Venezuela, July 20.—1:10 a. m.—Since the last dispatch was sent at 3 o'clock yesterday afternoon, the battle between the revolutionary forces at Ciudad Bolivar and the Venezuelan government army, commanded by General Romez has raged madly.

At 7 o'clock in the evening the government forces, which were advancing from all directions, arrived near the center of Ciudad Bolivar. For two hours previously firing had diminished, but it was renewed with more vigor at 10 o'clock at night and illuminated the sky.

At 3 o'clock in the morning the inhabitants abandoned their homes and sought refuge in other parts of the city, crossing the streets amidst a shower of bullets and shells, the women carrying their children, the strong helping the weak. Many men wanting to protect the women, fell, struck by bullets.

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Vol. XVIII. BERNE, INDIANA, JULY 30, 1903. No. 33.

Sweet Old Chapters.

One of the sweet old chapters
After a day like this;
The day brought tears and troubles,
The evening brings no kiss.
No rest in the arms I long for,
Rest and refuge and home;
A weary and heavy laden,
Unto Thy Book I come.

One of the sweet old chapters
Of the love that blossomed through
His care of the birds and lilies
Out in the meadow's dew.
The evening lies soft around me,
Their faith is simply to be
Abushed by the tender lesson,
My God, let me trust in Thee.

Items of News and Comment.

Sixteen young people were admitted by baptism in the Christian, Kansas, church on July 5th. Rev. Christian Krehbiel performed the ceremony.

Rev. J. J. Balzer, home missionary for the Northern District, visited the churches at Loretta, Silver Lake, and Freeman, South Dakota, the early part of June.

A conference of the Manitoba and Saskatchewan churches convened in Gretna, Manitoba, July 20—21. Among those present from the States were Rev. J. W. Kliewer and James E. Sprunger.

Charles Lamb once said in the presence of a company of literary men: "If Shakespeare should come into this room, we should all rise spontaneously to our feet; but if Jesus Christ should enter we should all kneel."

A Chinese woman in Canton, China, has contributed $3,500 to add a children's ward to the woman's hospital at that place. Mr. Li, a merchant of Ningpo, has presented the Presbyterian Board with $30,000 for a high-grade boys' school.

□ The Moravians have translated the Scriptures into the language of the Tibetans, who live in an almost inaccessible region north of the Himalaya mountains, 17,000 feet above the sea. The natives are Buddhists.

Mr. S. H. Hadley, the superintendent of the Jerry McAuley Mission in New York, is well-known as one of those men whose whole heart is in soul-saving work. Lately he celebrated the twenty-fifth anniversary of his own conversion in Water Street.

Rev. Christian Krehbiel, of Halstead, Kan., visited the Perry, Oklahoma, congregation on June 20, and baptized a young brother. After communion services he ordained to the full ministry John Lichti, who had already seryed the congregation four years as evangelist.

The province of Manchuria is at present prominent in the political horizen, and the diplomatists of the world have their eyes centered upon it. From a religious point of view, it may be noted that missionaries have been in it for nearly thirty years. The Scotch Presbyterians have been working in it during this time, and the head missionary has been Dr. John Ross, who lately published a valuable work on "Mission Methods in Manchuria."

The recent mission festival celebrated in the Bethel church, Mountain Lake, Minn., must have been of more than usual interest judging from the report and the addresses. Elder Christian Kaufman was present and gave an address on foreign missions.

The Northfield conference for young men, held June 26 to July 6, was attended by perhaps 800 delegates. Rev. R. J. Campbell, of London, Dr. G. Campbell Morgan, Robert E. Speer, and George Jackson, of Edinburgh, all left a deep impression on the conference.

"The Sermon on the Mount", writes C. I. Scofield, "is Kingdom, not church truth. Christ was preaching the kingdom as 'at hand' to Israel, and the great Sermon has been called 'the constitution of the Kingdom of heaven'. That Kingdom was rejected by the Jews, but will be set up when our Lord returns (Acts 15: 16). Then the Sermon will *be in force as legislation*. It will be true that 'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven'."

SUSIE KROEKER
The youngest Mennonite Missionary in Janjgir, India.

A meeting in the interests of school work was held in the Eigenheim Mennonite church, near Rosthern, Saskatchewan, on June 10th. The constitution of the newly-planned German-English Academy in Rosthern was read, discussed and unanimously adopted. Fifty-one persons signed their names as identified with the movement. A school board of nine members was chosen. The school is to be erected in or near Rosthern. The collection of funds is now to be begun in earnest.

The "Union Gospel News", published in Cleveland, O., promises to be better than ever before as a religious paper for the family. Dr. Chapman's sermons will continue to be a leading feature, as will Dr. J. M. Gray's Bible Lessons. Rev. A. C. Dixon will contribute the weekly prayer meeting discussions. Read the special inducements on our last page.

The popular and revered Dr. Alexander Maclaren, of Manchester, who is favorably known to the many American readers of "The Sunday-school Times" has resigned his pastorate, and his co-pastor, Rev. J. E. Roberts, will fill the vacancy. Dr. Maclaren intends to continue preaching, however, and has, therefore, been appointed pastor emeritus.

An attempt was made some time ago to arrange for a "Wild Indian" exhibit at the coming St. Louis Exposition, in which the Indians were to dance, gamble and race in the primitive way. An appeal against this was made last year to the President of the United States, who laid the matter before the Interior Department. The department emphatically said "No!" Commissioner of Indian Affairs Jones, in subsequent comment, said: "It has been the experience of the Department that these exhibitions work a great deal of harm to the Indians. No living creature loves admiration more than the Indian, and it ruins him to pose before crowds who give him money and buy his photographs and make a lion out of him."

Sunday-school Lessons from 1906 to 1911.

At the recent meeting in Washington, D. C., of the Sunday-School Lesson Committee, the following plan of lessons for the six years, 1906–1911, was outlined:—

January, 1906, to June 1907—The Life and Character of Jesus in Matthew, Mark and Luke (or Studies in Synoptic Gospels).

July, 1907, to June, 1908—Studies in the Old Testament.

June to December, 1907—Sto-

ries of the Patriarchs.

January to June, 1908—The Making of Israel (or from Moses to Samuel).

July to December, 1908—The Words and Works of Jesus (or Studies in John).

January to December, 1909—The Expansion of the Early Church (or Studies in the Acts and the Epistles).

January to December, 1910—The Glory and Decline of Israel (or from Samuel to Isaiah).

January to June, 1911—The Son of Man (or Studies in Luke).

July to December, 1911—The Captivity and Return of Israel (or from Isaiah to Malachi).

Reclaiming Souls From the Depths.

The following touching incidents are extracted from S. H. Hadley's address in the Chicago Avenue church:

I was thinking while sitting here on the platform this evening that this was an age of specialists. Everybody has a specialty. I know of many specialists in New York; there are specialists of the lungs and of the eyes, and specialists in various trades and occupations. Now I am a specialist in my line of work. If ever Paul was called to preach to the Gentiles, I have been called to preach to the drunkard, to the harlot, the lost man, the helpless man, the man whom nobody helps and nobody wants but Jesus. I reach men after they cannot work, after nobody would have them to work within a mile of his shop—they would set the dogs on them, in fact. If some of them came into a church they would have to burn the cushions and fumigate the place afterwards. If ever a man had a calling to a definite work, I had, and I have always been blessed in it. God has always given me souls, Hallelujah, from the first day I started out till now.

I believe I have more friends in New York than any other man who lives there. They are notall millionaires (laughter), but thank God I have some friends among that class of people, too. But most of my friends are among the lost, men and women who have fallen, down, down, down to the lowest depths. And, blessed be God's Name, many of them have risen into a holy and happy life.

I am going to take as my text, the 4th verse of the 13th chapter of 1st Corinthians: "Love suffereth long, and is kind." If it was not for that, you and I would be lost to-night. Love suffereth long—how long, O how long! Do not imagine my dear friends, my young lady or young gentleman, that you are here to-night because of your good looks, or your good character, or good relationship, or the good deeds you may have done. How many thousands of people do imagine that. They say to me, "Why, Mr. Hadley, it is all very well for you to work among those poor unfortunate people but our church people know nothing of that kind of life." They are nice people who talk to such outcasts or read them a verse of Scripture, and think that ought to give them a ticket for Heaven. Now, my friends I care not what you do; if you do not bring a man to Christ you have failed. And Christ ayails for the lowest, most sinful, man or woman.

"Love suffereth long and is kind,"—I have never lived that short text faithfully in my life, or carried it to the wonderful fruition of what Paul meant it to be. When I have seen anything fail, when I have got tired, or when my faith has grown weak, I have reminded myself of that text. I have got a man now who is janitor of my mission who was converted sixteen years ago. He used to be the biggest thief; he could steal out of your pocket while you were talking, and he was holding your hand and wishing you well. He was one of the worst men I ever knew, and often I said "You will never get another mouthful from Water Street." In a few minutes afterwards he would say "Mr. Hadley, give me a quarter to get my laundry," and then he would use the money to get drunk. Well, I followed that man up, and to-day he is soundly converted. "Love suffereth long and is kind."

Do you know there were five thousand of that class who knelt at our meeting in Water Street last year? We expect them to believe on the Lord Jesus Christ as much as we expect to hold a service. They come up in the first place, many of them, just to get a night's lodging, for Water Street is known all over New York among that class of people. But they are there, and we are glad to see them. O, how I pity them, how I love them! They know we do, and when we kneel, we are kneeling with poor helpless and friendless men whom not another hand in the city is stretched out to help. It is an awfully real thing to kneel with such men.

"My brother you pray," I say to the man; and the poor wretch comes up to the seats in front because he is willing to barter his very soul to keep off the street. Thoughts of home and mother and happy days come floating over his memory, and he cries "Oh, Jesus, Master, help me." And the Lord hears his cry, and he is born again into the Kingdom of God's children, right there before our eyes. Oh, I have seen thousands of men do that. They fall, yes, lots of them do, but they never fall too low for us. Glory be to God, we never give them up, though they may fall twenty times.

I had a man who had had a good education, but who had become addicted to morphia. I made him my assistant janitor, and he slept at my house and ate at my table. But he fell again, and began to abuse me shamefully, even before strangers. I was showing a party of ladies and gentlemen through the mission one day, and he said to them, "Don't talk to that thief; his very touch will contaminate you." You may imagine my embarrassment. It had to be a fight for that man's soul. I have taken that case to Jesus in prayer time after time, and then he would deceive and abuse me disgracefully. I loved that man.

Finally, he was run over by a carriage, and was taken to a hospital. There he lay on his back — I had got him at last where he could not possibly get away from me. I went to see him, with my blessed Bible and my heart beating high with hope. I told him of the deathless love of Christ. All I had to do now was to convince him, not that he was a sinner for he knew and admitted that, but that there was a chance for such a sinner to be saved. This text that I have given you was my favorite weapon—"Love suffereth long, and is kind."

In five months that man died, and he was trusting in Jesus Christ. O, what a victory, what a victory! I brought him home, and buried him, and as I stood looking at his calm, beautiful face I said to myself, "Satan, who has won, you or I?" Ah, love suffereth long, and is kind.

How patient hath my spirit been,
To follow thee through all thy sin
And plead thy wayward soul to win,
My son, give me thy heart?"

The Beatitude to Those Who Mourn.

It used to be held by them of old time that prosperity was a sure sign of divine favor. It was, under this theory, staggering to the faith of a good man when misfortune came upon him, and from the lips of the most saintly the questioning cry sometimes escaped, "Dost thou well Lord?" It was almost as difficult, too, to understand how it could be that the wicked should ever flourish like a green bay-tree. Little by little it grew clear to the most spiritual Hebrews that the theory was not true. They could not make it fit the facts of the world. Bad men often prospered, and good men were often overtaken by adversity. In Job, in some of the psalms, and in the messages of the great prophets, there is a dawning of the true solution of this baffling problem.

Christ reverses the whole conception of antiquity. He nowhere makes prosperity a sign of God's favor. God sends His favors of nature—rain, and sun, and harvest—alike on the evil and on the good. A man who fares sumptuously is discovered to be out of the kingdom, and a loathsome beggar is in it. A man whose barns were bursting with crops was pronounced lost because he was not rich in God. A poor widow whose last mite was dedicated to the Lord was recognized as a recipient of divine favor. Outward prosperity, outward adversity, is in the Gospel never a test of the right or the wrong inward state.

But Christ does not stop here; He goes very much further. In the list of His "Blesseds" the balance swings in favor of those who are having a hard time. There is not one beatitude for the worldly prosperous, not one congratulation for the man whose life is soft-cushioned. He picks out, too, just the condition which seems most undesirable, for his blessing: "Those that mourn." What an enormous group it is! Losses and crosses, pains and burdens, heartaches and bereavements, empty chairs and broken faiths. How many are living with some window to their life darkened by one of these shadows. The tale is so long and the colors so deep that some even cry out: "It is better not to be born; this is not a good world." Let us hear Christ talk. He does not overlook the woe. He never won His happy view by refusing to see the hard facts. He knew them all, and saw how deep they went into life. It was He who cried: "My God, why hast Thou forsaken Me!"

But He knows that the life which can be truly called "blessed" can never be made by an easy process. You can not polish diamonds with soft white chalk. Their beauty comes out only when they are rubbed by some material which will cut their surface, and make them a glorious medium for the light. There seems to be no easier way to make a saint—a true life. If no hard paths are traveled if no heavy burdens are borne, if no difficulties are fought, the life lacks fiber and power. We instinctively go for help and comfort to those who have kept the faith through deep testings and in hard experiences. When we hear a man say, "I reckon that the sufferings are not worthy to be compared to the glory," we want to know whether he speaks out of the authority of experience, and the moment we are convinced

that he has come through into the light we believe in him.

The beatitude to those who mourn means at once that God's purpose is very large towards us. On the theory that prosperity is a test of the goodness of life, most of us would refuse to admit that it is good. The test is infinitely deeper. Life is a workshop for making spiritual beings. Living is tremendously significant business. It is so natural to watch for the easy chances—to slide along, as the boys say, with a "hitch" behind somebody else. No, that does not make a spiritual life. You must expect that there will be deep wading; you must look for bitter cups; but you must never miss this supreme comfort that if your soul is throbbing with the love of God, and your chief aim is to be one of His children in very fact, you will be able to turn the hardest obstacle in your path into a stepping-stone, and your mournings will soften into hallelujahs.—"American Friend".

Burdens That Bear Us Up.

To-day I visited in a hospital a young girl who had just submitted to the amputation of a limb. She told me that when she first learned she must lose her limb, it almost killed her. But she spent a little time in prayer, and, knowing now that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeon quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross, it is no longer a cross.

This is a secret well worth learning, for it changes all trial, pain and sorrow for him who has it. There are in one's lot many experiences which are not easy, many which try the spirit. It is not possible to eliminate these from our life. No alchemy of grace will change bitter to sweet, pain to pleasure, grief to joy. No strength of faith will make duty always easy or battles with temptations mere play. Every life has its discomforts, its losses, its disappointments, its adversities, its keen pangs of anguish. The love of Christ neither saves the life from trouble, nor deadens the sensibilities so there is no pain.

But when the hard and trying experience is accepted, the bitterness is taken out of it. It was this that sweetened the cup of Gethsemane for the Master. A study of His prayers that night shows the movement of His heart towards peace. "O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The secret of His victory over the sorrow is given in His words a little later, "The cup which my Father hath given me, shall I not drink it?" The bitterness was gone. Yet nothing had been taken from the terrible experience that lay before Him. Not a drop had been emptied out of the cup. The difference was that the mind of the holy Sufferer had been brought into perfect acquiescence.

So it will be in every phase of life which has in it uncongeniality, hardship, repulsiveness, pain or cost for us; we can get the victory over it by coming to it with an acquiescent mind.

There are people we do not like—they repel us. We try to think of them as Christ does, and our heart begins to yearn to help them. Then the repulsiveness is gone.

A duty is distasteful. We think we can not do it, it is so ungenial. We remember then that the Master has set the task for us, and at once it is transformed.

We face self-denials and sacrifices which it seems to us we can never make. As we think of them, however, we realize that Christ is calling us to enter a little way with Him into His own experiences of suffering. Our shrinking is immediately changed to glad acceptance.

We come up to the edge of a great sorrow. It seems our heart will break. As we pray, however, our will sinks into God's will, and we have peace. The sorrow is not alleviated, but we have acquiesced in it, and the bitterness is past.

The old legend says that when their wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, lo, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lays upon us—when we accept it, it becomes wings.—J. R. Miller.

The True Nature of Christian Warfare.

There are few people that have not longed for some great occasion whereby they might have ample opportunity to show of what heroic stuff they are made. Every manly man has found himself almost envying another who thrillingly rescued some soul from an awful death. We all want to be heroic and we are all looking for the chance. To many of us this chance never comes. We are eager for the fray, yet there is no battle, so we think. Yet it has been truthfully said that "there are more deaths in skirmishes than in the pitched field of a great battle." It is a pardonable aspiration on our part to want to figure in an exciting and picturesque battle royal. But while waiting for such a rare occurrence, we may have just missed making heroes of ourselves in connection with the petty events right at our doors and in our quiet little town. There are laurels to win in the skirmishing line. Heroism is possible there, though it may take the world a long time to find us out. "He that ruleth his spirit" says the Word, "is greater than he that taketh a city". There may not be much worldly glory crowning such homely heroism, but God does not forget to put us on the honor roll. We believe there are thousands of heroic acts done in Christ's name every day, and most of the brave ones do not believe their deeds are heroic. Wherever a deed is done that makes for the good of another, and that deed is difficult, there is heroism. Wherever a masterly self-control is exercised, involving a manly stand against passion, appetite or vice, there a hero is present. In looking back over our past, it should not be hard for us to know whether we have distinguished ourselves or not. Only let us continue to be valiant whereso-ever God has located our field of battle, and let us stop sighing for imaginary and impossible feats. We can all be sharp-shooters, at least, and pick off our worst enemies in this way. The sharp-shooters have largely decided many an engagement.

Scriptures for Boys and Girls.

Give the boys and girls these passages to read:

Luke 19: 12—19.
John 2: 1—10.
1 Kings 17: 10—16.
Mark 10: 23—27.
Psa. 103: 1—3.
Prov. 19: 15, 16, 24.

John x. 9.

I am the Door—The Simplicity of the Gospel.

By Me—The Exclusiveness of the Gospel.

If any man—The Inclusiveness of the Gospel.

Enter in—The Condition of the Gospel.

He shall be saved—The Certainty of the Gospel.

And shall go in and out—The Liberty of the Gospel.

And find pasture—The Fullness of the Gospel.

Our C. E. Topic.

Topic for August 2: Lessons from Paul: How We May Overcome Our Hindrances.

MEDITATIONS.

President Roosevelt, in writing his reminiscences of the Spanish-American war, says of one of the Rough Riders, "Danger acted upon him like wine". Our hindrances are often, if not always, meant to be stepping-stones to greater power, greater influence, a greater degree of usefulness, a higher quality of character.

Some so-called "hindrances" come from God and are purposely sent or tolerated by Him for our good. Of this nature was Paul's "thorn in the flesh". It was a bodily ailment, no doubt, and its object was to teach Paul how utterly dependent he was upon God's power for all his Gospel victories. He was to learn the all-sufficiency of God's grace, that without it he was weak, even though he deemed himself strong, and with it he was strong, even though he felt weak. Such a "hindrance" would, of course, be removed and overcome, as soon as the lesson of grace was learned.

A near approach to Paul's experience was that of the poet Milton. When in the height of his usefulness, in full command of his mighty genius, he was stricken blind. He could do very little: his Christianity was compelled to be of the passive sort. Often he murmured and chafed at this forced inactivity, but one day he received the revelation, which he has so touchingly inserted in his sonnet:

"They also serve who only stand and wait."

His blindness was an insurmountable hindrance, in one sense of the word, yet he learned that heaven is not scaled by good works, and that service is not limited to ceaseless running and sweating. When he learned the lesson of resignation and humble leaning upon God's mercy, he overcame the hindrance.

But there are actual hindrances in the Christian walk, machinations of Satan to impede our progress. Paul was thus prevented from fulfilling his ardent desire of returning to the Thessalonians (read 1 Thess. 2). Satan was at work sowing discord in the Corinthian church which Paul had planted and Apollos watered. Wherever any good work is attempted, there is the enemy, trying by foul means to destroy it. The best thing to do is to keep up courage, to work on, making use of the all-powerful Gospel, which will finally prevail. This was Paul's recourse.

The first missionaries in different islands of the sea as well as in several parts of Africa were horribly massacred by the natives. Satan seemed to have had the upper hand; yet there was renewed perseverance and trust in God, and to-day these spots are among the sunniest and most peaceful to be found upon the earth.

The Mennonite.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1904 as complete and correct as possible.

The Quiet Hour Thoughts in various religious journals seem to be an acceptable feature to many readers, and we also confess a strong liking for them. In the near future we may prepare some for THE MENNONITE, selecting some Scripture text as basis, and subjoining either an original or quoted paragraph by way of comment which, it is to be hoped, will prove helpful to the reader.

Not civilization, but Christ, is the need of savage and barbarous races the world over. Civilization has its vices, and it must be owned with regret that the American Indian and the Filipino are taking very rapidly to the vices of American civilization. We need not be in a hurry to conform subject peoples to our style of living and thinking as Americans. We ought to lose no time in acquainting them with the perfect Man, who did no sin, and who came to save lost men, civilized or uncivilized.

The Y. M. C. A.'s of Massachusetts and Rhode Island have been presented with a two hundred acre farm in the Berkshire Hills, near Holyoke and Dalton, to be used as a summer camping resort for boys between twelve and twenty. One hundred boys at a time will camp out, in charge of the physical directors, secretaries and boys' leaders of the Associations. This is an excellent project. "Near to Nature's heart" is always good for any body, especially for growing boys, and the next step, near to Nature's God, will presumably not be neglected.

The fair name of the great reformer and theologian, John Calvin, was sullied when by his order, Michael Seryetus, heretic, was burned at the stake. Calvin's adherents at Geneva have finally made such restitution for the wrong as lies within their power. They recently placed a tablet on the site of the execution in the suburb Champel of Geneva, with the following inscription: "We, the revering and grateful sons of Calvin, our great reformer, condemning an error which was an error of the times, and the faithful adherents of the principle of freedom of conscience, according to the true teachings of the Reformation and of the Gospel, have here erected this memorial of atonement on the 27th of October, 1903. On the 27th of October, 1553, died at the stake in Champel, Michael Servet, of Villanuova, in Arragonia, born on the 27th of September, 1511."

"Doctors of Divinty"—D. D.'s in short—sometimes, in lieu of something better to do, "add to the gayety of nations" and make the whole world laugh. Such was the case with a London minister, who was very proud of his D. D. tacked on to his name. A religious newspaper declared that he had gotten the title from a "fake" institution. The D. D. sued the paper for libel and lost his case. Stripped of his toggery the unhappy man now bewails his fate. It is too bad that these things should happen again and again. It tends to heap popular ridicule upon the ministry, and good men, who have earned their titles, as well as ministers who have never cared for them, are compelled to share in the ridicule and the odium. But as long as asses will walk about clad in lions' skins such comedies must needs be enacted. We need not fear, however, for God's true servants will continue to do telling work, and God's Word will not return void. At the same time all influential men of learning and piety ought to unite in strong protest against the repetition of such a farce as the above.

Strong men who have set the currents of thought and have changed the face of things in the world, have their faults, like weak and inconsequential men, and these faults are characteristic. Socrates, Wesley, Moody, and all other men like them, whose powerful personality and force of will constituted a considerable part of their greatness, have all been accused of one leading fault, which may be expressed by different names — hardness, imperiousness. The very same mental and moral force in a great man which accounts for his phenomenal success and which is the kernel of his greatness, may and does, on occasion, become his weakness. It was the unreasonable inflexibility of Socrates in the last hour of his trial that alienated many of his friends from sympathy with him, resulting in the overwhelming death sentence. It was Moody's uncontrollable velocity and impetuosity of movement toward his carefully-planned goals which, in his impatience to reach them in due time, often made him seem rude and harsh to such as seemed to block the way. It was with reference to this that Dr. George F. Pentecost said of him, "We all love him, but many of us do not like him." The same thing is now asserted of Wesley, in these days when his name and fame, and everything connected with him, are being revived and reviewed. It is Jesus Christ alone who knew how to be energetic without being hard, who knew how to rule without becoming imperious, and who could accomplish his purpose without unnecessarily hurting anyone's feelings, and without any unpleasant friction. After all, He is the only example whom it is safe to follow.

"Stepping Heavenward"

By Elizabeth Prentess.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN,
Berne, Indiana.

It may be a daring thing to do, but we venture to suggest one serious defect attaching to the late Christian Endeavor Convention at Denver. Whether the same can be said of preceding conventions we know not. One of our Berne companions who was present gave expression to this defect: "It was good, but it was not as spiritual as a meeting at Winona". Lack of deep, soul-moving spirituality—there you have it in one word. That the same impression was made on many others who attended we do not doubt. When a spiritually earnest man goes hungry to a gathering of Christian workers he expects to be drawn closer to his God, to have his religious nature catered to, broadened and exercised. Figures and statistics, history and demonstrations may interest him for the time, but he is not satisfied unless he hears the voice of his Lord in the assembly speaking to his own soul. Banners and noise and crowds divert but do not nourish. Sermons, Bible lessons, quiet communings with God, solemn pauses when all hearts are hushed before the Lord of hosts —these are what the sincere Endeavorer looks for. We do not desire to underestimate the benefit and the value of that which is done at these conventions; it has its place. It may be entirely foreign to the object of these conventions to turn them into devotional meetings. But it is a fact that for spiritual profit and edification there are better occasions than a C. E. convention, and many prefer a Winona or a Northfield conference to these conventions. There are devotional and early quiet hour sessions connected with the conventions, as well as Bible schools, etc., but many delegates and visitors look for more of this same element in the large tent meetings. It may be impossible, even undesirable, to change the tone of these meetings; the fact remains that many by no means squeamish people go away disappointed.

One of the inborn rights of man, ever strongly cherished, is his liberty of conscience. The history of the Christian church since the Middle Ages is largely a history of the realization of this right on the part of individuals and confessions. It was one of the greatest issues of the Protestant Reformation. Without this idea there would be no Mennonite history. It is astonishing to witness the English Established church trying to reverse the current of religious history and turn backward the hands of the clock of destiny. The Education Act is an infamous attempt instigated by the Established church to force the non-conformist into its fold. The non-conformist is compelled to pay school-tax and support the Church schools, without having a voice in the disposition of his contribution. This is "taxation without representation" in the religious world, and the mass of English people are as stoutly resisting tyranny at home as ever the American patriots resisted it across the water. The spirit of freedom has been in the Englishman, ever since he wrested the Magna Charta from an unwilling sovereign, drove a Charles First

to the block and drew up the Declaration of Independence. This spirit will show bitter fight to the finish in this case, and the Education Bill will have to be repealed. It compels non-conformist children to attend sectarian schools, and thus a mean, underhanded proselytizing scheme is being cleverly carried out. No non-conformist can be a head teacher. This vicious combination of Church and State has never been exceeded, even in England. But the non-conformist victim is willing to stick to principle at the price of persecution. He tells the Government that he will suffer loss of goods and imprisonment rather than pay the unjust tax He is showing the spirit of a Hampden, and if they all "hang together", they will succeed in making the provisions of the Bill nugatory. Some of the greatest non-conformist preachers of England are combating it, among them Rev. R. J. Campbell. It is impossible for us in America not to extend our sympathy and moral support to the brave Englishmen now fighting for the same freedom for which our fathers poured out their blood and treasure a century and a quarter ago. To stand up for absolute freedom of conscience and the privilege of a peaceful, unmolested life in legitimate enjoyment of such freedom is one of the God-implanted instincts and is as inviolable as the right to breathe.

Your Church Paper.

Years ago, when the possibility of our ever occupying the editorial chair was not even dreamed of, we held a peculiar regard for our English church paper, THE MENNONITE. We hailed it with delight whenever it reached us in its monthly rounds. To us it was not the editor's paper, it was *our own*, and we classed it with our local church and our minister as one of our indispensable Mennonite institutions. And we showed our interest and public spirit by contributing to its pages. Our thoughts were immature, our style crude. Often the effusions were not worth the paper they were printed on. But we knew the editor would overlook these shortcomings out of admiration and gratitude for the spirit that prompted the writings. In these days it often hurts us to contemplate the apparent obliviousness and indifference of our young people to their church paper. Rarely do we receive an article from their pen. Of course, many Mennonite young people never see it. They read the "Christian Herald," the "Christian Endeavor World", and other worthy religious papers; but THE MENNONITE. But passing by this class, there are many others who read it, but whon ever feel prompted to write something for it. It is not that they cannot write, for many are school teachers, some are correspondents to local papers, some can say good things in public in their own Sunday-schools and C. E. Societies. They posses a fair, and in some cases a liberal, education. What is wrong? They do not have the right feeling toward their church paper—this is the whole story.

May we ask a very modest favor of such of our youthful readers as will glance over this? As many of you as are willing to be of service to your English church paper, send the editor a card stating that such is the case. May he not expect half a dozen cards by the next mail?

God's Guidance.

"I will guide thee with mine eye." By this beautiful passage from the Psalms one of the most popular Moody and Sankey hymns was suggested. Every traveler knows the value of the index-boards he meets on his journey. They guide him to his destination and prevent his going astray. No one knows the way to heaven—only excepting Him who is the Way. We need a guide. What better guide than the eye of God, which like a light-house in the sea beckons us continually toward itself. The Israelites were led on their trackless route through the wilderness by the pillar of cloud and the pillar of fire, symbols of the Divine presence which went before. If we follow the Light that God furnishes to-day, and walk always as in God's sight, not only are we bound to reach our journey's fair end, but like Pilgrim in Beulah Land, we will pass through the most delightful scenes while on our way.

Doctor Pierson on the Nature of Inspiration.

We have never had the nature of the special inspiration of the Bible made plainer than is here done by the scholarly and venerable Dr. Pierson. He says:

"The term, 'verbal inspiration,' is very obnoxious, but mostly to those who misunderstand it. As we use it, it means only that the inspiring Spirit guided, guarded, governed the language in which God's thought was conveyed to us by holy men, who not only thought but 'spake, being borne along by the Holy Ghost.' No intelligent disciple holds that every word of the Bible is in the same sense inspired. When Satan says, 'Ye shall not surely die;' when Job and his friends discuss the problem of evil; when Joseph's Egyptian policy is outlined; when the man blind from birth argues with the Pharisees; when, in fine, the Bible embodies a narrative of human events or a record of human utterances in which God is not represented as either acting or speaking through man, all that inspiration covers is the essential accuracy of the narrative. But when God directs a course which is pursued, or guides an utterance, the sanction of His authority is given, and the lowest degree of inspiration must secure Divine infallibility.

"Any theory of inspiration may be held which does not impair the authority of the Bible as the Book of God. As in Belshazzar's startling vision, the hand may be the hand of a man, and the writing still be the writing of God. How God used man to convey His own message accurately, and yet allowed full play for the peculiarities of the individual modes of thought and feeling, and even styles of expression, it is not necessary for us to know; suffice it to say that He did. But any theory of inspiration that puts the Bible on a level with other books, even the best, and makes it to be inspired only as all good literature is, robs it of all supreme authority, and leaves us with no final court of arbitration in the conflict of human opinions and the fallible utterances of human reason and conscience."

God and Our Life.

When Jesus said, "Even the very hairs of your head are all numbered", He spoke volumes about His and our heavenly Father. If the Father has numbered the hairs of my head, and each one has its individuality, its use and its value, then the same Father knows every breath I draw, every minute I waste, every cent I spend, every book I read, every word I say, every letter I write, every step I take. He knows my every thrill of pleasure and throb of pain. He knows me better than I know myself and knows better than I what is for my good.

It shows how close the Father is to me. He knew my needs as a child far better than my parents knew it, and He is far more concerned about my present safety and happiness than is my wife. He knows the state of my health better than the doctor who has carefully felt my pulse and taken my temperature. He knows my good points more accurately, sympathizes with my sufferings more keenly and bears with my weaknesses more gently than my best friend, and he hates my sins and rebukes my lapses more sharply than my most industrious critic.

"Closer is He than breathing
And nearer than hands and feet."

It proves that I am immortal. Why should He care for me more than for the sparrows and the lilies if, like them, I am only the creature of a day? Why should Jesus expressly say "how much more", unless I am more than these ephemeral products of nature? He is my "Father"—Jesus does not say or intimate that God's relation to the lilies is that of Father. Jesus draws attention to the perishableness of the lilies in order to bring home to me the comforting truth that I am not perishable, and theretore the Father is so much more concerned about my welfare. A Father once implies a Father forever. If all mankind, especially those who trust Him, should perish with this life, God would cease to be a Father—a thought at utter variance with our idea of Him.

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care."

"To-day we are raising pampered sons and daughters," said Dr. Hillis, "surrounding them with every luxury and idle satisfaction of desire, and they are rotten before they are ripe. I repeat it, they are rotten before they are ripe, and the boys in many cases are sinful before they are bearded."

Five minutes spent in the companionship of Christ every morning, said Henry Drummond—ah, two minutes, if it is face to face, and heart to heart — will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for anyone's sake.—Sel.

Correspondence.

SALEM CHURCH, DALTON, O., On the 19th inst. the people of this vicinity had the much-desired privilege of listening to Missionary Ressler and his wife. Your correspondent greatly regrets to say that he was unable to attend. But as was reported to me their discourses were very interesting and enthused the hearts for missionary work.

Catechetical instruction again began at our church with fourteen scholars.

WAYLAND, IA.—On account of the hot and very dry weather, quite a number of people are complaining of not feeling very well.

Not alone the people, but the crops also are showing the effects of the drouth and heat.

Last Sunday evening the Christian Endeavor Society gave a special missionary program

which was very ably rendered. Immediately after the program Brother Musselman preached one of his usual helpful sermons.

STERLING, O. Services were held at this place on July 19, as usual. Rev. J. W. Kliewer being absent, Rev. Mosiman, from Trenton, O., occupied the pulpit in his place. He preached a very good sermon, using as text 2 Kings 5: 5, 6.

Rev. Mosiman intends to preach here until our pastor returns from his trip to the West.

The Sunday School Lesson.

Subject for August 2: SAMUEL ANOINTS DAVID. 1 Sam. 16: 4–13.

GOLDEN TEXT: Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

LESSON TEACHINGS.

Saul was the people's choice, David the Lord's choice. This is most strikingly seen by comparing v. 1 of chap. 16 (just preceding the lesson) with 1 Sam. 9: 16. In the case of David God says, "Anoint unto me"; in the case of Saul, "Anoint to be a prince over my people".

David is the Lord's choice for several reasons. For one, the royal family was to spring from the tribe of Judah, a fact prophesied hundreds of years before this (Gen. 49: 10). Saul was of the tribe of Benjamin, and though he himself reigned, his sons were not to succeed him. David, therefore, who was from Bethlehem-judah, fulfilled this condition.

It is impossible not to see that because David was a Bethlehemite, as God's choice he became a more exact type of Jesus Christ, the Great King, who was also born in Bethlehem. It is one of the profoundest principles in Bible study that the type is to suggest the anti-type in as many particulars as possible. Remembering this, it is easy to infer that Saul, even though his conduct had been above reproach, his faith unwavering, and his career spotless, his house could not have remained the royal house indefinitely.

But God consulted other standards of choice. Not every inhabitant of Judah was fit to be a king. Only one son of Jesse fulfilled this second condition. "The Lord looketh on the heart". The heart was to decide, not the outward appearance, although David was not devoid of the latter. Saul had been the people's choice because of his splendid physique and good looks. They could not see into the heart. Samuel, though always deferring to the Lord's will, had he followed his own bent, would have anointed the good-looking Eliab. We all judge by appearance far more than we think we do or want to do. It is hard to resist the conclusion when we see a fine-looking, well-groomed clerical individual tricked out in clerical broadcloth, snowy tie and in the most approved clerical toilet, and making an imposing appearance—that such a man must of necessity be one of the elect ministers of the gospel. But we must beware of counterfeits. Has he a message from God to the heart? Does he succeed in conveying that message? Is he preaching the truth? Are at least some souls saved by his preaching? These are the proper standards. And these are not determined by the outward appearance.

The Lord judges Christians by the heart. "As a man thinketh in his heart, so is he." Out of the heart come the issues of life. The present state of your heart decides now whether you are Christ's or not. The future state will determine the eternal judgment pronounced for or against you.

Samuel, like a true man of God, did not follow his own inclinations. If he had he would have chosen Eliab. But he waited on the Lord's will. How often do men do "what seemeth to them good", without finally consulting the Lord! They make believe to themselves that they are very pious, and pride themselves on their unwavering fidelity to their own idolized conscience. Yet all the while they do not seek the Divine counsel, and consequently are "kicking against the pricks", and making failures out of their lives.

David was thought too young to be eligible to the kingdom. Old Jesse brought out all his other sons to worship, but left the boy David at home to tend the sheep. His mistake is a venerable and oft-repeated one. "Too young" is what is often said of children, when the question of their conversion and their spiritual standing is referred to. There is no such a thing as "too young" in God's sight. Samuel himself was called before he was born, and his first spiritual experiences came to him when he was a child of twelve. Jesus at twelve was deeply interested in the things of God, as the wise doctors of Jerusalem could testify. Paul wrote to the carefully-trained Timothy, "Let no man despise thy youth". True, a child can not be expected to possess or be dominated by the mature spiritual wisdom and insight of a "father in Israel", but he is never too young or too tender to be a sapling planted in the vineyard of our God. It was "out of the mouth of babes and sucklings" that Christ won the most hearty recognition and his most perfect praise.

It is to be remembered that David was not to supplant Saul and begin to reign as soon as anointed. This was not God's design. David was to know he was called, and through the subsequent years was to be under Divine training. The Spirit of the Lord "came upon him" and remained his constant teacher. His life in God's school while tending sheep recalls Moses' schooling while at the same occupation in the desert of Sinai, and Paul's similar sitting at the feet of a wiser than Gamaliel in Arabia. David's preliminary education was supplemented by his being called to Saul's court, where he was promoted from one sphere of usefulness to another.

Announcement.

The officers of the Mid. Dist. Conf. together with the church at Trenton, O., where the Conference of the Middle District is to be held this year, have decided that the Conference shall be held on the 2nd and 3rd of October. Opportunity is thus offered to have a Missionary service and Children's festival on the Lord's day following, Oct. 4. The officers of the S. S. Convention, Sewing Society, and Y. P. S. C. E. are requested to take notice of this announcement.

S. K. MOSSIMAN,
Sec. Mid. Dist. Conference.

PROGRAM

OF THE THIRTIETH SUNDAY-SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE TO BE HELD AT DEEP RUN MENNONITE CHURCH ON TUESDAY, AUG. 11, 1903.

(U. S. STAUFFER, Musical Director.)

MORNING SESSION.

10: 00 Opening Praise and Devotional Service by Rev. A. B. SHELLY.
10: 15 Address of Welcome — S. M. GROSS.
Response—E. S. SHELLY.
10: 35 Secretary's Report; treasurer's report; organization, appointment of committees and other business.
Announcement of Question Box.
11: 00 Conference:—"Our Sunday School Field", led by—J. M. MYERS.
11: 30 "A Quiet Season of Prayer"—WM. H. GRUBB.

AFTERNOON SESSION.

1: 45 Song and Prayer Service.
2: 00 Bible Study—REV. A. S. SHELLY.
2: 45 Topic—"Sowing and Reaping in Sunday-school Work" by Rev. F. F. GABEL.
Discussion opened by—LEIDY M. KRATZ.
3: 15 Conference—"How to interest the uninterested".
(a) Parents
(b) Teachers
(c) Pupils.
Rev. H. S. GOTTSHALL.
3: 45 Address, "Teachers' meetings an essential in Sunday-school Work"—Dr. J. K. HEDRICK.
4: 00 Offering and closing exercises.

EVENING SESSION.

7: 15 Devotional Exercises—Rev. F. F. GABEL.
7: 30 Question Box—Rev. A. M. FRETZ.
7: 45 Address—Rev. W. S. GOTTSHALL.
8: 00 Topic—"Advance Movements in Primary Work".—Miss AMELIA LANDIS.
8: 15 Address—"These Little Ones"—S. M. ROSENBERGER.
8: 30 Address—Rev. C. H. CULLEY.
Offering, Closing Exercises.

Deaths.

SPRUNGER.—On July 5, 1903, at Dalton, O., of cancer on the tongue, John P. Sprunger, at the age of 48 yrs. 11 mos. 6 days. He was buried at Salem church cemetery on the 7th. Services were conducted by Rev. A. A. Sommer.

Contributions.

For Foreign Missions.

GENERAL FUND. — During the month of June the following gifts were received:—

From the Alexanderwohl church, Kan., $152.45; collection at the farewell meeting of Bro. and Sister Frey, $34.43; Bruderthal church, Kan., $28.00; Salem church, Dalton, O., $8.70; Springfield church, Pa., $15.00; mission collection at the Bergthal church, Manitoba, $77.00; First Mennonite church, Phila., $25.00; Bethel College church, Kan., $28.00; a friend of missions, Henderson, Neb., $5.00; Mrs. P. Eberly and Mrs. J. Weaver, Stevensville, Can., $2.40; Bruderthal S. S., Kan., $72.98; thank-offering per Chr. Schowalter, Donnellson, Ia., $5.00; Friedensthal church, Okla., $9.92; Bethesda church, Neb., $18.55; Bergthal S.S., Okla., $4.30; Herald church, Okla., $8.60; thank-offering of Henry and Babetta Krehbiel, on the occasion of their golden wedding, per Chr. Schowalter, $8.50; Newton S. S., $20.24; mission box at Berne church, Ind., $6.15; birthday gifts from Berne, Ind., $2.01; P. E. Habegger, tenth of oil, $30.00; a tenth by F., Berne, Ind., $31.20; Emmaus church, Kan., $208.90.

FOR INDIA MISSIONS.—From Widow Ratzlaff, Loretta, S. D., $5.00; Mrs. Isaac B. Schmidt, $1.00; Sister M. Boese, $5.00; Cornelius Ewert, Loretta, S. D., $10.00; A. Boese, $1.00: Berne church, Ind., $63.00; a friend of missions, $30.00; J. G. Regier, Newton, Kan., $5.00; Bergthal church, Okla., $23.50; an unknown sister of the II Johannesthal church, Kan., $5.00; anonymous, Berne, Ind., $30.00.

FOR MISSIONARY KROEKER'S DWELLING-HOUSE.—From the Boynton Mennonite S. S., Hopedale, Ill., $25.26.

FOR MONTANA MISSIONS.—From a friend of missions, Beatrice, Neb., $25.00; Mrs. C. J. Bohrer, Berne, Ind., from the sale of rugs, $9.17.

FOR INDIA LEPERS.—From D. C. S., Berne, Ind., $2.00; collection at S. S. festival, Bethesda church, Neb, $21.26.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

Received from the Home and Foreign Relief Commission as follows:

For Orphans, $15.00.
For Lepers, $40.00.
For Missions, $34.50
Received from B. F. Welty, for one orphan girl, $15.00

Gratefully acknowledged,
P. A. PENNER.

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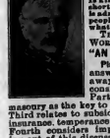

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News of the Week.

Domestic.

11 Dead. 40 or More Injured.

LOWELL, Mass., July 29. — Two magazines, belonging to the United State Cartridge Company, on the banks of the Concord River, in the north of Tewksbury, just over the Lowell line, exploded this morning shortly after 9 o'clock, and killed at least 11 persons and injured 40 to 50 more or less seriously.

Fifteen others are reported missing. One magazine was used for the storing of dynamite and the other for powder.

The explosion completely wiped out seven dwelling houses; seven others were destroyed by fire which followed the explosion and 21 other houses were practically ruined, although some of the walls remain standing. One bonse was blown 40 feet from its foundation.

The four local companies of the State militia have been ordered out to assist in maintaining order and protecting property.

The force of the explosion was felt over all the city and the surrounding district. In the city proper, two miles away from the place, scarcely a building escaped without broken glass.

Four Young People Drowned.

PITTSBURG, Pa., July 28.—A sad accident followed after the formal opening of dam No. 1 in the Allegheny at Perre's island this evening in which four young people were drowned.

After the ceremonies incident to the opening of the dam, which is the first to be built in the proposed Allegheny river slack water system, the three boys were riding around below the dam on a skiff and seeing three girl friends on the bank, invited them to join in the ride. When all had been seated, the skiff was headed for the dam and when within a short distance from the structure, the suction from the "bear trap" drew the boat in spite of the boys' frantic efforts under the water flowing over the dam. Before rescuers could reach them four of them were drowned.

Many Negroes Fleeing Back to Southland.

EVANSVILLE, Ind., July 28. — For the past twenty-four hours strange negroes have been passing through the city on their way to the South, where they will seek homes. Many of them came from Danville, Ill., and points on the Illinois Central railway. Two coaches of negro refugees passed through here yesterday afternoon. One of the refugees said that many negroes were leaving Danville, and would not return, as the negroes in the North were fast coming to the belief that the Southern people were their friends, and that they fared better in the Southland. Many of the negroes who left Evansville during the recent riots have not returned.

Indian Territory Goes Dry.

ARDMORE, I. T., July 28. — United States officers seized a large quantity of whi-ky and beer before it had been removed from the train which brough it here and poured it into the street. United States Marshal Colbert issued an order prohibiting the introduction of liquor into Indian Territory. Substitutes may no longer be sold, as the officers say the artificial drink dives are blinds for the sale of intoxicants. Bootleggers are becoming numerous as a result of the execution of the prohibition law.

Mr. Cleveland Says Arbitration Will Win.

NEW YORK, July 24.—Writing for Collier's Weekly this week, Grover Cleveland says:

"We have loved to think of American patriotism and to dwell upon it as a sentiment so thoroughly pervading our people and so pure and genuine that in its name all our countrymen would be willing to forego selfish and personal interests if thereby the welfare of the great body of our people could be advanced. We know that this patriotism is not dead, and that it is still able to foster and bless the best American citizenship; but is there not reason to fear that it is so wekened among those enlisted in the contentions between employers and the employed that they are either unconscious of its restraints or seek to avoid its exactions by giving lodgement to the deluding notion that their quarrels do not concern the general good.

"Happily, however, we can still count upon a national characteristic of underlying common sense that will not permit us to look upon these untoward conditions as incorrigible. We may still hope that the balance of right between the contentions that now afflict us will be adjusted as soon as passion is made to yield to the American sentiments of justice and love of fair play, and when these shall insist that among those who lead, as well as those who follow in these labor controversies, there shall be created and stimulated a peaceful mood and a conciliatory sentiment."

Saloons Must Close.

TACOMA, Wash., July 27.—The Superior Court has upheld Secretary Moody, together with the mayor and Council of Bremerton, in their fight to close every saloon at Bremerton adjacent to the Puget sound navy yard. A discussion to this effect has just been handed down in a case brought by some saloon keepers to nullify an ordinance passed closing all saloons. An appeal has been taken to the State Supreme Court, but in the meantime all saloons have been closed.

Withdraws From Business.

KOKOMO, Ind., July 25.—This afternoon Strickland & Co., an old established clothing firm, announced that they will go ont of business. Their stock is in charge of a Rochester (N. Y.) salvage company. For more than a year the temperance people of Kokomo have maintained a steady opposition to this house. Miss Carrie Styers, the well-known temperance agitator, who has gained considerable prominence by her work in this city, was book-keeper in this concern for ten years. When she began devoting so much time to the cause of temperance she was discharged, and as a result, the place has since been ignored by the temperance people. Because of this the firm has withdrawn from business

Check on Mormons.

NEW YORK, July 24.—Mayor Low to-day refused an application made for ten permits for Mormon missionaries to preach in the streets of the city, but granted one permit with the understanding that it will be revoked if any overtures contrary to the law are preached. The applications of the Mormons had been held up for several months because of complaints to the mayor that they were advocating polygamy.

Foreign.

The Hawaiian Islanders Appeal for Independence.

HONOLULU, July 28.—At to-day's session of the home rule convention ex-Delegate Wilcox urged that congress be memorialized to grant Hawaii independence. He also strongly favored the establishment of a government for the islands similar to that of Cuba. His remarks were received with much applause. It is probable that a petition embodying the views expressed by Wilcox will be prepared for presentation to congress by Delegate Kalanianole. Such an appeal would doubtless receive the signatures of many natives.

Last Farewell to Pope Leo XIII.

ROME, July 25.—Pope Leo XIII was buried at sunset this evening. On the stroke of midday, as the gun from the castle of St. Angelo was fired, the lying-in-state of Pope Leo XIII came to an end, and the few people who still lingered at the gates of the Chapel of the Sacrament in St. Peter's, were ordered to leave. They passed slowly from St. Peter's into the sunlit plaza, and the world's last farewell to the great Pope was over. Ten minutes later Italian infantry and gendarmes poured out of the basilica and lined up on the steps in inposing array. The outer gates were then closed, and the body of the Pope was left to the tender care of those who had watched by Leo XIII in his lifetime.

The preparations for burial were immediately begun.

While the bells of the basilica rang out their noon chorus, the troops formed in column and were marched to the barracks. Their historic incursion into Vatican territory ended without the slightest friction. It is estimated that 80,000 people have passed the catafalque since Thursday morning.

As Others See Us.

ST. PETERSBURG, July 27. — The Novoe Vremya has printed a cartoon representing Uncle Sam driving an automobile over two negroes, his right hand weilding a whip and his left supporting the Stars and Stripes with the motto, "Freedom" and "Slavery."

King Edward Pleased.

LONDENDERRY, Ireland, July 28.—King Edward and Queen Alexandra arrived here to-day. Large crowds from the surrounding districts assembled to greet the first English sovereign that had ever visited Londonderry. Their majestics were met at the railroad station by the mayor and corporation. The usual number of addresses were presented, replying to which the King expressed his pleasure at the reference to the spirit of good feeling and harmony pervading all classes in Ireland, adding that if his visit helped to extend and consolidate this feeling he would be richly rewarded.

Quiet at Ciudad Bolivar.

CARACAS, Venezuela, July 24.—Order has been re-established at Ciudad, Bolivar. The result of the fifty-two hours' battle was the capture of the city by the government forces. More than fifteen hundred men were killed or wounded on both sides. Gen. Henrique Urancita, of the government troops, and Gen. Arlelo Valbueno, of the rebels, were killed.

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Vol. XVIII. BERNE, INDIANA, AUGUST 6, 1903. No. 34.

The Heavenly Road.

The road to heaven by Christ was made,
With heavenly truth the rails were laid;
From earth to heaven the line extends
To life eternal where it ends.

CHORUS:
All aboard! send out the call:
This Gospel road is free to all.
All aboard! our song shall be
SALVATION FULL, SALVATION FREE.

Come children, come; now is the time
At any station on the line:
If you'll repent and turn from sin
The train will stop and take you in.

The Bible is the engineer:
It points the way to heaven so clear:
Through tunnels dark and dreary here
It doth the way to glory steer.

No fare for you is there to pay,
For JESUS is Himself the way:
From earth to heaven the line extends
To life eternal where it ends.

The Holy Ghost conductor is,
And honors all the passes given;
With heavenly skill He guides the train
Until the brakeman calls out "Heaven".

Then in the City of our God
We'll meet the friends already there;
With them we'll walk the golden streets
And share a mansion bright and fair.

But best of all we'll see the King
Who built the road and paid the fare.
And there while endless ages roll
We'll praise Him that he brought us there.

'Tis true we have no sleeping car
Where drowsy Christians sleep and nod;
For each has wakened out of sleep
And now is wide awake for God.

Come then, ye weary pilgrims, come;
Accept this offer from your King:
He'll bless you all along the way,
And safe to heaven your spirits bring.

Items of News and Comment.

Missionary Ressler and wife are at present in Canada, from whence they will go to Pennsylvania.

The Philadelphia Christian Endeavorers have been proposing to invite Dr. F. E. Clark to address them some time.

Two missionary students at Bethel College, Peter Wiens and J. H. Epp, preached to the brethren at Henderson, Neb., recently. The former also visited the congregation at Beatrice and addressed the Sunday-school.

David K. Sheetz, the oldest inmate of the Mennonite Home, at Frederick, Pa., died last week in his ninety-fifth year. He was a member of the Reformed church at Boyertown, Pa.

Rev. N. C. Hirschy, of the C. M. College, is spending a part of his time at present at Leo, Ind. In connection, it may be well to remind every friend of the College to consider its necessities and to see what he can do to ensure for it a successful new year.

The services in A. M. Fretz's charge for August 9th will be as follows: Deep Run, German, 10: 15 a. m.; Perkasie, English, 3 p. m.; Souderton, English, 7: 30 p. m.; Harvest Home Service, at Deep Run, Thursday, Aug., 13, 10, a. m., and at Souderton, Saturday, Aug. 22, 2 p. m.

Dr. C. I. Scofield, in discussing the contradictions of modern civilization, says that "the nineteenth century was the bloodiest in human history", and that "more men gave up their lives on the field of battle in the nineteenth century than in any preceding century of which we have any historic account."

The official statement of the spring term of 1903 at the Central Mennonite College at Bluffton, Ohio, shows a total enrolment of 34 students for the term, by far the greatest enrolment for any previous spring term at that institution. Four students pursued college studies, the first ever taught in the school.

The first book printed in America was a compilation of hymns called the "Bay Psalm Book." It was supervised by Richard Mather, Thomas Welde and John Eliot and was printed in Cambridge, Mass., in 1640. In England it passed through eighteen editions; in Scotland, where it was still more popular, it reached its twenty-second edition.

The Christian Endeavorers and the Odd Fellows had a clash on July 11th at the City Park, Denver, and the result was dispensing of the Endeavor outdoor meeting through the perversity of the Odd Fellow's band, that could not be placated for having been ordered from the speakers' stand. The park board had issued two permits, and after a wordy war the Odd Fellows decided to beat a retreat from the wooded grove where they were holding a picnic.

They had formed a plan to be avenged on the Christian army of 2,000 which had displaced them. Waiting until Bishop Fallows had begun his discourse, the band marched directly in front of the stand and started the liveliest kind of rag-time melodies.

The bishop vainly expostulated with the leader, but the noise continued, and the bishop had to retire, remarking, "These are truly the Oddest Fellows I have ever met."

In a communication to a late number of "Hearing and Doing", Missionary C. E. Hurlburt tells an affecting story of his encouraging interview with an African chief. He writes:

"No country in East Africa that we have seen is so thickly settled as that from Fort Hall to Nyeri. We camped with the chief who had asked us to visit him, and never before has my heart been so stirred in dealing with an unsaved man. After he had listened to the story of the cross and of God's love for a lost world, giving most earnest attention and frequently asking questions, he said that when he was a child his father had died leaving him what is for them great wealth. His relatives and the people about him tried to get possession of it, trying to kill him, but he said God had spared his life and prevented the poisoned food from killing him, had prevented their attempts to spear him from being successful, and again and again had wonderfully saved his life. He did not know what it was for, but now he saw that God wanted him to live and learn the way to heaven, that of all God's care for him, the greatest thing God had ever done for him, was to send this white man to tell him the way to heaven. He urged us to pray for him and for his family, and away on in the night we waited together in the tent, talking of the things of God and praying. He urged us most pathetically to send a missionary soon to locate near him, offering to give land and help in building a house, and to do anything in his power to assist us. It was difficult for us to sleep that night in memory of the story we had heard, and again we cried out to the Lord of the harvest to thrust forth His laborers into His harvest field."

Timely Notice.

The Deep Run church, where the Eastern District S. S. Convention will be held on the 11th inst., is two miles from Plumsteadville on the Doylestown and Easton electric road. Connection is made at Doylestown with the electric road through from Philadelphia, also with the steam road connecting at Lansdale with the road from Philadelphia, Norristown and Bethlehem and intervening points. Cars leave Doylestown for Plumsteadville every hour and a half, counting from 7 a. m. Those wishing to be met at Plumsteadville should without delay inform S. W. Gross at that place.

ALLEN M. FRETZ, Pastor.

A New District Conference.

Our Canada brethren are making Mennonite history. There are now six District Conferences, the sixth being composed of the churches of Manitoba and Saskatchewan, Canada, and holding its first session at Hochstadt, Manitoba, July 20–21. This first step did not seem to be so universally favored, since only two churches—the Bergthal, Manitoba, and the Rosenort, Saskatchewan—were represented by delegates. But judging from the weighty and practical resolutions adopted, the initiators of the movement mean business.

Elder Jacob Hoeppner served as the first president of this new body, and Benjamin Ewert as the first secretary. Six questions were discussed, each one introduced by a well-prepared address and followed by one or more appropriate resolutions. Prof. H. H. Ewert considered the object and benefit of such a conference. A very practical address was prepared by Rev. David Toews on the timely subject, How to minister most effectively to our scattered members. In his absence on account of sickness, Rev. James E. Sprunger read it. In the general discussion that followed two leading ideas were

brought out, namely: that it is the duty of the home church, whose members leave it to settle in new localities, to follow them up and supply them with a minister; and that a conference paper should be published to assist in this home missionary work. This last enterprise was made the subject of a resolution as follows: The Conference advises the publication of a little church paper, to be especially devoted to the needs of the Manitoba and Saskatchewan churches. The committee chosen to carry out this resolution is composed of H. H. Ewert, David Toews and John M. Friesen. This means the launching out of another Mennonite periodical. May it prosper is the wish of the MENNONITE. Who will be its editor? We want to know in good time so that we may call the good brother "Brother" in an editorial as well as a fraternal sense, and that we may place the sheet as soon as possible on our exchange list.

In connection with the same subject, it was also resolved to propose to the churches to hold a collection for home missions in Saskatchewan, and to deposit the funds in the General Conference treasury.

The value of printed church rules was considered in an address by Rev. Benjamin Ewert. It was explained that besides the Word of God and the articles of faith, there are practical matters pertaining to the regulation of a church on which every congregation should come to a clear understanding. The general discussion in harmony with this idea led to the resolution that the churches should see the advisability of having printed church rules.

A lively discussion followed the address by Rev. Jacob Hoeppner on the question whether it was contrary to Scripture and conscience to hold office and to go to the polls. The speaker concluded that it was not for the best for Mennonites to hold office save in a municipality exclusively composed of Mennonite citizens, where the law of the land need not apply. Mennonites should maintain a peculiar attitude toward the world. But these ideas were not upheld by every one present, and it was finally concluded to leave the matter of holding civil office and participating in civil government to the individual conscience. And what more sensible resolution could have been adopted? There is, after all, where all discussions of this sort must end.

Shall our people ever go to law before submitting their disputes to the mediation of the churches? was discussed by Rev. Gerhard Epp. It was answered by the speaker as well as by the Conference with "No".

The last subject was presented by Rev. John M. Friesen—What attitude should we take against saloons, dancing and gambling? It seems to us that we do not need to determine our attitude toward such universally recognized evils. God has determined our attitude for us, which is that of hostility. But it was evidently intended by the author of this subject that the discussion concern itself mostly with the practical steps Christian people may and should take in their opposition. Bro. J. E. Sprunger gave his experience on the saloon question and used Berne as an example, while Bro. Kliewer spoke of the social and religious detriment of dancing.

All the papers read will be published in the "Bundesbote".

The next year's conference will be held in the Rosenort church, Sask. A committee to perfect plans for permanent organization, and lay them before the next conference was appointed and is composed of Peter Regier, Gerhard Epp, H. H. Ewert, John M. Friesen and Franz Sawatzky.

The Courage of His Convictions.

Beneath rough exteriors there often beat tender hearts, and faithful witnessing for God under trying circumstances is often used, for good, as the following testimony shows:

My father was a rancher on a small scale in Australia. He was an English emigrant of sturdy yeoman stock, and while the free life of a shepherd had taugh him tolerance and kindness he remained true in principle to the strict lessons of his early years.

The nearest neighbor or station was ten miles away, but the ranchmen used to think nothing of riding twenty or forty miles to a centrally located farm on Saturday, to spend the night in carousal, and ride back on Sunday. When the men came together once a week in this way, drinking and gambling seemed inevitable.

At last it was my father's turn to entertain. He must invite the herder of the kraals and ranchers within a radius of nearly fifty miles.

"Boys," he said to his two sons, my brother and myself, "it's the parting of the ways. We either live as we have lived, simply in the fear of God, minding our business, paying our debts if we can, saving our money if possible, and being cut by every man around here, or fall into the ways of our neighbors, and drink and gamble ourselves into perdition.

"I am not going to break your mother's heart and I say, 'No,' even if they burn us down." So it came about that my brother and I divided the circuit between us, and I rode to the north and he to the south. To every ranchman this message went: "Father invites you for Saturday and Sunday as usual. There will be no cards or liquor—only a quiet talk about old England and the welfare of the colony."

We waited that Saturday afternoon with trembling, not expecting a single guest; but the whole section was represented.

With mother opposite him, father said grace at the table, and we boys saw tears flow down rugged cheeks. That night the men talked long about bushmen, and rabbits, and fences, drought, and how to stand by each other.

The next morning, as he did every Sunday morning, father conducted prayers, this time before fifty of the roughest men I had ever seen assembled; and there was singing of hymns, broken here and there by sobs and by tears.

When they parted, my father, although a recent comer, was the acknowledged leader of the community. That section became the most prosperous in all the country around, and I thought if Christian courage could accomplish that, it was good enough to live and die by.

My father's "No" was the one thing needed to save the community, and it saved it.—Sel.

I Am Not Going to a Christless Grave, Are You?

I got into a street car in Buffalo, and when the conductor came for my fare I gave him the leaflet "Where Hell Is." As I handed it to him he laughed and said, "You always give me one of these religious papers; I suppose you think me a very wicked fellow, but I am about as good as they make them." I held up my Bible and asked, "Do you see this book? It tells me, 'The heart is deceitful above all things, and desperately wicked,' Jer. 17: 9. That means your heart and mine. It does not sound so very good, does it?" "Oh, well," he said, "there is plenty of time for me to think about these things. I am still young." "Yes," I said, "but if you go into any graveyard you will see graves of all sizes. A little girl once asked her mother how old anyone must be before they died. The wise mother gave her child a long piece of string and told her to go into the graveyard and measure the graves, and every time she measured to tie a knot. Soon after the child came back with the string full of knots. 'Look, mother, the graves are all sizes.' 'Yes, dear, that is when people die; at all times and ages." Again the young man laughed and said, "There is plenty of time for me." On leaving the car I said, "Remember, the time is short and you need not go to a Christless grave and to hell."

This young man had only been a conductor six or eight weeks but during that time I had often met him, always giving a tract, and this not being a busy line, often had a little talk with the conductors. Also, we have some who, like Epaphras, labor fervently in prayer, Col. 4: 12. Well would it be if all who distributed tracts did the same.

The next morning I traveled by the same car, but a fresh conductor was there, who told me that the one I had spoken to the day before had intended going for an afternoon's pleasure yesterday, but in jumping from one car to another had missed his footing, was run over by the car, and so injured that in a few hours he died. I felt very badly, thinking he had indeed found a Christless grave, but later in the day I was told that he had accepted the Savior and wished me to know that he was not going to a Christless grave. I went to his home, and as I looked upon that young man's dead face, I could not help thinking what an awful warning to anyone thinking there is plenty of time.—"Faithful Witness."

William Penn's Saintly Wife.

Gulielma Maria Penn was the wife of William Penn, of Pennsylvania, and daughter of Sir William Springett, of Darling. Her illness continued eight months upon her, in which time she uttered many living and weighty expressions upon divers occasions, both before and near her end. At one of the meetings held in her chamber, only her husband, children and one of the servants being present, in a living power she said, "Let us all prepare, not knowing what hour or watch the Lord cometh. Shall we receive good, and shall we not receive evil at the hands of the Lord? I have cast my care upon the Lord, He is the physician of value; my expectation is wholly from Him; He can raise up and He can cast down." A while after, "O! what shall be done to the unprofitable servant!"

At another meeting, before which much heaviness lay upon her natural spirits, she said, "This has been a precious opportunity to me. I am finely relieved and comforted, blessed be the Lord". At another time, her husband speaking to her of the peace of well-doing, she replied to him, "I never did, to my knowledge, a wicked thing in all my life." To a friend, aged

seventy-five years, who came to see her, she said, "Thou and I, to all appearance, are near our end." And to another about sixty-five years old who came also to see her, she said, "How much older has the Lord made me by this weakness than thou art! But I am content; I do not murmur. I submit to His holy will." In the height of her sickness she said, "It is the great goodness of the Lord that I should be able to lie thus still. He is the physician of value to me, I can say. Let my tongue set forth His praise, and my spirit magnify Him whilst I have breath. O! I am ready to be transported beyond my strength. God was not in the thunder nor in the lightning; but He was heard in the still, small voice." She called the children one day, when very weak, and said, "Be not frightened, children, I do not call you to take my leave of you, but to see you; and would have you walk in the fear of the Lord, and with His people in His holy Truth." Speaking another time solemnly to her children, she said, "I never desired any great things for you, but that you may fear the Lord, and walk in His Truth among His people, to the end of your days."

About three hours before her end, a relation taking leave of her, she said, "I have cast my care upon the Lord; my dear love to all friends"; and lifting up her hands and eyes prayed to the Lord to preserve them and bless them. About an hour after, causing all to withdraw, she took leave of her husband, saying all that was fit upon that solemn occasion. She continued sensible, her children and most of the family being present, and quietly expired in her husband's arms, with devout resignation of her soul to Almighty God, on the 23rd of the Twelfth Month, in the year 1693, in the fiftieth year of her age.

Facts About the Bible.

The books of the Bible were written by different persons; two were kings, two high officers at court, one lawgiver, one judge, one physician; others were prophets, farmers, mechanics, fishermen.

They were written in different languages; the Old Testament was written chiefly in Hebrew, and the New Testament in Greek. A small part of the Old Testament was in the Chaldee language.

They were written in different countries: Arabia, Asia Minor, Babylonia, Greece, Italy, and Palestine.

The first book ever printed was the Bible. The first Bible was printed between the years 1450 and 1455, at Mentz, by Gutenberg, the reputed inventor of printing.

The first Bible printed in America was from a Boston press in 1752, but it bore the British imprint, as Bible printing was prohibited in this country. After the war of the Revolution there was a great demand for the Scriptures, and the Bible Society distributed 2,000,000 among the soldiers of the army and navy. The Bible is now printed in ninety-seven languages.

Then Shall Every Man Have Praise of God.

And can it be, my God!
  that Thou, ere long, wilt stoop
To praise Thy purchased ones—
  and publicly announce
To gazing, wondering multitudes,
  that this poor deed
Was done for Thee,—that act
  of self-renouncing love,
Observed by none down here—
  that quiet patient course
Of waiting on the Lord,
  though earth and hell opposed?
All these Thine eye doth see,
  Thy loving heart approve;
And Thou dost deem them worth
  a record in the book
Of Thy remembrance—worth
  rewarding in that day,
When we must all appear
  before the judgment-seat,
When that glad word "Well done"
  shall greet the raptured ear
Of many a one whose spirit
  here was wounded oft,—
Whose words and deeds had oft
  been misinterpreted,—
By bosom friends, by brothers,
  not by foes alone.
E'en now, the sense that Thine
  all-searching eye looks on,
Gives rest to weary hearts,
  and strength to faltering steps.
What will it be to have
  Thy welcome and Thy praise!
To adore the grace which kept
  in sore temptation's hour!
And, with full heart, to give
  the glory all to Thee!
Surely that joyful day
  will recompense for all!
The ocean crossed—the heaven
  reached—at home with Thee!
O! Father God! 'tis sweet
  to know Thy watchful eye
Is ever on Thy children's path—
  Thy loving arm
Upholds the feeble ones.
  Help us to lean on Thee,
And still to trust Thy guidance
  and Thy faithfulness;—
Not reckon on results,—
  but simply to obey;—
Having the mind of Him
  who came down here to do
His Father's will,—who trod
  the path of suffering,
That He might know to
  sympathize with aching hearts—
To succor tempted souls,—
  who drank the cup of wrath
For us,— that we might share
  His glory and His throne.

M. A. L. in Our Hope.

Leading to the Lord.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half-dollar. Now, if you can find any boy whom you can trust, who will take this money, and pay you interest on it, you may lend it to him; and, if you invest this wisely, I'll increase your capital." When night came the banker said: "My son, how did you invest your money to-day?" "Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; "business is business. But I will try you once more. Now, here is a dollar to invest; see how well you can do it." A loud peal of laughter from the boy followed this speech. It was thus explained: "My Sunday-school teacher said, giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it quite so quick."—JAMES R. WHITE.

Trust.

He holds the key to all unknown,
  And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
  I might be sad.

What if to-morrow's cares were here,
  Without its rest?
I'd rather He unlocked the day,
And as its hours swung open, say,
  "My will is best."

I cannot read His future plans,
  But this I know,
I have the smiling of His face
And all the refuge of His grace
  While here below.

Enough, this covers all my needs,
  And so I rest.
For what I cannot He can see,
And in His love I e'er shall be
  Forever blest.

—MALTBIE D. BABCOCK.

Our C. E. Topic.

Topic for August 9: LESSONS FROM PAUL: HOW WE MAY GET HIS PASSION FOR SOULS. Rom. 1: 1-17.

MEDITATIONS.

Paul's consuming passion for saving souls is manifest all through his epistles, and it becomes pre-eminent when we study his life as the apostle to the Gentiles. He was not only an evangelist because he was called to the office, but also because his whole heart was in it. He endured one persecution after another for the sake of winning men for heaven. He was stoned in Lystra till he was supposed to be dead, but this did not hinder him from returning to Lystra to confirm the souls of the disciples. His life was in imminent danger in Jerusalem, but he felt that he had to make one more appeal to his own Jewish people from the top of the stairs that led to the castle. In like manner he would have risked his life at Ephesus, had he not been restrained by anxious friends. When in Rome he could not forbear preaching to the members of Caesar's household. He says that he is ready to preach the gospel to them that are at Rome also, because the gospel is the power of God unto salvation to every one that believeth. He became all things to all men that he might by all means save some. But the most striking instances is found in Rom. 9: 1-3. There he would lose his own soul to save his kinsmen. Many other passages both from Paul's life and from his writings might be quoted to prove his passion for the salvation of men. But the topic asks for the discussion of how we may on our part get this same passion. Perhaps it may be a help to us to know how Paul got his, if we can obtain such information from his writings.

In 1 Cor. 13 he writes such charming things about love, what it will undertake and what it will bear. In his estimation it is greater than faith and hope, greater than all other spiritual gifts. He must have possessed it or he could not have thus written about it. Where did he learn it?

Most assurely from God. He had caught Christ's spirit. It was Christ's great loving heart that wept over Jerusalem, that yearned for the well being of the masses who seem to him like sheep without a shepherd. It was Christ who passed through the agonies of Gethsemane and Calvary for the salvation of men. Paul became filled with the mind of Him who had said to him "I am Jesus whom thou persecutest." Paul writes to the Corinthians (2 Cor. 4: 5), "Ourselves your servants for Jesus' sake." The more he thought of Jesus' claims upon him and of Jesus' love, the more the spirit of Jesus welled up within him and came out of every pore. He loved Christ's people because he loved Christ. In 2 Cor. 5: 20 he expresses the same idea in still stronger terms: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Here we see that he regarded himself called to continue Christ's work in Christ's spirit. As a co-laborer with Christ, he wanted to share His great compassion, just as an employe in any business wants to acquire his head employer's deep interest in the work. And so far was Paul filled with the very spirit of his Master that he could say, "Christ liveth in me."

So if you want Paul's passion for souls, you must first have a passion to be like Christ. The Holy Spirit can and will mould you into His spiritual likeness if you will not hinder Him. He will call to life in you the true missionary spirit—the travail for souls.

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Editorial.

That is a pathetic account, given by missionary Hurlburt in our Items of News and Comment column, of an African chief's thirst for the gospel. He saw that God had been good to him in the past, now he wants the gospel. A very apt illustration, indeed, of the truth implied in Paul's words, "Knowing not that the goodness of God leadeth thee to repentance."

Can Man Create Life?

A certain biologist in this country declares that he has succeeded in originating a living germ by a combination of inorganic chemical substances. We have heard of no further confirmation of the newspaper item read about a week ago, and it may be all an idle boast or a newspaper sensation. But men like Professor Loeb, of Chicago University, are accomplishing wonders in their laboratories, and are preparing the popular mind for the miraculous. Supposing some fine morning we should all be convinced by overwhelming evidence that finally a professor had succeeded in creating life out of dead matter, how would this affect one of our most fundamental beliefs—that God alone could breathe into living things the breath of life? Up to the present time all Bible teaching, especially in commenting on the opening chapters of Genesis, has classified the creative work of God into three grand divisions—matter, life and the soul (or spirit). It needed a distinct exertion of the creative energy of God to advance from dead matter to living beings, just as it demanded fresh divine activity to introduce the spiritual mind into the realm of physical life. Between these three classes gulfs were supposed to be fixed impassable to all but God's omnipotence itself.

But now it would seem as though science and human genius were presently able to bridge the gulf between death and life and to become like God Himself, creator of life. What does the devout and believing Christian have to say to this? If plant and animal life is discovered to be merely an evolution from dead mineral matter, what is to hinder us from reasoning further and reaching the parallel conclusion that the divine life, soul-life, is only an evolution from animal life, and that there is the rudiment of a soul even in dogs and donkeys, apes and elephants? We might have to acknowledge, though with extreme reluctance, that even the idea of God was blindly present in the background of a beast's consciousness. The question is seen to be one of far-reaching consequences.

For one, it seems to us one thing to be able to create minute germs like bacilli, or even plants, and quite another thing to create intelligent animals. That kind of life supposed to be inherent in plants, and which is most clearly demonstrated by the fact of growth, may be conceived as evolved out of inorganic matter, and to admit this is not such a tremendous strain on our faith, after all. But we would still want the most positive and the strongest kind of evidence to convince us that men have evolved a creature like the ant or the bee, with its complex motions, instincts and intelligence. The gulf between dead chemicals and living bacteria seems to us less wide and deep than that between the latter and the wisest of Solomon's insects.

A discovery like that described above may therefore be received with complacency by the believer. It may compel the elementary teachings of science to be reconstructed, and may compel scientific men to condemn some of their most venerable traditions, but the most striking signs of life such as movement, instinct, intelligence, etc. will remain where they now are, their genesis shrouded in impenetrable mystery, impelling the worshiping soul to continue looking to God as the Creator of life and breath. All this is contrary to the teaching of evolution, but evolution has suggested about as many problems as it has solved.

"Stepping Heavenward"

By Elizabeth Prentess.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN.
Berne, Indiana.

Correspondence.

TRENTON, OHIO.—The class of six young people that had been receiving Biblical instructions for sometime, accepted Christ as their Savior and were baptized on Sunday, August 2nd. Rev. H. J. Krehbiel gave a short address in the German language. Then the congregation sang the beautiful hymn "Just as I Am" after which our pastor gave a very excellent address in the English language. Having chosen for his text "Be thou faithful until death and I will give thee a crown of life" Rev. 2: 10. He spoke very earnestly to these young people, pointing them ever to Jesus as he had endeavored to do all during the time of their instructions, beseeching them as well as all present to remain faithful until death.

Rev. Krehbiel and family are at the present time in camp at the Miami Valley Chautauqua, Franklin, Ohio; also Mr. Joseph Eicher and his family.

The Ministry of Pain.

For one who has suffered much it may be difficult to understand that there is anything good in pain. Nevertheless, pain, rightfully regarded, is one of the greatest possible blessings to erring mortals. Suppose the hand could be thrust into the fire without feeling pain; suppose no pain were produced by cutting or burning the tissues; what would be the natural consequences? Certainly the result would be such neglect to care for the body as would soon lead to its disfigurement, crippling or actual destruction.

The author was some years ago acquainted with a gentleman who had lost several fingers on his left hand. On being questioned respecting the cause of the injury he explained that the nerves of feeling of the left arm had been paralyzed by a severe wound. Some years later, while working out of doors on a very cold day, feeling no inconvenience, he neglected to care for his hand and on returning home found it to be so severely frozen that several fingers sloughed off.

Pain, then, is a divine voice leading us away from wrong, telling us of the right, and warning us of danger. "For God speaketh once, yea twice, yet man perceiveth it not. * * * He is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread and his soul dainty meat. * * * He looketh upon men, and if any say, 'I have sinned, and perverted that which was right, and it profited me not', he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job, 33: 14, 19, 20, 27–30.

Pain is not an arbitrary infliction, but is the natural consequence of wrong doing. The basic principle of God's method of disciplining and dealing with man, is expressed axiomatically by Paul, the Christian philosopher, in the words, "Whatsoever a man soweth, that shall he also reap." Gal. 6: 7. The idea that God inflicts pain, or that pain is in any sense an arbitrary or retributive punishment is a notion altogether foreign to a proper conception of God. The Creator, the Lawgiver, dwells in the temple; whatever the temple suffers He must share. In this way, the indwelling presence bears all our pains and sorrows, and takes upon Himself all of our punishments. This is true for every man. God is no respecter of persons.

But the experience of pain is profitable only to those who say of sin "It profiteth me not". And who, tired of the wrong way, have learned by experience, and have turned their faces steadfastly toward the right; and as they have reaped a harvest of pain from the seed-sowing of sin, they now begin to sow seeds of life and peace in right doing, and will surely reap the harvest thereof. "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6: 8. To sow to the flesh is the Bible mode of expressing transgression of the law, departure from the divine order of life.

Whether in physical or moral conduct, the sowing to the spirit is simply obedience to the voice of God speaking to us through our instincts, through the inspired Word, through every source of truth which points out the way of life. Sowing to the flesh is a misuse of the appetites and energies which God has placed at our command. Sowing to the spirit is the implicit following of the guidance of that inner voice, the Spirit of truth which created man, which dwells in him, and which is ever pleading with him, "This is the way; walk ye in it."

Whatever man suffers, then, is simply the reaping of a harvest from a seed-sowing. The sowing may have taken place years before; indeed the seed sowing may have been done several generations back, for the iniquities of the fathers are visited "upon the children of the third and fourth generations of them that hate" God and righteousness. Ex. 20: 5. "The fathers have eaten sour grapes and the children's teeth are set on edge". Jer. 31: 29. This is not an arbitrary principle, but the operation of the great law of heredity. The son of the drunkard or of the tobacco user, of the glutton, or the man who has wasted his energies in youth by riotous living, must reap the harvest which the father has planted, for the reason that the son and the father are really one being. The son's life is simply an extension of the father's life. A twig cut from the willow tree and planted in the ground becomes a new tree, but is simply an extension of the tree from which it was taken. So also the child is a bud from the parent stock, and bears the iniquities of his father just as he bears his likeness, and for the same reason. If the father's nerves have been wrecked by exhausting expenditures of vitality, the son will be nervous, feeble, possibly epileptic. If the father has been a drunkard, the son is likely to be insane or idiotic. Every human being bears a heavy burden of tendencies to sin and predisposition to disease which are an inherited harvest from an ancestral seed sowing. Nature is a good bookkeeper.

The man who justifies himself in the violation of the laws of health, because he does not see any immediate effects, declaring, perhaps, "It may hurt other people, but it does not hurt me", is like an old man who would justify himself in planting thorn bushes, crab apples, poisonous upas trees and worthless wild figs instead of good trees, because he did not expect to taste the fruit. He is planting a harvest for his children. That the children of the present generation are suffering to a terrible extent from the evil seed-sowing of their parents and grandparets is proved by the fact that the proportion of idiots, imbeciles and epileptics to all the population has increased within the last fifty years more than 300 per cent. Lunatics have increased at the same rate, and if the increase should continue at the same rate for two hundred and sixty-five years, the total population will at that time have become idiots, imbeciles, lunatics or epileptics. There is no possible way of escape for evil-doers—for those who hate righteousness and rebel against God. Destruction claims them.

But there is hope for the repentant transgressor, no matter how unfortunate may be the entailments of his birth. Although a terrible incubus of degenerating tendencies may have been inherited from his earthly parents, yet the Great Father of all, from whom all men are descended, "whose offspring we are" (Acts 17: 29) has provided a way by which through repentance (change of mind) and obedience that we may be recreated, restored and lifted above the thraldom of disease and sin. That we do not see such deliverance realized is due only to human stubbornness and ignorance. With absolute willingness to obey, and absolute knowledge of the way of life, the way is open to escape from all the consequences of disobedience, for the same God who said, "Obey and live", embodying in an absolute command a most glorious promise, said also, "He giveth power to the faint; and to them that hath no might, he increaseth strength." Isa. 40: 29. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him and to our God, for He will abundantly pardon." Isa. 55: 7.—J. H. Kellog, M. D., in "The Life Boat."

Some Things About Popes.

SCOTT F. HERSHEY, PH.D., L. L. D.

Pope Leo XIII is dead. Seemingly a good man bound in and chained down by the evils and bigotries of Papacy. The incident of his death has awakened in me some reflections about the Popes in general, and Leo in particular.

That Italy was shamefully debased by the Popes, there is no disputing by any intelligent reader of history. Edward Dicey, a dispassionate author, says, "The sentiment of nationality could hardly be said to exist at any time in Italy under Papal supremacy." Leo has not been popular with the Italians. So far as his jubilee affected Italy it was a failure, no senator, deputy, or representative citizen attended, the king neither, called nor sent any message, Peter's Pence reached less than $40,000. Italy is one of the most antipapal countries in Europe. Italy is not going to forget that when she overthrew the temporal powers of the popes, 73 out of 100 of her people could neither read nor write.

Leo has been a thorn in the flesh of the Italian government. He has wrought no peace or happiness for the country, though he has boasted his love for Italy. He has been very inconsistent—diplomatic, perhaps our statesmen would say. He has always had one kind of advice for Catholics in Italy, and another for the faithful in other countries. For Russia, France, Germany and Spain, he has directed Catholics to be obedient to temporal rulers, for Italy his teaching has been the very opposite. He has done this as a part of his courtship of the powers to regain temporal power.

Nor has he seemed quite sincere. A few years ago he gave a notable address to some Italian pilgrims, in which he declared his loyalty to the country and disclaimed all opposition to the government; but at once proceeded to direct the Italians how to vote, and strove to exert an unpatriotic influence in politics. Under his influence some of the priests so interfered with the elections that they were arrested, tried, fined and imprisoned.

Some queer things loom up in the history of the popes, and in the teaching of the church about them. The Roman Catholic Church claims that the popes are infallible—that is incapable of fault or error. Yet Pius IX was for a long while in Purgatory—likely is still. *The Tablet*, a leading Roman Catholic paper of England, declared he was "suffering the tortures of purgatorial fire and brimstone." Not long since a pontifical high mass was said for his soul in the Sistine Chapel in Rome. Faithful Catholics all over the world contributed money to pay for masses to deliver him from Purgatory. Perhaps someone needed some money!

Another queer thing is that it looks as if the Popes' blessings were curses, and their curses were blessings. The Pope blessed Davis and the Confederate cause, and the Northern cause almost immediately began its ascendancy. The Pope sent his blessing to the King of Naples, and in a few months he lost his crown and kingdom. The Pope sent his blessing to the Emperor of Austria, within a year the Emperor had lost his Venetian dominions. The Pope blessed the Empress Eugenie, who declared she had made the war with Germany, and in less than twelve months she had to flee with the Emperor from France, which was ingloriously defeated by Protestant Germany. Mrs. General Sherman was given the Golden Rose by the Pope, and she quickly died. The Pope sent his blessing to Boulanger, and in two weeks he had to flee for his life. The ex-Princess of Brazil asked the interposition of the Pope and his blessing for her unborn child, the child was born deformed. The Pope gave his blessing to Maximilian, and within a few months he was executed. His beautiful wife went to Rome for the Pope's benediction, received it, and shortly became insane. The Empress of Brazil was blessed by the Pope, and in three days after broke her leg. On the other hand, the Pope cursed England in the time of Elizabeth, and the nation at once entered upon its remarkable career which has been uninterrupted for nearly four hundred years. The Pope cursed Germany, and she very shortly became the greatest power on the Continent. Pope Pius IX cursed Italy, when he ex-communicated Victor Emmanuel, and since that date Italy has passed from being a cipher among the nations to a place of power in the family of great nations.

Leo XIII has been one of the most intelligent, kind and liberal of all the popes as a man; but as a pope, he has shown the old Papal spirit of bigotry and intolerance. He has said that the Catholic religion, with all its rites, ought to be exclusively dominant in such sort that every other worship should be banished and interdicted. Less than three years ago he addressed a letter to the Catholics of the world in which is this passage: "Every Catholic should rigidly adhere to the teachings of the Roman pontiff, especially in the matter of modern liberty, which, already under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of states to be modeled on the principles of the true church."—"Christian World".

Boston, Mass.

Triumphs of The Gospel in Africa.

An article on "Darkest Africa Twenty Years Ago and Now," in "The Missionary Review," says: "Where Richards and Bently and Grenfel and Clark found naked savages violating every law of the decalog, and leading lives of vice and degradation they dare not describe, and who were as untrustworthy and fickle as possible to believe; where, almost in despair, after ten years of work there were no converts to show, you can go now and find town after town with its church and Sunday-school filled with a peaceable people, earnest and consecrated, who are properly clad, industrious, clean, respectful and whose honesty and virtuous lives make us ashamed of the horrible tales of vice and dishonesty which fill every day's paper in this fair land. When then there was none who could be named as a bona fide follower of God, there are to-day close on to ten thousand confessing and baptized Christians in the Congo Basin.

And news reaches us almost every mail of the wonderful wave of revival all up and down that mighty Congo River and its tributaries—an awaking of such proportions that the present force are unable to properly instruct them, nor are they able to go to all the villages calling for the Gospel message, many of whom have yet to see their first missionary and to hear for the first time that wonderful old story of Christ's love and sacrifice for their redemption. 'The fields are white unto harvest.' 'The harvest truly is great but the laborers are few.' To the churches of America this is a challenge. How will they answer it? Your workers are giving their lives gladly; many more workers are needed. What are you doing? What will you do about it?"—The Faithful Witness.

Masonry vs. Christianity.

In a recent number of the Christian Witness and Advocate of Bible Holiness Rev. Daniel Steele, D. D. (Methodist Episcopal), of Milton, Mass., is asked:

Can a man be a good Christian and a good Mason at the same time? Can Christianity be harmonized with the oathbound orders flourishing in our times?

The Doctor replies: I cannot speak from experience. But I have observed that vital Christianity decays where these orders abound. As the secret societies wax, the prayer meetings and class meetings wane. I learn from the testimony of such men as Charles G. Finney and Stephen Merritt that as soon as they received the baptism of the Holy Spirit they withdrew from the order lest the blessed fullness of life should be stifled by the uncongenial atmosphere. Passing out of a meeting in which the writer had related his experience of receiving the abiding Comforter, a preacher took him aside in the vestibule and, with tears streaming down his cheeks, said, "I once received the Comforter, and I know the moment when He left me. It was when I was being initiated into a Masonic lodge." The poor man had made as sorry a bargain as Esau, and he could not regain his bartered birthright, though he sought it diligently with tears. The orders all have a religious ritual, it is said. But it does not save. Some have told me that it is good enough for them and they are leaning upon it as a substitute for newness of life inwrought by the Holy Spirit. These orders boast of their charities. But I note that they are like our banks, which dispense their funds only to depositors, and give dividends only to stockholders. My advice to Christians, especially to preachers, is to heed Paul's prohibition, "Be not unequally yoked together with unbelievers." Enlarge your sympathies to take in the whole human race. Give not to a clique or a set what belongs to all mankind.

Give People Your Convictions.

There is too much negative preaching to-day. People are inclined to see how far they may go in a doubtful direction, and many preachers cater to this tendency. This is true with regard to matters of both belief and conduct. The important thing is to know what to believe and upon what principles to govern our lives. The Methodist Recorder offers this wholesome advice:

"The pulpit in this day should speak with a certain sound. Not dogmatism, but the language of conviction should be heard from the pulpit. There is a pride of intellect in the pulpit which sometimes impels to state difficulties which cannot be solved, to ask questions which cannot be answered, to speculate about things which the Word of God does not reveal. One doubt suggested by the pulpit has more than once clipped the wings of the struggling faith of a poor, weak believer in the pew. Nothing should be suggested in the pulpit which cannot be answered, nothing argued which cannot be made plain. No preacher should preach his doubts. There are certainties enough. There are things of faith so well established that no one need to speak with uncertain sound."—U. G. N.

The Sunday School Lesson.

Subject for August 9: DAVID AND GOLIATH. 1 Sam. 17: 38-49.

GOLDEN TEXT: If God be for us who can be against us? Rom. 8: 31.

LESSON TEACHINGS.

We learned in last Sunday's lesson that as soon as David was anointed king, the Spirit of God came upon him to qualify him for his high office. He continued to tend sheep for a while, but presently he was needed at court to soothe melancholy Saul with his harp. We may believe that he played in the power of the Spirit. But in the meantime the Spirit was preparing him for still greater achievements.

The opening verses of chap. 17 show us the Philistines preparing for another great battle with the Israelites. Probably fearing another defeat they make a novel proposition, which is that the conflict be closed by a duel between the strongest champions on each side. They are sure that the victory will be on their side because one of their warriors, Goliath, is a giant nine feet high, and surely the Israelites cannot match him. For forty days this monster struts, boasts and challenges. King Saul offers a handsome reward (v. 25) to any one who will meet and vanquish him, and finally young David volunteers. He has not been very prominent in the court of late, and his services were rather humble—carrying supplies to his brothers who were enlisted in the Israelite army. But now God is ready to exalt him, and the Spirit gives him a wonderful courage, just as the same Spirit filled the apostles at Jerusalem with boldness to preach the Word. Saul accepts David's offer, but trembles for the ontcome of the contest, and wants to put his own armor on the young warrior. But the armor does not fit. He is to fight the giant in God's armor, not in man's. So we as Christians are to fight our spiritual enemies, not with reasons or with arguments, but with the sword of the Spirit, armed with the helmet of salvation, the breastplate of righteousness, the shield of faith, etc. This is the armor our Saviour wore when he met Satan's doubts and questions with "It is written". David's weapons were very simple, taken from the field, and consisted of five stones and a sling. Such simple weapons would have proved totally inadequate had not "the God of the armies of Israel" been behind them. Goliath had to skulk behind a shield, carried by an armour bearer. David's shield was the Lord (Psa. 91: 4). Goliath laughed at David and affected to be insulted by David's coming to meet him with shepherds' staves. But David trusted God more than he feared Goliath's taunts and strength. He is perfectly sure of victory. He says, "This day will the Lord deliver thee into mine hand". He knows he is fighting for God's honor, and this gives him all the assurance he needs. He knows that his own people will learn a much needed lesson—"All this assembly shall know that the Lord saveth not with sword and spear." More than this, "that all the earth may know that there is a God in Israel."

There was a weak and exposed spot in the great giant's armor. It lay right over his temple. David took good aim—God directed it—and hurled one stone right through the fatal gap through the skull and into the brain of his opponent. The Philistine had met his match.

This event was prearranged by the Lord to give His anointed a high place in the kingdom over which he was to rule in the future. David became a captain in the royal army, and withal the most popular man in Israel. But David remained humble throughout, and bided his time. And God tested him sorely many times subsequent to this before setting him on the throne.

PROGRAM

OF THE THIRTIETH SUNDAY-SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE TO BE HELD AT DEEP RUN MENNONITE CHURCH ON TUESDAY, AUG. 11, 1903.

(U. S. STAUFFER, Musical Director.)

MORNING SESSION.

10:00 Opening Praise and Devotional Service by Rev. A. B. SHELLY.
10:15 Address of Welcome — S. M. GROSS.
Response—E. S. SHELLY.
10:35 Secretary's Report; treasurer's report; organization, appointment of committees and other business.
Announcement of Question Box.
11:00 Conference:—"Our Sunday School Field", led by—J. M. MYERS.
11:30 "A Quiet Season of Prayer"—WM. H. GRUBB.

AFTERNOON SESSION.

1:45 Song and Prayer Service.
2:00 Bible Study—REV. A. S. SHELLY.
2:45 Topic—"Sowing and Reaping in Sunday-school Work" by Rev. F. F. GABEL.
Discussion opened by—LEIDY M. KRATZ.
3:15 Conference—"How to interest the uninterested".
(a) Parents
(b) Teachers
(c) Pupils.
Rev. H. S. GOTTSHALL.
3:45 Address, "Teachers' meetings an essential in Sunday-school Work"—Dr. J. K. HEDRICK.
4:00 Offering and closing exercises.

EVENING SESSION.

7:15 Devotional Exercises—Rev. F. F. GABEL.
7:30 Question Box — Rev. A. M. FRETZ.
7:45 Address — Rev. W. S. GOTTSHALL.
8:00 Topic — "Advance Movements in Primary Work".—Miss AMELIA LANDIS.
8:15 Address—"These Little Ones" —S. M. ROSENBERGER.
8:30 Address—Rev. C. H. CULLEY. Offering, Closing Exercises.

Marriages.

FELLMAN—RICKERT.—On July 30, 1903, at the home of the bride's mother in Perkasie, Pa., by Rev. Allen M. Fretz, Oscar Fellman, of Edison, and Barbara E. Rickert, daughter of the late Aaron M. Rickert.

Deaths.

GEISER.—On July 27, 1903, in Lansdale, Pa., Gertrude, child of Milton and Annie Geiser, aged three months and 7 days. Interment on the 30th in Lansdale cemetery. Services were conducted by Rev. A. M. Fretz.

Contributions.

For Home Missions.

Received for the Home Mission Treasury of the Western District Conference the following contributions:

From the Hoffnungsfeld-Eden church, $10.50; Hillsboro church, $10.65; church at Arlington, $5.55; West Zion church, $10.00; Bruderthal S. S., $12.42; ditto, later, $1.00; Pretty Prarie church, $11.80.

Gratefully acknowledged,
JACOB W. PENNER, Treas.

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News of the Week.

Domestic.

Minnesota Loses Merger Suit.

ST. PAUL, August 1.—Judge Lochren, to-day, in the United States Circuit Court, handed down his decision in the case of the State of Minnesota against the Northern Securities Company, the Great Northern Railway Company, the Northern Pacific Railway Company and James J. Hill, as president of the Northern Securities Company and individually, in which he sustained the contentions of the defendants and dismissed the bill of complaint of the State.

He finds that the Northern Securities Company has not violated the State laws forbidding the consolidation of parallel and competing lines of railway, through its ownership of the stock of the Great Northern and Northern Pacific railways. He refuses the injunction asked by the State of Minnesota, to restrain the Securities company from voting the stock of the two railroad companies, or either of them.

This decision affects the results of the Federal Government's victory in the Circuit Court in no way whatever. The Federal suit involved the same defendants and the same facts, but was based on a totally different contention of law.

The Federal suit in which the Securities company was beaten was a prosecution for violation of the Sherman anti-trust law, passed by the Federal Congress.

The State suit in which the Securities company wins, was based on an allegation that the defendants violated acts of the Minnesota Legislature, forbidding the consolidation of parallel and competing lines of railway.

Judge Lochren, in his decision, says: "The defendant, the Great Northern Railway Company, is a Minnesota corporation, which has, as stated in the bill, acquired the property, rights and franchises and the management and control of various specified railway corporations, and the defendant, the Northern Pacific Railway Company, is a Wisconsin corporation, which filed its articles of incorporation in Minnesota, and in 1896 purchased and acquired all the railroad properties, railway lines, right-of-way, rolling stock and franchises of the earlier Northern Pacific Railway Company; and as stated in the bill, acquired the property, rights and franchises and the management and control of other specified railway corporations.

Contracts which do not directly or necessarily affect transportation or rates therefore are not in restraint of trade, or within the statute, even though they may remotely and indirectly appear to have some probable effect in that direction.

The State anti-trust act, the court holds, must have the same construction in respect to traffic on railroads within the State. The court says that neither the Great Northern company nor the Northern Pacific company had anything to do with the formation of the Northern Securities Company nor with any of the proceedings complained of in the bill. The Northern Securities Company is merely an investor in and owner of a majority of the stock of each of these two railroad companies.

It has done no act and made no contract in restraint of trade or commerce.

The action of the defendant Hill, says Judge Lochren, in promoting the formation of the Northern Securities Company in the circumstances and for the purposes which the evidence discloses, and investing in its stocks by the sale to it of his stock in the two railroad companies, involved no act or contract in restraint of trade or commerce or affecting transportation or rates more than any ordinary transfer of railroad stock from one person to another.

It is the conclusion of the court, therefore, that none of the defendants had violated the Minnesota anti-trust act, "a conclusion apparently contrary to that reached by the eminent judges who, in this court, recently decided the case of the United States vs. the Northern Securities Company, and who will, doubtless, in another court, review this case upon appeal."

Wabash Railroad to be Extended to Baltimore, Reading and New York.

READING, Pa., Aug. 1.—From a document filed in court to-day it is understood that the Wabash railroad system will be extended from Baltimore to this city, thence to New York. This afternoon the Reading, Lancaster & Southern Railroad company placed a mortgage of $2,300,000 on record here. There are 2,300 bonds of a par value of $1,000 each, bearing 5 per cent. interest and are for forty years, to be paid in gold at maturity.

A Prehistoric Village.

CHILLICOTHE, O., August 1.—Dr. M. C. Mills, curator of the State Archaeological Society, has discovered that there is a prehistoric village site on the Gartner farm, a few miles south of this city. He has made excavations which disclose many valuable relics of an ancient people. The site is a little elevation near the Scioto river. The place was undoubtedly chosen by the Indians with a view of fortifying themselves from the attacks of predatory tribes.

Dr. Mills has opened forty-nine pits, which were used for storing food, and in some cases for burials. In these were found charred corn and beans, which leads the archaeologist to infer that the mound builders knew something of agriculture, dispelling the popular theory that they subsisted entirely on fish and game. Bones of elks, deer, gray fox, coon and groundhog were found in confusion.

Many of the bones had been skillfully fashioned into fish hooks and various charms. Broken pottery of delicately colored sea shells and polished beaver teeth, weaving instruments, including needles and small bobbins of stone, and many other implements were unearthed. Several skeletons and specimens of carved bones and pipes were also procured.

Heavy Rain in Kansas.

TOPEKA, Kas., August 3.—A rain amounting almost to a cloudburst flooded North Topeka yesterday, causing much excitement.

The water covered the first floors in a number of the houses along Gordon street and in the street it was three feet deep. Many of the residents of North Topeka who had been through the June flood thought the river had broken through at the west side of the city and that another flood was upon them. In South Topeka, near the Shunganunga creek, the water was nearly as high as it was north of the river. The lowland around Salina was also submerged and small streams were raging. Considerable damage was done to crops and small buildings.

Foreign.

Leo XIII and Paul.

NEW YORK, August 3.—The Rev. F. W. Gunsaulus, of Chicago, preaching in the Collegiate church here, took for his text the words of Paul in Acts, "I must see Rome." He referred briefly to recent and present events in Rome, and in concluding said: "As we turn our eyes toward Rome we are inclined to think of it as Peter's Rome rather than as the Rome that Paul was constrained to see. As the ages passed Rome became known more and more as the seat of Peter's theology, and for his methods, as when he drew the sword."

Dr. Gunsaulus described Peter's nature as "large and rich and blundering," and said that he was never safe except when acting under the direct influence of Christ.

Leo XIII had attained, he said, to his great influence in the world because in him it had seen once more the spirit of Paul.

He added: "The world of to-day did not inquire so much as to whether in Leo XIII was beheld the successor of Peter, as whether in him Paul did not once more see Rome. By and by we shall see a more glorious Rome, a Rome with our better civilization, with greater light than the Rome of old, a Rome which upholds no monarch in the absolute power, a Rome without a beggar in its streets."

Giuseppe Sarto Elected Pope.

ROME, August 4.—On the seventh ballot to-day in the Sistine chapel, Giuseppe Sarto, patriarch of Venice, was elected Pope, to succeed Leo XIII. The new pontiff takes the name of Pius X. Cardinal Macchi, secretary of apostolic briefs, announced to the thousands assembled at St. Peter's that Cardinal Sarto had been chosen.

Pius X appeared on the piazza and blessed the people.

The scene within the basilica when the benediction was pronounced was one of unparalleled excitement and enthusiasm. Thousands of persons within the cathedral cheered and waved their hats.

Pius X was born in the province of Venice sixty-seven years ago. He was created cardinal by Pope Leo XIII in 1893.

It is the belief in Rome that Cardinal Gibbons played the chief part in frustrating the election of Cardinal Rampolla.

Pius X is a man of ability and, of course, of the highest character. Little is known of his views on public questions, further than that he is supposed to be one of the most liberal of all the cardinals, and that he is reported to have been the choice of Pope Leo.

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Vol. XVIII. BERNE, INDIANA, AUGUST 13, 1903. No. 35.

There's a Time.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

Oh, where is this mysterious bound,
By which our path is crossed;
Beyond which God himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the sky is sent:
"Ye that from God depart,
While it is called to-day, repent,
And harden not your heart."

Items of News and Comment.

Rev. Benjamin Ewert has opened a book store at Gretna, Man.

Missionary Petter and family visited the Cheyenne Indians in Montana this summer.

On June 8, 23 persons were baptized in the Mennonite church at Adartschik, Russia.

Let all our ministers remember the Bluffton C. M. College in their prayers the first Sunday in September.

The day after Pentecost five young people were received into the membership of the Herald church, Okla., by baptism.

Bro. N. E. Byers, President of Goshen College, spent last year at Harvard University and last month visited relatives in Pennsylvania and Ohio.

A memorial to the great Doctor Livingstone, African missionary and explorer, has been erected under the tree where his heart lies buried.

Rev. A. B. Shelly will preach harvest home sermons in his various Pennsylvania churches on the following dates: W. Swamp, Aug. 20; Flatland, Aug. 25; Saucon, Aug. 26; Quakertown, Aug. 30.

"I am much interested in the MENNONITE", writes a valued Pennsylvania friend, "enjoy reading it and find it helpful. I should miss it indeed if it should cease to be a weekly visitor". Such a warm testimonial, coming from the heart because unsolicited, is of more value to the editor than his salary.

There used to appear correspondences and notices in our church papers headed or referring to "Banner, S. D." The postoffice Banner has been abolished and "Starkweather" has taken its place.

What was once "Elkhart Institute", located at Elkhart, Ind. is now "Goshen College," located at Goshen, Ind. The old "Institute Monthly" issued by the college, has likewise changed its name, and now appears as "Goshen College Record."

The local conference and convention of the Mennonites of Central Illinois will be held at Flanagan, September 9–10. A hearty invitation is given to all. For further information apply to Rev. Valentine Strubhar, Washington, Ill., or Lee Lantz, Congerville, Ill. Flanagan is on the Illinois Central R. R. between Minonk and Kankakee. Passengers can also come to Meadows or Gridley on the T. P. and W. R. R.

While the whole world is interested in the personality of the new pope, Pius X., it man be instructive to glance at the Papacy as an institution and mark its present condition. Dr. James I. Good, an eminent theologian of the Reformed church, now sojourning in Europe, writes the following from Switzerland to "The Christian World":

"Just now the Pope is dying, it is said. He has been a wonderful Pope—not so much for his infallibility (for his weak human judgment has been very fallible) —but in living so long. He was elected by the cardinals to die soon so some of them might have his seat. But he has disappointed them all and lived to be among the longest-lived Popes. Well, the Pope is dying, but is the papacy dying? Popes come and go, but the Catholic Church remains. Over here in Germany in the German parliament, the papal party is strong, united and aggressive, and holds the balance of power. Yet elsewhere in Europe the papacy is losing. Cardinal Vaughn, in England, has just died without seeing his bright dreams of England in the hands of the Pope which were raised by the Oxford movement of a half century ago, fulfilled. France is slowly disenthralling itself from papal control. The republic and papacy don't go well together. No spiritual monarch like the Pope can live best in connection with a temporal monarch, like a king. The free voice of the people in a republic is destructive to the absolutism of papacy. Austria, too, with its "Loose from Rome" movement, which has brought more than 20,000 from the Catholic to the Protestant church in the last few years shows the rising protest there against the tyranny of the Catholics. In Italy, it is the king over against the Pope, and all the while the few Evangelical churches in Italy are becoming more united and aggressive."

News from the Northwest.

The new church at Rosthern is to be dedicated on the 23rd of August. A choir composed of singers from the country, Hague and Rosthern is faithfully practicing for the occasion.

Schmidsburg and Casson district S. S. will celebrate children's day on the 16th, also Bergthal is preparing a program. Rosthern and Hague will join in a children's day program on dedication Sunday.

Rev. N. U. Hiebert, missionary from India, is visiting in the Northwest. On Sunday, the 9th, he is to preach at Rosthern and on Monday evening, the 10th, at Hague.

Rev. J. W. Kliewer enjoyed a good vacation airing on the prairie of the Saskatchewan valley. He preached at Eigenheim, Rosthern and Hague.

Twenty editors, representatives of the leading newspapers of England and Scotland, made a short stop at Rosthern on their trip to Prince Albert. Band music, broncho busting, a short drive through the country, dinner served by the citizens of Rosthern, were the principle items of interest during their short stop off.

The Funk family, which came from Germany with Elder Regier, buried their oldest son a few days after their arrival. The young man was not feeling well on the journey and soon after their arrival a high fever set in and in a few days he was a corpse.

A Bible Campaign for 1903-04.

BY REV. J. WILBUR CHAPMAN, D.D., Corresponding Sec'y. Evangelistic Com.

In carrying out the resolution of the last General Assembly for "the holding of conferences for quickening the spiritual life of the church and that study of the Word of God which may encourage the spirit of evangelism," on the part of both pastors and members, the Evangelistic Committee has arranged with the well-known Bible teacher and expositor, Rev. James M. Gray, D. D., of Boston, author of the "Synthetic Study of the Bible," to give his whole time this coming fall and winter to that work under its auspices, beginning October 1.

Dr. Gray has so wide a constituency throughout our own country and across the water that little need be said of him. The pastor of one church for fifteen or sixteen years, until led out into his unique work of expounding and teaching the English Bible, he now devotes his entire energy to that special line of service. Commencing in theological seminaries and Bible institutions where he has been used in blessing hundreds of students now preaching and teaching the Word in the uttermost parts of the earth, his spiritual and yet popular method and style began to attract the people in the larger masses, until, under God, the work has become the inspiration of interdenominational Bible Classes phenomenal in the history of the church as to size, enthusiasm and results. Many of these classes have had a membership of one thousand or more, and some have even reached two or three times that size. They have been held weekly, in different cities, throughout a whole winter, and in some cases for successive winters, or throughout the whole year, summer and winter included.

Dr. Gray, however, is an expository preacher as well as a Bible teacher, whose success in

building up increasing congregations wherever he has occupied a pulpit for any length of time has never failed. In this respect he illustrates what it is hoped may become a more general style of preaching among ministers and pastors.

The plan of the committee, as far as it is yet defined, is to place Dr. Gray in communities where the conditions favor, for a longer or shorter period, giving him an opportunity not only to reach the people with the Word of God, but to touch the inner life of the ministry in retreats or quiet conferences arranged for that purpose, with the hope of increasing their spiritual fruitfulness in various directions.

Applications for his services may be made to me at Winona Lake, Indiana, until October 1st, and after that at 156 Fifth Avenue, New York City; or directly to Dr. Gray himself at the same address or addresses.

Winona Lake, Indiana.

The Doctor's Missionary Opportunities.

JOHN J. SUTTER, M. D.

The relation which the physician sustains to the community is a peculiar one. No other man has so free access to so many families among all classes of society. He is also admitted into the very bosom of the families upon which he attends, even of those that receive other visitors with a very distant formality.

The physician enters the dwelling of the sick as if he were one of the family, and the very office that he is to perform disarms all formality, and presupposes intercourse of the most familiar character. The patient is to speak to him not of a foreign subject nor of some one else, but of himself, of his pains and ailments, and that too with sufficient minuteness to communicate an adequate knowledge of his case. In doing so, he at once calls into exercise the physician's sympathy as a confidant. If the physician has been attending the family for any length of time, and has been with them in many scenes of suffering, ready to relieve so far as in him lay the power to do it, this feeling of affectionate reliance is deep and ardent.

One circumstance that makes the association of the physician with his patients familiar and intimate, and that merits particular notice, is the sympathy which he has felt with them in their seasons of suffering, anxiety and affliction. It has sometimes been said that the physician, from his familiarity with scenes of distress, becomes unfeeling and incapable of sympathizing with others. This is not true. It is a natural impossibility. True, he will not have that mawkish sensibility which vents itself in tears and sighs and expression of pity, but stops short of these. He may seem to be devoid of sympathy, as he goes to work amid scenes of suffering without a tear, or even a sigh, performing his duties with an unblanched face, a cool and collected air, and a steady hand, while all around are full of fear and trembling and pity. Yet there is sympathy in his bosom, though it is active. It vents itself in the right way—in doing. There is feeling there and it is not destroyed, but its manifestations are under control. Watch the surgeon (usually considered heartless) while preparing for a serious operation. Though he may appear to the careless observer perfectly cool and undisturbed, you may see in his unguarded moments a betrayal of the strong undercurrent of feeling which he endeavors to conceal. The occasional sigh, followed perhaps by an incidental remark to a bystander, as a relief to his feelings, just as the boy whistles to destroy his fear, the compressed lips, the slightly trembling hand as he busies himself in making his preparations, thus finding relief to the pressure of the excitement within by external acts. These and other signs show his sympathy, and these signs may appear up to the last moment of delay, but the instant he begins the operation and the knife touches the flesh they leave, for his feelings have now found relief in action. He who has year after year sympathized with his patients in their sufferings and then has rejoiced with them in their deliverance, (a deliverance in which he himself has been instrumental) must be possessed both of a deeper and more active sympathy, than when he first began his career of usefulness, or than others who witness such scenes less frequently.

Sustaining then, as the physician does, so intimate a relationship to his patients and sympathizing so deeply with them in their trials and sufferings and joys, his opportunities for influencing those around him for good or ill must be greater than fall to the lot of most of those who occupy commanding stations in society. It can be said emphatically of him also, that every act which he performs, every word that he speaks, is seed which will surely produce fruit, and it is seed which he sows broadcast. The advice which he gives, the opinions which he expresses, and the example which he sets, have a double force from the fact that the intimacy and the sympathy which exists between him and his patients unlock the heart, and his influence finds no repulse in entering there.

Again, as has been said, the physician is at home everywhere, by everybody's fireside, in the mansion and in the cottage, in the garnished chamber of the wealthy and in the humble and comfortless garret of the poor. He is received ordinarily without any preparation, and at any hour when necessity calls for him. Opportunities everywhere and at all hours. He sees his patients, too, in every variety of situation, and in just those circumstances which are calculated to develop and exhibit character. He sees them in their unguarded moments, and when sufferings and trials of every variety are acting upon them as tests, searching and sure. He sees much that glitters before the world become the merest dross in the sick room; and he sees too the gold shining bright in the crucible of affliction. He sees human passion in every form and condition; implacable hatred, and love stronger than death; fallen virtue, and virtue tried and proved; mental and moral strength inconceivable, and childish imbecility in the once mighty and great; hope beaming bright with heavenly luster, and ghastly fear and black despair; unbounded power of endurance, and the crushing of the once buoyant spirit by even light calamities—every form of feeling or passion or quality or condition that can be imagined, in every possible variety of phase and degree, is displayed to his view.

No one then has better and more varied opportunities for influencing those around him and for studying human character than the physician. I need not spend time to prove that this knowledge of character thus acquired confers upon him a means of influence which he otherwise could not have. These things afford bim such insight into the character that he knows just what chord to strike to produce the effect which he desires. He needs not to feel his way to the heart. He has already learned it. He knows just what motives will act with the most certainty, and needs not to make any random experiments.

Great indeed are the missionary opportunities of the physician, and a great responsibility rests upon him. For no one has more frequent opportunities than the physician for acting as peacemaker—pure missionary work—an office which is very much needed, but which few are inclined to take. Every day he sees the uprising of ill-feeling, envy, jealousy, and discontent, and he can calm them by an influence so gentle and charm-like, that it is scarcely observed. A small thing, a word, a look may often put out that which is about to light the destructive train.

Again, as has been said, the physician needs not feel his way to the person's heart. For unlike the minister the physician is always called when needed, and therefore knows that he is wanted and welcome, and feels himself at home at once, confident that his opinion, advice and words are accepted with gladness and open hearts.

I have as yet said nothing special of the missionary influence of the physician in the "sick room". Here he treads upon sacred ground, and has to do with the issues of life and death, both temporal and eternal. Here he is made a witness of the frailty of the tenement, which the immortal spirit inhabits. He has communion with the spirit in its most momentous hours—while it sees the walls of its habitation crumbling into dust and lingers about the ruins before its final flight into a world of light or darkness, of joy or of sorrow, or perhaps, while with longing desire, and occasional hope of its longer continuance here, it trembles with the fear that it is about to be driven from its home in this tabernacle. Here the physician sees the conditions as no one else does, and he knows when to speak, how to speak, and what to speak.

I must not altogether omit to refer to the season of convalescence as peculiarly favorable to religious impressions. The physician here is still in direct communication with the patient, while the majority have now no more anxiety as to the patient's spiritual welfare. If ever the mind and the heart be open to the feelings of gratitude, love, and praise, it is under the circumstances of returning ease and health, and in hope of being again permitted to enter into the duties and enjoyments of life. It is then, I believe, that the rescue from the grave should be held out as a powerful incentive. Some are very anxious in regard to the spiritual welfare of the sick, when they are thought to be nigh unto death; but if death does not ensue the moment that convalescence begins, their anxiety ceases. Religion with them is altogether a thing for great occasions, and the season of death is of course one of them. Anything which is exciting arouses them to action, and awakens their sympathy for their fellowmen. While they would press upon the sick man the solemn and faithful appeal, when they see him to be near the borders of the grave, they would perhaps, if he should recover, not even visit him at all during his convalescence, and perhaps the first time they met him they would welcome him back to that worldliness in which they in common with him so freely indulge.

We feel that these expectations of producing repentance and reformation at such an hour are in vain. The mind is weakened by the disease, thought, feeling, and sensation are all confused. The dim vision of the eye of flesh is the faithful index of the dim vision of the mind, and the poor soul, while it sees everything thus confusedly, is tossed about upon the billows of conflicting passions and hopes and fears. It is true that there is a power which can pluck it from the billows, and plant its feet upon the Rock of Ages, but we have reason to think that seldom is this signal interposition put forth in this extremity. Clergymen and physicians, who have had ample opportunities of observation upon this point, have but little confidence in any apparent change of character at the hour of death. It is their universal testimony that those who have made professions of repentance and reformation, when they supposed themselves to be near dying, and have recovered, have commonly given no evidence afterward that those professions were well founded.

These remarks are made in regard to acute diseases only, and apply to but a very limited extent to cases of chronic diseases. During the lingering days and weeks, and sometimes months, of such cases, there are many opportunities for exerting an influence upon the sick. In these cases the physician especially has great opportunities, for frequently he sees for weeks and even months the danger of the patient's condition, and can by his timely advice and opinion do much good and effective missionary work.

For fear some brother physicians will take issue with my remarks I wish to emphasize that the great object of the physician should be to cure the patient. This is his vocation, and nothing should be permitted to interfere with it and he must be on his guard lest he give up this object too readily and the patient give up all hope and be overcome by apprehension and terror. But when eternity is at stake, let us not be exclusively guided by the cold, calculating axioms of worldly policy, and the whisper of selfishness, "Am I my brother's keeper?" And as the priest and the Levite in the parable of the good Samaritan were probably willing to persuade themselves that their functions imposed upon them no obligation to afford bodily succor to the "wounded, half dead man", so my friend, may we be in danger of resting satisfied in withholding our spiritual aid from our dying patients on the hollow and untenable ground that our responsibility extends only to the body and to time. Let us rather be like the good Samaritan, and without hesitation or delay, endeavor to pour into the wounded spirit the wine and oil of heavenly consolation, thus adopting our blessed Lord's special application of the parable, "Go and do thou likewise".

Bluffton, Ohio.

To Overcome Evil.

A good way of overcoming an evil habit is by engaging actively in something better. Doing right with all our energies is, for the time being at least, a sure antidote to a temptation to do wrong. An old farmer was inclined to whip his oxen impulsively, as he went along the road.

This habit troubled him as well as the oxen. He found that his best way to overcome it was by deliberately singing "Old Hundred"; then he didn't want to break in on a sacred song by lashing his oxen. A jig tune might not have helped him, but a psalm tune did. There was a lesson for some of us, as well as a relief to the oxen, in that farmer's experience. — Sunday-School Times.

"A Man Named John Wesley."

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village away off in Cornwall, where he never had been before. It was a hot day, and he was thirsty, and his thirst increased as he rode up and down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded, harshly.

The old man, recognizing his questioner as a man of rank, pulled off his cap and bowed humbly; but, nevertheless, there was a proud flash in his faded eyes as he answered quietly:

"My lord, something over a hundred years ago a man named John Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the words that he had spoken for his Master had kept the curse of drunkenness out of that village; and who can estimate the influence for good thus exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?—"Christian Herald".

Our C. E. Topic.

Topic for August 16: LESSONS FROM PAUL: HOW TO USE TACT IN DEALING WITH MEN. 1 Cor. 9: 19–23.

MEDITATIONS.

"Tact" means touch. To handle men "with tact" means to get in sympathetic touch with them in such a way as to accomplish our object and their good without arousing prejudice or ill-will against us or our work. In domestic and business life, wherever these are ideal and successful, tact is continually exercised. The greatest orators of our and other lands have been signally successful in employing tact on the platform. Most great reforms are brought about by the happy use of this rare quality of wisdom.

But we can gain a clearer idea of what it is and does by a few examples.

Paul used tact in his address to the Athenians (Acts 17) when he refrained from slashing every idol to pieces on the Areopagus, and, instead, began speaking in a calm philosophical strain, just as one of their own orators would have done, even quoting from one of their literary men. In this way he gained their ear and favorably disposed them toward his speech. Similarly he used tact in building up his arguments against idolatry.

Our Saviour had command of infinite tact. When his enemies wished to make out against him a clear case of disloyalty to the existing government and asked him the question whether it was or was not lawful to pay tribute to Caesar, he was careful not to precipitate the inevitable crisis by replying either yes or no, but being aware of the trap set to catch him, he replied in such a manner as to silence everybody without compromising the truth or raising a riot. This example preeminently shows us that one of the prime requisites to the use of tact is a knowledge of human nature, of men's motives, ideas and weaknesses.

Henry Ward Beecher often showed superb tact in his subtle disarmament of his hearers' prejudices while in England during the Civil War upholding the Union cause. By some witty remark he often made even the staid Englishmen laugh, and they forgot all about the stones and brickbats they had brought with them into the hall, and found themselves after a while in greater or less sympathy with the opposite side.

Abraham Lincoln's consummate tact, more than any other merit, made him a great president. Knowing the moral effect of a great Northern victory on the people he postponed his Emancipation Proclamation till it was seen that the Confederacy was losing ground and that the black man would eventually be free. Like every master of tact, he always closely gauged the sentiments and feelings of the American people, and always consulted them before acting.

When we come to soul winning, the most important point to remember is to begin in such a way as to attract the one we would reach. Don't begin by telling your unsaved friend or acquaintance that he "will be going to the devil" if he doesn't give up his ways. Such language will make him travel all the faster. When in conversation with an avowed unbeliever whose pride over his independent attitude is greater than his mental ability or moral integrity, don't attack his position in the open field, but first of all seek by clever flank movements to lower his pride and convince him how little men know when they are wisest. Sometimes it may not be advisable to ask some one privately the question pointblank: "Are you a converted man?" "Are you a Christian?" A good time to ask him such a question is after you have done him a favor and won his love. This is what Paul means to express when he says that he has made himself "the servant of all". You can do almost anything with a man whose life you have saved.

A successful use of tact implies a tremendous amount of patience. Fill in the intervals of inactivity and waiting with prayer.

But a no less important piece of tactics to which Paul refers is the "becoming all things to all men", strong when among the strong, weak when among the weak. The story is told of a Pennsylvania candidate for the office of county superintendent of schools. He wanted the farmer vote, and accordingly he went out into the hay and grain fields while on his electioneering trips, took off his coat, rolled up his sleeves and went to work. He became superintendent, but largely because he first became a laborer among laborers, a man among men. Christ ate and drank with publicans and sinners, and the publicans and sinners heard him gladly.

The Mennonite.

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Editorial.

"When in doubt, tell the truth", said Mark Twain. This sounds paradoxical, but the very moment many people affect the most doubt is just when they are squarely up against the truth, and don't like to back down. Mark's advice is seasonable at such a time.

With this number we begin the Quiet Hour Thoughts as a regular department. They will be found on the fifth page each time. The texts for each day are taken as found in the "Record of Christian Work" for the same period. We hope this new feature will be a welcome innovation and that our readers may find it helpful.

This week our columns are commendably full of original matter written by Mennonite talent. We refer to it with gratification. Is the editorial written two weeks before this and entitled "Your Church Paper" already giving promise of a harvest? We hope every talented young reader of our paper has read it and is preparing to respond. And now let the good work go on from week to week.

When, a few weeks ago, we were prompted to look for qualities in the late Pope Leo which were praiseworthy, we were thinking of the man rather than of his creed. While we admired the man, we reprobated his creed. We certainly have no use for the dead formality and absurd, often repulsive, superstitions of the Catholic creed — such as the Immaculate Conception, Papal Infallibility (in whatever sense), Praying for the Dead, Purgatory, Invocations to the Virgin and to the Saints, Worship of Relics, etc. And when we read the account of the coronation of Pius X., which was all color and splendor, we could not help but think of the scarlet of Babylon. But back of all his clothes is the man. Back of all this superstition, there may be real, saving faith. Every man's faith is a little broader than his creed. He believes more than he can express in words. A creed strikes the average, while the individual often rises far above the average. It is true the late pope let loose on Protestantism, but that is no reason why we should not be fair. It is to be expected that the head of the Catholic church should denounce Protestantism, even though all the while his inmost faith may be very near to that of the best Protestant. We certainly believe the Lord has some sheep in the Catholic fold, and even a few shepherds in that fold may be caught up with the saints at the Lord's coming.

"Stepping Heavenward"

By Elizabeth Prentess.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN, Berne, Indiana.

The Bible is a revelation from God, but it does not pretend to reveal everything. It communicates to us God's attitude toward sin, His plan of salvation from it, and in the blessed gospel of Jesus Christ tells us all we need to know in order to be saved. It reveals many of God's plans for the future, but it by no means assumes to exhaust the Divine treasury of wisdom, or expose to men's eyes every nook and crevice of the Divine mind. To our way of thinking God has not seen fit to reveal to us what He will do with those heathens who were so unfortunate during life as not to hear of Christ, the only "name under heaven given among men, whereby we must be saved." But we can trust Him. He will not judge harshly, and His justice will be tempered with mercy. We know from Paul that those who never knew the Mosaic law shall not be judged by it, and we can infer that if they never heard of Christ they can not be judged for not believing on Him. But this is an inference, and inferences are not always safe. God, who sees the end from the beginning, who knows beforehand who will and who will not believe, can be trusted to deal with all such as never heard of Christ. The Word tells us what shall become of those who hear and either believe or do not believe. It does not want to encourage profitless speculation by suggesting what shall become of those who have not heard. It is often the case that such questions are asked by those who have no heart for missions.

All this as a comment on a note in the last number of the "Herald of Truth" by Benjamin B. Weber, from Reid, Md., as follows:

"In the Herald of July 16, I notice an article entitled, 'A Serious Question,' the writer's subject being, 'Are all the heathen lost who die without the gospel?' If I rightly understand the article, the writer answers the question in the negative. I do not wish to attempt to answer the aforementioned question; but I wish, through love and for further information, to give another 'serious question,' namely, How will we apply the following scripture quotation: 'For there is no other name under heaven given among men, whereby we must be saved'? Acts 4: 12. Will some one, through love, take up this subject for some future number of the Herald of Truth? Dear readers, let all the writings for the Herald be only for religious instruction."

Most of us are very inconsistent in our feelings. There are women who cannot find terms strong and opprobrious enough with which to set forth the "cruelty" to the flies of the familiar tanglefoot fly-paper, yet these same women wear hats in the latest style surmounted with egrets pulled out of an innocent bird's head, or with a pair of bird's wings to get which involved the killing or maiming of perhaps dozens of harmless songsters. We doubt not that many women are ignorant of the barbarous methods resorted to in order to furnish them with an up-to-date headgear, but ignorance is not always an excuse, especially in these days when the newspapers peddle all kinds of information.

Those who have been working for a reform in this direction have at last achieved a decided victory for the birds, and every lover of birds cannot but rejoice over the following intelligence which we clip from the "Indianapolis News":

A decided step toward the preservation of our birds was taken in the recent treaty of peace signed by the Millinery Merchants' Protective Association, the Audubon Society, of New York, and the American Ornithologists' Union. By this agreement, the merchants promise to abstain from the importation, manufacture, purchase or sale of gulls, terns, grebes, hummingbirds and songbirds. Further, they promise to publish each month in their trade journal a notice to this effect. Still further, the association agrees to send printed warning to all dealers in millinery materials that violations of the law will be reported to the authorities. On and after January 1, 1904, the prohibited list is to be extended to include egrets or herons of any species, and American pelicans. On its side the Audubon Society promises to abstain from attempts to restrict the use of fancy feathers obtained from domestic fowls or the plumage of foreign birds. This treaty goes to the heart of the matter. As long as songbirds and their plumage are offered by the milliners as fashionable hat trimmings, just that long will many women wear them, albeit, a fine taste would shrink from such a choice. The success of the Audubon movement depends on its growth among the women who pretend to lead in fashion. As rapidly as these decree that the wearing of dead birds is bad form, just that rapidly will they cease to be worn.—Indianapolis News.

Winona and Mennonites.

An esteemed brother in Illinois, in a personal letter, in which he announces his intention of going to the Winona Bible Conference, suggests that it would be a good place for representatives of all the different branches of the Mennonite church to confer together in brotherly council and discuss topics most likely to conduce to the spiritual growth of the church. The idea is excellent. Winona is an ideal place for men to forget their differences, lifted as they all are to the same high plane of spirituality by faith in one Saviour, uniform resignation to one Divine will, subjection to one and the same Holy Spirit, communion with one and the same God and all alike possessed of "the one thing needful." While in an "upper room" atmosphere at Winona, the brotherly spirit will crop out anyway, in spite of the past, there will be hearty soul communion of the richest sort. We do not doubt that if those who have been thus spiritually drawn together at a place like Winona, had their way, without having to consult those whom they left at home, they would decide to unite or at least to stand in close fraternal relations to each other.

The brother's idea is a denominational reunion rally of some kind. Such a gathering is not at all impossible, even on such short notice. The program would be all the better because informal and extempore. That a number of Mennonites of different conferences will be there is certain. There is nothing to hinder their coming together. They ought to come together.

The absence of brotherly love and of the Spirit of Jesus has erected many sectarian and subsectarian walls of partition in the past, and a little warming up in this respect will by faith make those walls fall as fell the walls around Jericho.

Finally the brother suggests that he would like this matter discussed in these columns. Provided this is done in a courteous and cordial manner, displaying tact, largeness of heart and liberality of mind, nothing more acceptable could fill these pages. And we re-echo the invitation to such a symposium.

We believe this question of how to further a union will be settled, or at least greatly simplified, when we have once decided how much doctrine is binding on all and how much may safely be left to the individual conscience. You may regard this assertion as an editorial contribution to the symposium, to begin with. Now let us hear from every quarter.

Quiet Hour Thoughts.

Saturday, Aug. 15. *Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6.*

True faith sees and does. It sees God, but not in a haze of mist, far off among the stars; it sees Him very near to humanity, keeping strict account of all that is going on, yet not without the fullest sympathy and the gentlest mercy. God not only exists but He also meets and rewards those who seek him.

Faith acts on what it sees. It "comes", it "seeks". When I see an apple I want to eat it. When I see a friend, I want to walk and talk with him. There is no seeing anything without acting on it in one way or another. There is no faith that does not issue in works. Faith alone can please God, for unbelief closes its eyes to Him and shuts Him out.

Sunday, 16. *This one thing I do. Phil. 3: 13.*

An earnest Christian life means concentration on one thing—reaching the goal. No time to lose looking back, becoming absorbed in the landscape or studying the objects met with on the way. The goal is not salvation or heayen, it is the work the Lord has laid on us. It is the Christian's trade, the Christian's specialty. Men spend a lifetime as specialists in one small department of human endeavor. They are largely shut out from other departments, and because they know one thing well are ignorant of a thousand other things. Christ's workmen can well be ignorant in worldly matters so as to be better fitted for their spiritual sphere.

Monday, 17. *Put on, ... as God's elect . . . . a heart of compassion, kindness . . . . love. Col. 3: 12, 14.*

We are most like God when we are filled with love for our fellowmen. God is love. This is the only exhaustive definition of God in the Word. Don't miss the force of the phrase "put on". It means that that which is inside must appear on the outside. Show your love, kindness and compassion.

Tuesday, 18. *He which had received the one talent . . . . said, Lord, ... I hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered, ... Thou wicked and slothful servant. . . . . thou oughtest . . . . to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him . . . . . And cast the unprofitable servant into outer darkness. Matt. 25: 24, 25, 26, 27, 28, 30.*

Two fundamental truths underlie this account—every man has his work for which he is "cut out", and every man is to do that work to the best of his ability. Paul plants, and he is to plant with all the energy and insight God gave him. Apollos waters, and he is to do it as well as he can. Dorcas makes clothing for the widows, and the articles she turns out are to be models of good workmanship. We will be judged not for what we could not do but for what we could do but failed to do. Not good work alone, but the best work in our power is expected of us.

Wednesday, 19. *Our eyes are upon thee. 2 Chron. 20: 12.*

"So said Jehoshaphat in a prayer which has been written for our learning, a prayer offered in a time of great trial. Enemies had come up against Judah: enemies fierce and numerous had come, as the King said, 'to cast us out of thy possession'.

"And what is true of the great crowd is true of the one. 'The battle is not yours, but God's, was the message sent from the Lord of hosts. Let my eyes be upon Thee, O Lord. What matters it how many come against me, if only thou art near? 'Why art thou cast down?' so says Jehovah to the eyes which look toward Him. Look up, and see the hosts of God who are round about Him."—THOMAS CHAMPNESS.

Thursday, 20. *The power of an endless life. Heb. 7: 16.*

When does the power of an endless life begin? It begins now, for I am immortal now. As a man of faith I have passed from death to life, I am risen with Christ, the life I now live is in no wise different from that which I expect to live. But life means power, irrepressible activity, just as steam means motion. Where the life is, the power is. It is everyone's privilege to have the whole machinery of his present life set and kept in motion by the power of that life which is from above.

Friday, 21. *I will greatly rejoice in the Lord, my soul shall be joyful in my God. Isa. 61: 10.*

Only one thing can rob our joy in God—our sins. Temptations of the devil should not, for God has given us the victory over them. God's disciplining hand should not, for James tells us to "count it all joy when we fall into divers temptations". Persecution should not, for the apostles rejoiced that they were found worthy to suffer persecution in Christ's name. So when our sins are forgiven and the thick cloud between us and God dissipated, what is to hinder us from basking in the gladdening rays of the Almighty's presence?

Teaching the Word in the Sabbath-school.

SEWARD M. ROSENBERGER.

To those who are interested in the welfare of the rising generation within the pale and influence of the church as well as the service they may render to it, nothing brings so much concern as the instruction our children receive from the Word of God. What they will believe of the teachings given them from the Word will become the mainspring of their lives, and thus will determine not only their own welfare but also their usefulness or uselessness in the Master's service. The places where we must look for their elementary but formative instruction to be given are the Sabbath-school and the home, but principally the former, because in the latter it is so much neglected.

How shall the Word, the great text book, be used in the work of instruction? We should rather ask first, How shall it be regarded by him who is attempting to give instruction from it?

It is painful to find how teachers are seeking in our day to put it on a level with other books, and to allow to the men who wrote it no more inspiration than is ascribed to a Shakespeare. It is not our purpose to enter into a discussion of inspiration, but to cover this point a repetition of Dr. Pierson's statement as it appeared in THE MENNONITE in a recent issue may not be inapt. He says, "Any theory of inspiration may be held which does not impair the authority of the Bible as the Book of God." This then is the keynote. To accomplish its purpose it must be regarded as the Word of God.

Being the Word of God, it should always be approached reverently, because it takes us into the very presence of God. It has been asserted, and not without reason, that reverence for the Bible may be and has been misdirected, centering itself upon the book, the communication, rather than upon Him who speaks. Teachers and pupils should be careful to look through the written word to Him who is all and in all. Reverence will then be natural and hearty instead of forced and half-hearted.

A thorough comprehension of the fact that the Word of God is nothing more nor less than a communication from God, a revelation of Himself, should help to simplify greatly the problem of teaching it. Some one has said: "In most practical matters, the end determines the means, and the means determine the method." To be sure, we must keep vividly before our minds that in our teaching we are working with self-acting human beings, and that the better we understand these the more we can hope for success; but, recognizing that it is the chief end of man to glorify his Maker through obedience, the chief thing to do is to seek to acquaint the pupil with God, especially with Christ, so that this acquaintance may become the basis of the child's faith and love. Here, then, is the great end, and the adaptation of the means will be comparatively easy if the teacher himself has an intimate acquaintance with the "Friend that sticketh closer than a brother".

We need not be so much concerned now about the teaching of formal statements of certain truths. Even the memorizing of the Ten Commandments need not give us so much concern. Not that the teaching of these is not important, but we can at least afford to wait until we have discovered the "line of least resistance."

To the teacher of the Word let it be said: Drink deep at the never-failing fountain. Study, pray, *live*. At all hazards find the Master's will for yourself, and you will find God's blessing following in the wake of your efforts in behalf of others.

Quakertown, Pa.

Is There a Difference between Kingdom and Church Truth?

J. S. MOYER.

In the MENNONITE of July 30th we read that C. Scofield wrote that the Sermon on the Mount is Kingdom, not Church truth.

Have we a Biblical right to draw a distinct line between the kingdom promised to the Jews, and which was at hand when Christ was here, and the Church which Christ founded, and view them as two different institutions? Was there another way to get into the kingdom than that of getting into the Church? When Christ, in the Sermon on the Mount, said, "Enter in at the strait gate, for strait is the gate and narrow is the way which leads unto life, and few there be that find it", did he mean to point out how to get into the kingdom? Is not this the same teaching that we find in John 14, where Christ said, "I am the Way, the Truth and the Life; no man cometh unto the

Father but by me"—and in John 3, "Except a man be born again he cannot see the kingdom of God?" Does the word "kingdom" in this verse not mean the same as we understand the true Church to mean, the unseen body of Christ, consisting of all true believers in Christ Jesus? Is there another way to become a true Christian than the way Christ preached in the Sermon on the Mount, which was true repentance and faith in Him? Did he desire anything else of the Jews?

And what did Paul teach in Romans 11? Do we not understand by that "olive tree" God's kingdom, which He came to set up among the Jews, His chosen people? But were not the believing Gentiles, the Church, grafted into that olive tree, thus becoming a part of the same tree? The natural branches were broken off because of unbelief, but those that were grafted in stood by faith. But if these should not be steadfast in their faith, they might also be broken off, and those that were broken off, if they did not abide in unbelief, should again be grafted in, for God would be able to graft them in again.

It seems to me that Paul had not the same understanding of Kingdom and Church as some of our theologians have in our day. There was a time when all the promises given to the Jews were spiritualized and given to the Christians, but it seems to-day they have gone to the other extreme.

I believe in the restoration of the Kingdom among the Jews, when Christ shall be King, and that many promises given to this end are not yet fulfilled. But the very purpose of God is to save them from their sins, just as the true Christian enjoys this saving power at present.

Centre Valley, Pa.

The Price of Hogs and Men.

Sam Jones recently lectured in Sigourney, Iowa, and justly "roasted" those who signed saloon petitions. This report is from a Sigourney paper:

"This nice little town, with a farming region around it, makes one of the garden spots of the world. But with all your blessings you can't get along without three saloons to debauch your village and ruin your boys, 'Because you need the money.'

"Here Mr. Jones inquired of the surprised audience, 'How much is the license here? Some one answered, '$300 each to the town.' '$900 altogether,' resumed Jones. 'What is your population?' Answer, '2,000.' The speaker then did a little lightning calculation and resumed:

"The liquor dealer walked up to you and said, 'If you will let us damn this town we will give you forty cents a piece.' 'Say, what would a 200-pound hog bring?'

"Answer, 'twelve dollars.' 'So,' said Jones, 'hogs twelve dollars a piece, and folks forty cents a head. Say, brother, don't you wish you were a hog? You and your whole family would not bring enough in this town to buy a sucking pig. This is a little lower down than I have ever found them. For the pitiful sum of forty cents a piece, you turn over your boys to be debauched, the hearts of mothers to be crushed and the town ruined—all for forty cents. That is cheap. But I expect that is all you are worth. Eh?" — "New Commonwealth."

We can not serve God and mammon, but we can serve God with mamon.—Robert E. Speer.

The Sunday School Lesson.

Subject for August 16: SAUL TRIES TO KILL DAVID. 1 Sam. 18: 5–16.

GOLDEN TEXT: God is our refuge and strength, a very present help in trouble. Psa. 46: 1.

LESSON TEACHINGS.

David's remarkable victory over Goliath proved to be the turning-point in his outward life as well as in Saul's. It furnished occasions whereby the real self of both men was made manifest. First of all, the women of the land made a great mistake when they came out of different cities and as David and Saul passed them, sang responsively, "Saul hath slain his thousands, and David his ten thousands." Saul saw that he was no longer the popular idol, that he must give the palm to David. There was a time when one would have thought Saul was too modest ever to become jealous. See 1 Sam. 10: 21, 22. But now he has become a different person. He is not a different man, only his inherently small, envious, vindictive nature, latent in the beginning, perhaps unconscious to himself at the time, was led by events to assert itself. From the moment David became such a national hero Saul "eyed him" with a mixed feeling of fear and hate. David was no longer the same amiable, gifted youth whom Saul from his higher level could patronize. He was now a rival, a superior, and enjoyed the admiration of the people more than Saul himself. Jealousy is deadly to happiness and success. The Christian spirit of love is incapable of it—"seeketh not her own". Paul says, "Let each esteem other better than themselves;" and, "In honor preferring one another". One of the most shining qualities of John the Baptist was his grand willingness to see Jesus eclipse him in greatness and popularity, "He must increase, but I must decrease", and John strove to kill out the petty jealousy that showed itself in his disciples.

Apparently Saul had promoted David right after the victory over Goliath, for he made him commander-in-chief of the armies (v. 1); and though this gave David additional work and responsibilities, he retained his position as court musician (v. 10). After Saul's double attempt to kill David he gave him another position —made him "captain over a thousand" (v. 13). Probably after that he no longer played his harp in Saul's presence.

David never lost his real humility through his great achievement. His popularity did not make a braggart or a swaggerer out of him. He still went wherever Saul sent him, though he was greater than Saul. In this he "behaved wisely", in God's sight as well as in man's. He did not lose his reputation for greatness, but rather, like our Saviour, "grew in favor with God and man". When Saul twice attempted his life, he did not defend himself, but quietly and discreetly withdrew from his presence (v. 11). We are told that "all Israel and Judah loved David." After admiration of his deeds came love of his person. There was a secret to this. David was not a self-seeking man like Saul, and the people could see this. He thought less of himself than of those he served, and in this spirit he "went out and came in before them". There is only one bottom explanation of this—"God was with him." God protected him from Saul's javelin and God kept his heart pure and sweet and lowly. David behaved himself wisely because he sought wisdom from above and got it. See James 1: 5.

Saul was a murderer, even though he never succeeded in killing David. John tells us that "he that hateth his brother is a murderer." God can see the murderous heart, and he judges it. In a late forcible comment by Prof. William James on the lynching epidemic that now prevails, the writer refers to the "homicidal instinct" in men. This is a startling indictment of human nature from an expert and specialist in human psychology. But while it may be too sweeping, it is certainly true that more men really hate their fellows than we generally imagine, and all such men, according to Scripture, are murderers. They need to be saved by repentance and faith in the grace of God. They need to be regenerated. All participants in lynching need regeneration.

Deaths.

WITTWER.—On Aug. 6, at Berne, Ind., after a 7 months' sickness of pneumonia and consumption, Calvin Wittwer, aged 24 yrs. and 11 mos. Funeral services were held on Aug. 9, conducted by Rev. S. F. Sprunger in German and H. G. Allebach in English.

Contributions.

For Foreign Missions.

During the month of July the following gifts were received:

GENERAL FUND.—From the heirs of John Henry von Steen sen., deceased, Beatrice, Neb., $60.00; West Zion church, Moundridge, Kan., $15.00; Pulaski, Iowa, $28.65; S. S., Altona, Man., $4.00; a missionary meeting at Giebelstadt, $26.67; Sewing Society at Wuerzburg, Bavaria, $5.00; 1 Johannesthal S. S., Kan., $8.50; Hoffnungsfeld-Eden S. S., Kan., $15.75; Hoffnungsau church, Kan., $28.00; Hoffnungsfeld S. S., $14.40; Upper Milford church, Pa., $8.00; West Swamp church, Pa., $7.63; West Swamp S. S., $2.91; East Swamp church, Pa., $2.28; East Swamp S. S., $2.72; Flatland church, Pa., $4.00; Bethany Y. P. Society, Quakertown, Pa., $5.00; Mrs. W.S. Stauffer, Quakertown, Pa., $2.00; Zion church, Iowa, $19 36; Children's Sewing Society, Zion, Iowa, $1.36; Silver Street Mennonite church, Goshen, Ind., $13.00; Zion S.S., Donnellson, Ia., $2.90; church at Wisner, Neb., $29.61; Clarence Centre church, N. Y., $30.00; Summerfield church, Ill., $18.40; Summerfield, at a mission festival, $4.10; First Mennonite church, Newton, Kan., $101.85.

FOR MONTANA MISSIONS. — From the heirs of John Henry von Steen sen., deceased, Beatrice, Neb., $20.00.

FOR INDIA MISSIONS.—From the heirs of John Henry von Steen sen., deceased, Beatrice, Neb., $20.00; Y. P. Society, Noble, Iowa, $10.00; Ebenezer S. S., O., $10.00; Bethany Y. P. Society, Pa., $5.00; John Stauffer, Deer Creek, Okla., $100.

FOR INDIA ORPHANS.—From West Swamp church, Pa., $30.05.

FOR INDIA LEPERS.— From Zion church, Iowa, $38.62; Sewing Society, Zion church, Iowa, $17.75; a friend of missions of same church in Iowa, $50.00; Klaas Hiebert, Henderson, Neb., $26.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

For Home Missions.

During the month of July the following gifts were received:

From the church at Menno, Wash., $25.00; Salem church, O., $8.35; Trenton church, O., $23.55.

For the church building at Rosthern, Sask., from the Summerfield church, Ill., $17.35.

Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer.

The following gifts have been received by the C. M. College, as acknowledged in the "College Record" for August:

ENDOWMENT FUND: Daniel Bender, Trenton, Ohio, $200.

LIBRARY FUND: The proceeds of the Spring term lecture course, $50.

LIBRARY: "A Military History of Ohio"; "Cram's Universal Atlas"; "Atlas of the World", Gifts of N. W. Cunningham, Bluffton, Ohio.

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News of the Week.

Domestic.

Tornado Near Pittsburg.

PITTSBURG, Kan., Aug. 8.—About half past 1 o'clock this morning a tornado passed through the thickly populated mining district north and east of Pittsburg, destroying hundreds of houses, mine tipples and buildings of every description, leveling to a mass of wreckage a large portion of every camp between the Devlin Miller shaft, north of Frontenac, and the Morgan shaft, on the state line, and converting into ruin a strip of thickly populated territory eight miles long and two miles wide, and leaving death and desolation in its wake. At least two persons were killed and fully sixty injured, some of them fatally, and perhaps many others were injured, whose names have not been procured.

Wallace Show Train Wrecked.

DURAND, Mich., August 7.—An air brake on the second section of Wallace brothers' circus train refused to work in the Grand Trunk railway yards here early to-day, causing a collision between the two sections, in which twenty-one people were killed and a large number were injured.

The circus travels in two trains. After last night's exhibition at Charlotte the two trains left for Lapere over the Grand Trunk, the second section leaving a half hour after the first. It was 3:45 o'clock when the first section pulled into the end of the Grand Trunk yards here. A red light was hung on the rear car to stop the second section. Engineer Bropst, of Battle Creek, who was running the engine of the rear train, says he saw this light and applied the air brakes.

To his horror they refused to work. He reversed his engine, but the momentum of the train behind was too great, and, with a crash that aroused all of the town near the yards, the two trains met. Three cars of the stationary first section were telescoped and the engine and five cars of the moving train were demolished.

The rear car of the first section was a caboose in which the trainmen were sleeping, and the next two were filled with sleeping circus employes.

The greatest loss of life was in the caboose. One of the wrecked cars of the second section was occupied by five elephants and several camels.

One of the elephants and two camels were killed outright, while the other animals and their trainers escaped injury. With the exception of this car, none of the menagerie was wrecked, the other demolished cars containing canvas or wagons, and there was comparatively little excitement among the wild animals.

The escaping steam and screams and cries of those pinned in the wreck made a horrifying spectacle in the gray of the early morning, when the trainmen in the yards and the aroused townspeople first reached the scene.

A wrecking crew is kept in the yards here, and it was on the scene in a very few minutes, bringing tools and equipment in plenty. All the physicians and trained nurses in town were sent for and those in nearby places were rushed to the scene in handcars.

The Hotel Ricelieu was converted into a temporary hospital and scores of volunteers with stretchers were in readiness to carry the injured there as fast as the rescuers could extricate them.

The dead, many of them so terribly mangled that identification seemed well-nigh impossible, were carefully laid on the greensward, a short distance from the scene. By 6 o'clock twelve physicians were operating on the injured and dressing their wounds in the temporary hospital.

Four of the injured died at the hospital before 8:30 o'clock. When the wrecking train crews had finished pulling to pieces the tangled and broken cars seventeen dead men were lying on the grass awaiting removal to the morgue.

A majority of them were killed while asleep. The majority of the performers were in the rear of the moving train and escaped injury. Wallace brothers say that their loss will be very heavy. This is the second wreck that the Wallace shows have suffered within a month.

Foreign.

Pope Pius X. Crowned.

ROME, Aug. 9.—The ceremony of the coronation of Pope Pius X. took place to-day in the basilica of St. Peter's in the presence of the princes and high dignitaries of the church, diplomats and Roman nobles, and with all the solemnity and splendor associated with this, the most magnificent rite in the Roman Catholic church.

As Cardinal Macchi, the dean of the cardinal-deacons, placed the triple crown on the head of the venerable pontiff, the throng of seventy thousand persons gathered within the Cathedral, hurst into unrestrained acclamations, the choir intoned a hymn of triumph and the bells of Rome rang out a joyful peal.

It is twenty-seven years since the Romans and Europe assisted in such a function as was held in St. Peter's to-day. The great basilica, popularly supposed to never have been quite filled, was overflowing with humanity. The papal throne, a bewildering mixture of gold, red and silver was erected in front of the high altar.

When the doors were opened the inrush was terrific, many who started from the bottom of the steps outside were lifted off their feet and carried into the cathedral. It was a great human torrent let loose, thousands of people rushing, crushing and squeezing amid screams, protests, gesticulation and cries for help. But once in the whirlpool there was no escape and the compactness of the crowd proved to be the safety of those caught in it. Women fainted in comparatively large numbers and even men were overcome by the heat, but no serious accidents were reported. Fortunately there were very few children present. After their entrance the people had further long hours of waiting, and it is computed that the majority were on their feet ten hours, five before the sermon and another five hours while it lasted.

The scene presented on his mounting the throne formed a magnificent picture, to which no pen could do justice. The central figure was the venerable pontiff, seated on the throne. Two lines of cardinals clad in silver and scarlet reached to the high altar with its burden of burning candles and sacred vessels, while around stood the papel guards, the pontifical court, monks and officials. The cathedral was illuminated with twinkling lights, the marble columns and walls rendered the color scheme more vivid. Overhead was the most magnificent dome in the world, up to which floated the harmony of the music.

When comparative silence had been restored Cardinal Macchi addressed the pope in latin, as follows:

"Receive the tiara ornamented with three crowns. Remember thou art the father of princes and kings, the rector of the world, the vicar on earth of our saviour, Jesus Christ, who is the honor and glory of all centuries."

"Amen" again hurst forth from the concourse.

Pope Pius was quite overcome and had scarcely strength left to impasr the apostolic benediction. Cardinalt Macchi and Segna granted a plenary indulgence to all present, and the procession then re-formed and left the basilica in the same form as it came.

The pope was visibly fatigued and his right hand shook as he raised it time after time to bestow his blessing.

When the ceremony was over all the exits to the basilica were opened and within less than an hour the vast cathedral was empty.

Death of Russian Consul Must Be Avenged.

ST. PETERSBURG, August 10.—The Czar has demanded the exemplary punishment, not only of the murderer of the Russian consul at Monastir, who was killed last week by Turkish gendarmes, but of all the military and civil officials in any way responsible for the crime. The assassination of the Russian consul at Monastir, M. Rostkovski, the second murder of a Russian consular officer in Macedonia within a few months, has created intense indignation here.

The Czar has received a telegram from the Sultan expressing his deep regret at the death of the consul.

According to the report made by the official now in charge of the Russian consulate at Monastir, the murderer is a gendarme. The consul asked his name because in defiance of instructions, the gendarme did not salute him. The gendarme thereupon fired several shots, mortally wounding the consul in the head and hip. The horse drawing the carriage in which the consul was riding received two bullets, and shots were also fired at the coachman.

Two Shots Fired at French Premier.

MARSEILLES, Aug. 9.—As premier Combes was returning this afternoon to the prefecture from a banquet given by the Friendly Society of Teachers, at which M. Pelletan, minister of marine, and Henri Brisson, deputy for Marseilles and a number of senators and deputies were present, two pistol shots were fired at the carriage in which he was riding. The premier was untouched and none of those accompanying him was hurt.

Death Was too Slow.

PEKIN, August 6.—Edward T. Wilkins, the secretary of the United States legation, has made an extensive investigation into the execution of Shen Tien, the Reformist journalist, who was put to death by order of the Empress Dowager, July 31, and has handed Minister Conger a detailed report, proying that the executioners, after beating Shen Tien for three or four hours, despaired of being able to fulfill the Dowager Empress' order, and yielding to Shen's pleadings to end his misery, strangled him with their hands.

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Vol. XVIII. BERNE, INDIANA, AUGUST 20, 1903. No. 36.

Onward and Sunward.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail to win.

What matter I or they,
Mine or another's day,
So the right is said,
And life the sweeter made?

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach, and share
All that they sing and dare.

I feel the earth move sunward,
I join the great march onward,
And take by faith, while living,
My freehold of thanksgiving.

—WHITTIER.

Items of News and Comment.

Miss Sarah Ann Burkhalter will again be instructor in vocal music at the C. M.College, Bluffton, O., next year.

The program for the Oklahoma conference this fall has been prepared, and will doubtless soon be published.

Jacob F. Balzer will be a Mountain Lake student at Bethel College this coming year. Miss Rosa Lehman, of Berne, will spend a year at C. M. College.

Geronimo, the Apache Indian chief, together with a dozen of his warriors, was baptized at Fort Sill, Indian Territory, some time ago and admitted into the Methodist church.

Rev. Thomas M. Chalmers, editor of "The Glory of Israel", published at Pittsburg, Pa., will be in Berne next Sunday and give addresses on Jewish missions in two churches.

A certain India missionary writes that the country is ready for a revival. He writes that workers are needed, but the prayers of all the children of God are far more needful.

A Korean girl has such a remarkable memory for Bible verses that some time ago, at the demand of a missionary, she gave a connected Bible reading from Matthew to First John, quoting literally and correctly seventy-six passages.

Four hundred Mohammedan missionaries left their cloisters last year to work in various parts of Africa, one hundred of them going to East Africa. They are occupying the fields left vacant by Christian missionaries. Dr. Merensky has well said: "Those Africans that are not Christianized become Mohammedans".

Missionary J. B. Epp arrived on the 8th inst. at Newton from his Oraibi field. After a four weeks' stay he contemplates entering a missionary seminary at Brooklyn, N. Y. on September 4th, in further preparation for his calling.

At the late Eastern District Sunday-school Convention, held in the Deep Run church, Pa., Rev. W. S. Gottshall presided, William Moyer acted as secretary and Frank Rosenberger was elected treasurer. The next convention will be held at Schwenksville.

A permanent organization has been effected by the Mennonite congregation at Allentown, Pa. Recently several special business meetings were held by the members at which a board of trustees, consisting of H. S. Kummery, Pharis Heller and Menno Sell, were chosen.

Last year the London Missionary Society counted 69,000 Madagascar natives among its converts, the Quakers, 8000, the Paris mission 99,000, the English Extension Society, 12,000, and the Norwegian Lutheran church, 7,476. The idols are utterly abolished in Madagascar.

A touching story is told of a French peasant who was a Roman Catholic, but who confessed on his deathbed that he wanted long ago to become a Protestant, but feared that he might lose his means of livelihood. He wanted to learn from a Protestant pastor how to die. It was found that though he had heard of God, he had never known who Christ was. The name of the Virgin had taken the place of the name of Christ.

Sunday-school Convention.

The Thirtieth Sunday-school Convention of the Eastern District was held at Deep Run Mennonite church on Aug. 11th. The convention was a success in every way and we believe that all those present received a true spiritual blessing and that many were inspired to better and more faithful service for the Master.

After the morning opening praise service and addresses of greeting, the convention organized by electing the following officers: President, Rev. W. S. Gottshall; secretary, Wm. G. Moyer; treasurer, Frank R. Rosenberger. After some other business the morning session was closed by a conference on "Our Sunday-school Field" led by J. M. Myers. In the afternoon session Rev. A. S. Shelly conducted a Bible Study which was very helpful. He clearly demonstrated that by studying portions of scripture in their entirety and over and over again we will receive a valuable store and a rich blessing.

F. F. Gabel discussed the topic, "Sowing and Reaping in Sunday-school Work". He beautifully compared the Sunday-school teacher to the farmer in his work. He said the Sunday-school teacher must (1) prepare the seed (have Christ in him), (2) select the soil (pupil), (3) prepare the soil, (4) sow (teach), (5) cultivate the plants(practice),(6) reap (gather them in).

After a further discussion of this topic by Leidy M. Kratz and others, a conference was conducted by Rev. H. S. Gottshall on "How to interest the uninterested". A number took part and exchanged some valuable suggestions.

In an address on "Teachers' Meetings", Dr. J. K. Hedrick showed that they were necessary to the best regulated schools, and also explained a general plan of conducting them. It may be interesting to note that Rev. A. B. Shelly has conducted teachers' meetings in his Swamp Pastoral District for about forty-one years.

In the evening session, after the answering of questions by Rev. A. M. Fretz, the chairman Rev. W. S. Gottshall gave an address. He made a plea for more Bible Study in the home and public schools and for a greater effort to apply its truths.

In discussing the topic "Advance movements in Primary Work" Miss Amelia Landis explained (1) the Cradle Roll, and (2) the Beginners' class, and showed how they may be very useful in a Sunday-school.

S. M. Rosenberger spoke on "These Little Ones". He laid special stress on children's rights. He says children have a right to expect of parents and teachers (1) insistence on obedience, (2) fair treatment, (3) respect for their interests, (4) not to ask or expect too much.

Evangelist G. H. Culley, who is much beloved by our people, brought the exercises to a close with an address on "Jesus Christ, the Living Word". He said we should always remember Him "full of grace". He explained Jesus Christ full of (1) pardon, (2) peace, (3) purity, (4) power, (5) patience.

The next year's convention will be held at Schwenksville, Pa.

WM. G. MOYER,
Secretary.

How to Make Our Lives Count Like His.

FLORA L. FELLMAN.

When Paul knew that his life's journey was about run, he addressed his young friend, Timothy, with these words: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands."

He reminds us of the duty of stirring up the gift of God. We must have Jesus, and the Spirit must dwell within us if we want to make our lives count like His. Jesus is one of the Trinity. We are children of God, having God as our Father, Jesus as our Saviour, and the Holy Ghost as our guide. When Jesus dwelt upon earth the people could see Him with their natural eyes and talk with Him, but after He ascended to Heaven, He promised to send the Comforter, which He did, and we now have Him and see Him with our spiritual eye. The seventh verse says, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

If we have Jesus within us we will not fear, nor be afraid of anything, nor hesitate to go anywhere. We have no desire to go anywhere but where we can find Jesus; and if we have Him, and He calls us to go He will always take care of us, and guide us, since He is "all and in all."

He has given us power to overcome all things. He gives strength, and often when we

think ourselves weak then we are strong. So we should not neglect to do any little kind thing or act, that may be within our power, since we know not how or in what manner He may call us to lead a soul to Him.

And did God not so love us that He gave His only begotten Son for our sakes, to save us? Should we not likewise love Him and all men, no matter how poor, how miserable, how low or debased, they may be? These are the ones to whom we should show our love. Please read. Romans 12: 9–10. We should make them feel our love for them. When a miserable sinner has fallen, and all his friends have forsaken him then is the time we should smile on him if we have the gift of God. Then is the time we should associate with him—remember, I mean not join him in his sin, but speak to him, be friendly to him, love him, not be highminded, since this class are much more easily led to Jesus than are the highly educated or aristocratic. Christ came to save sinners, and he was found working among them, and was often mocked for it. Cannot we then bear all mockery as well as He?

And a "sound mind". What greater blessing can we enjoy, when we have infirmities, or deformities, or are not pleasant to look at? What more beneficial thing can we have than a sound mind? A sound mind covers more than we can conceive of by only thinking over it a short time. To have the mind of Jesus covers all. Look at all things from a spiritual standpoint. Look not on as the world looks on. Let us not be guided by what people say or do, but look and live as Jesus would.

Do you know we can do more good among our fellowmen than our ministers? Most people look on their minister as some exalted being. So many take the preaching as a minister's business. Since our deeds and actions speak louder than words, let us as church members not be stumbling-blocks, but do all we can, do all the good we know faithfully. Are we not daily mingling with our co-laborers, do we not come in closer contact with our friends than any minister can? Some people put on an entirely different appearance when the minister comes around, which is not natural to them but requires special effort, all because he is looked on as a minister and not as one of their most intimate friends, with whom they are working daily and who get more into their inside life than the minister can, however hard he may try. Now can we not exert a stronger influence? Can we not make our lives count by walking in His steps? If we are Christians we are doing more than we think for the good of our fellowmen. Considering all the many perils and troubles that we have to go through, only a Christian cannot be heard murmuring. If all is taken from us, all our friends, and we have Christ, we have still the richest treasure.

At just this time many homes in Doylestown and vicinity are in great trouble, some having lost all their money due to the failure of the bank, which is only a daily occurrence. How true is the Bible statement that riches make themselves wings. We should not count ourselves ruined, when we lose only earthly possessions, but praise God instead, that we have Him. Many of these people, no doubt, hoarded up all for their own selves, and perhaps at times when God called on them to help some fellowbeing they ignored the call, and the consequence is that all is taken from them and would to God that this might be the means of turning them to Him, so as to count God as their treasure, and learn to love and obey Him better! Please read Matt. 6: 19–21.

We should bear all trials and temptations bravely, since if we overcome them we will always be stronger. Often we are chosen to undergo trials to show our fellowmen that they may gain strength often to make us more perfect.

Richland Centre, Pa.

Christ's Sonship Not as Man's.

Jesus puts forth rare claims of authority. People bid us go back to the Sermon on the Mount. Very well; to the Sermon on the Mount we will go. There we find the great Teacher ruthlessly setting aside the venerable tradition of the rabbis, and even in some cases the precepts of the law of Moses. The only authority offered for this radical innovation is the Speaker's own word as he declares—"Ye have heard that it was said to them of old time," etc., "but I say unto you" the very opposite. But I say unto you! Who is it that thus ventures to set his bare assertion against the sacred words of Scripture?

Jesus never betrays the least consciousness of sin in his own character and conduct, although He sternly denounces the sin of others, especially hypocrisy.

Not for one moment do we meet with the least shadow of such a feeling of compunction in the lowly Man of Nazareth. With all the penitent publican's sincere absence of pride, he has more than the pharisee's serene unconsciousness of guilt.

Jesus places himself in a unique relation to God, to whom He refers as his own Father in a peculiar sense, not applicable to other people. He speaks of God as "My Father," and in other places as "your Father" but never as "our Father," so as to unite himself with his disciples in a common filial relationship. The expression "Our Father, which art in Heaven," in the "Lord's Prayer", is no exception, for the prayer was not one in which he joined with them. The distinction is too marked, and it occurs too often to be accidental.

Jesus is pre-eminently and in a unique sense, the Son of God. He is "the only begotten of the Father." In another place He argues from Psalm 101 for the superiority of the Messiah to David, his earthly Father, as a sign of some higher nature (Mark 12: 35, 37). Can we resist the conclusion that Jesus expressed a consciousness of a Divine nature in unique personal relationship to his Father? — PRINCIPAL W. F. ADENEY.

Living in Right Relations Towards the Holy Spirit.

The question of the relation in which we live to the Holy Spirit is an all-important one. One of Frances Ridley Havergal's poems tells of an aeolian harp which a friend sent her with a letter describing the wonderful sweetness of its tones. Miss Havergal took the harp and thrummed its seven strings, but there were no thrilling strains, only common music. She then read the letter again, and found instructions she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with the melodious strains such as no fingers of man could have produced.

Only when the breath of Heaven blew upon the harp could its marvelous music be brought out. The human soul is such a harp. Human fingers call out much that is lovely and sweet; but it is only when the cords are swept by the breath of Heaven, by the Holy Spirit, that its noblest music is brought out. The music came when the harp was in right relation with the wind. How important that we shall be in the right relation with the Holy Spirit; that we get where and stay where the breath of Heaven can sweep over us.

When in the right relation the blessing comes. In speaking of a body of Christians who had earnestly been seeking in prayer for the Spirit's presence, one, in describing the experience that came to all, said, "A conscious wave of blessing was felt throughout the whole gathering." Another used these words in describing the experience of another company met in a spiritual retreat: "A warm wave of blessing passed through the whole company." We are sure that there is such a thing, both in public worship and in privacy of life, as being in such relation to the Holy Spirit as to have felt His presence, with great blessedness resulting.

How are we to live in right relation to the Holy Spirit? First, abstain from all that would repel Him. He is a Holy Spirit. He loves holiness. He will dwell with those with broken and contrite heart and who make no allowance for sin.

Second, cultivate the sense of dependence upon Him. Our dependence on the Spirit is absolute. Too often we do not recognize the fact. We try to get along without Him. How prone we are to depend on ourselves, upon our good resolutions, upon our wisdom and strength rather than upon the power of the ever-present, loving and almighty Spirit. And in our Christian work, as parents, as teachers, as preachers, as church officers and members, how prone we are to put faith in machinery, in instrumentalities, in new methods, and in sensational excitements rather than in the Holy Spirit!

Christ did not heal the sick until they had given up hope that they could heal themselves. Christ does not convert us until we give up the hope that we can convert ourselves. He does not, through the Spirit, work salvation in any church or community until the people give up the thought that it is by their own skill, or eloquence, or powers, or machinery the work can be done. The first thing of importance is for us to recognize our absolute dependence upon the Holy Spirit. The next thing is to work with all our might. He uses human instruments, that is true. But He uses only such human instruments as first look to Him in dependence.

Mr. Moody once told a man who was expecting conversion through his own works, to give up the effort. He said, "The first thing for you to do is to depend on Christ alone to save you. After that you may work, work, work with all your might."

Then, too, pray. Ask for the Holy Spirit's help and blessing. Pentecost was preceded by prayer. God is more willing to give the Holy Spirit in answer to prayer than earthly parents are to give good gifts to their children. But prayer, the asking, is a condition of having the Spirit in any degree of power. We are in a right relation to the Spirit only when we are in an attitude of prayerfully seeking His presence with us.

Also he pleads the promises. The disciples in the upper room, before the day of Pentecost, had a right to plead Christ's promise to send the Spirit. They could say, "You said that you would send Him. We wait here. We await the fulfillment of the promise." The Spirit did come in mighty power. We can have Him, too, in answer to prayer and promise-pleading.

Then grieve not the Holy Spirit of God. He is a loving Spirit. We may grieve Him just as we grieve any other friend—by neglecting Him, or slighting Him, or going contrary to His wishes and interests. We may grieve Him by showing lack of confidence in Him. We may grieve Him by resisting His gracious influences, His teachings, His wooings, His warnings.

He is an infallible guide. Very often He whispers, "This is the way, walk ye in it;" but because it is a way we do not care to go, we turn a deaf ear to all His promptings.

He is a great comforter. Very often we are in trouble and He brings to our minds the precious promises of God, the strong consolations of the Gospel, but we refuse to be comforted and complain and cry when we ought to wipe our tears away and sing.

He counsels us to set our affections upon things above, but we spend our time and strength scraping together the things that perish. He points us to friends and companions who have chosen the narrow way to life eternal, but we say, "Go thy way for this time; when I have a more convenient season I will call for Thee." In these ways and other ways we grieve the loving Holy Spirit, the friend who has done so much for us, and upon whom we are dependent for the future.

We have read an account of a boy who had a dove so tame that it would perch upon his shoulder and take food from his hand. One day he held out a tempting morsel, and, being in an ill-natured mood, just as the dove was about to eat, he closed his hand. The bird turned away disappointed. He held out his hand again. The dove came forward timidly, but once more the hand was closed. With drooping wings the dove went to the further corner of the room. Once more the hand was extended. This time the bird hesitated. Finally it came forward slowly, hesitatingly; it was just about to take the food when the hand was again closed. Then the dove spread its wings and flew away, and the boy never saw that dove again.

The Holy Spirit may be grieved, effectually grieved. His gentle monitions may be so slighted. His wooing influence so evil-treated, that in sorrow, He will suspend His gentle ministry. The Holy Spirit is a tender Spirit, and no violent resistance or gross form of conduct is necessary to cause His departure from the soul.

Let us watch our hearts, our thoughts, our conduct. Let us not resist Him, grieve Him, quench Him. Instead, let us ally ourselves with Him. He will work with us if we do. He will make His strength perfect in our weakness. He will comfort us. He will enlighten us. He will guide us. He will cleanse and sanctify us. He will make us meet for the inheritance of the saints in light if we will give Him temple room in our hearts and will live in such relations to Him that He can consistently reach us and bless us. — G. B. F. Hallock, D. D. in "Union Gospel News."

A Heart Preparation.

Heaven is a prepared place for a prepared people. Sin cannot enter heaven—"For nothing shall enter there that defileth or maketh a lie." Hence a change must take place if we would get to heaven. This change takes place before death, "for there is no device or knowledge in the grave." "As the tree falls so shall it lie." "There is no hope in the grave." If we confess and forsake our sins, we find Jesus faithful and just to forgive us our sins and to cleanse us from all unrighteousness. When once this has taken place, we are new creatures, old things pass away and behold all things become new. We are no more of this world. We sometimes hear it said that we must separate ourselves from the world. God's word bears me out in stating that the world will separate itself from us, and we often long for an opportunity to meet an honest soul who will enquire for the way of salvation. The world will separate from us with a cold shoulder, and we are often called the offscouring of the earth. Our names are cast out as evil. Should we be invited to some social gathering and refuse, they think it strange that we "run not with them to the same excess of riot, speaking evil of us." While they may rob us of some things, praise God, they cannot rob us of an experience which brings assurance to the soul. Neither can they disrobe us of our priestly garments; or the white robe which is the righteousness of saints. We do not wear the white robe over a black heart, as some would have it. No! God who is a holy God, does not do a surface work. Jesus reproved the Jews for making "clean the outside of the cup and platter," but within they were full of extortion and excess. Matt. 23: 25. When a heart work is done, the outside will become right. Plant a good tree and you will have good fruit. When this has taken place, a new life will manifest itself to the glory of Him who has created you.

In order to get where we glorify God, we need to pass through tests and persecution. This is not the line that the popular church seeks. Hence it walks hand in hand with the world. A certain writer said, "I look for the church and I find it in the world, I look for the world and I find it in the church." It can no longer be said, "They are not of the world, even as I am not of the world," but "because they are of the world, therefore the world loves its own." Hence there are no persecutions or hardships to face, no battles to fight, but a folding of the hands, a closing of the eyes, a going down to hell. All unconscious do they glide into hopeless dispair. Lost, lost, lost!

But praise God for a few, who have not defiled their garments, who remain as the salt of the earth, who sing with the poet,

"Oh let me live for Jesus,
And bear His cross below;
And if the Saviour calls me
To suffer pain and woe,
I want to be like Jesus still,
And always watch and pray,
That I may reach my happy home,
In the realms of endless day."

S. H. FRETZ,
in "The Gospel Banner."

Our C. E. Topic.

Topic for August 23: LESSONS FROM PAUL: HOW TO MAKE OUR LIVES COUNT LIKE HIS. 2 Tim. 1: 6–8; 2 Cor. 11: 23–28.

MEDITATIONS.

Paul has left a profound impression on the world. His life has counted all through the centuries since his time, and it counts now. "Being dead, he yet speaketh." His life was a ceaseless round of activity. He labored day and night. He founded churches in Asia Minor, Greece, Macedonia, Illyria, perhaps even Spain. He was busy in season preaching, and out of season doing private evangelistic work. He was as great in suffering as he was in daring and enterprise. He has become to the Christian church the model missionary, and his example is second only to Christ's own. What can we learn from his life that may make our own life count to some extent like his?

First of all, we notice his unbounded enthusiasm. His heart was on fire in a great cause, and this put snap and vigor and life into everything he did. He had a passion for souls and every moment gave birth to splendid opportunities. The enthusiastic man sees opportunities where other men see none, and only he cares to embrace them. So whether in a Philippian jail or in court before King Agrippa, the message of the cross burns in his heart and must be delivered. We can make our lives count only as we live for something, only as we have a message to our fellow-men. Only this makes life worth living.

In the next place we see his tirelessness. Many people are enthusiastic till they meet with unexpected reverses and disappointments, and after that their zeal is dampened, their light flickers. Many young men under the inspiration of a certain sermon on missions have suddenly taken it into their heads to be missionaries in heathen lands. They could scarcely wait till the time came to board the ship and embark for their distant field. But once there, and having tasted a little of the hardships and trials of such a life, the fire died out, and in course of time the missionary spirit also. Not so with Paul. When the people of Iconium and Lystra stoned him, he left them for a time in order to visit other places, but soon returned to preach the same gospel and continue the same work. His fearful experience on the sea did not deter him from his set purpose to go to Rome. The bitter opposition of his own Jewish brethren to the gospel did not cool his ardor for their conversion, and he would have been willing to lose his own soul if thereby theirs might have been saved. Failures and disappointments did not sour him or make him quit work with the excuse, "What's the use?" Such indefatigability and perseverance make a man's life count.

But most of all it was Christ in him that enriched his life and made it fruitful. He says so himself. He looks back over his past life as a zealous Pharisee and he counts it all dung and dross. He is ashamed of it. To him it was worse than squandered. But since his conversion his life meant something and nothing was equal to "the excellency of the knowledge of the glory of Christ." The vision at Damascus had made another man of him by filling him with the idea and the spirit of Christ. Thenceforth his life counted. So will everyone's life after he has had his Damascus experience.

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Editorial.

The deepest book along spiritual lines we have ever tried to read is J. G. Bellet's "The Son of God". It is a book to be reread and studied. Its insight into the Book of God is wonderful. We will say more about it later on.

Another gift toward the financial maintenance of the MENNONITE has come in, and is acknowledged at the foot of page 6 of this issue. Readers, please note. We here express our personal appreciation of this kindness and interest.

At the Winona Lake Conference last Sunday, Dr. J. M. Gray, commenting on the twelfth chapter of First Corinthians, was to have said: "I believe that God heals me in sickness, whether I use human remedies or not. By closing our eyes to the truth of healing by faith, we have driven men into the extreme of the Christian Science delusion."

All this is nothing new and we do not believe any Christian feels like objecting to the idea of healing by faith. Nevertheless, there is a difficulty, and we run up against it when it comes to details. When I take sick, shall I first consult God's direct interposition without resort to means, or shall I use means with prayer from the very start? How shall I know in any particular case which of the two God prefers me to use, either first or exclusively? Supposing I see that medicine and hygienic treatment fail to cure me, shall I then take this as a hint that I am to depend wholly upon God's supernatural power, or may I conclude that since God and medicine together will not restore me, therefore God alone, without the medicine, will not do it either? We grant that these are questions to be brought before God and that they are invariably finally answered by Him alone, and that we are in every case to wait on Him. At the same time there may be men of God whose experience will be helpful and hence we suggest these difficulties. God has chosen teachers, evangelists, pastors, and specially prepared servants in various lines of service whose mission it is to make known His mind and will, and why should there not be those who can answer these very questions? We believe we speak for a great many earnest Christian souls.

"Stepping Heavenward"

By Elizabeth Prentess.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN, Berne, Indiana.

The "Indianapolis News" is one of the few daily papers whose editorials are now and then of a decidedly spiritual cast. Other papers frequently discuss popes and synods and churches and church polity, sometimes venturing a few commonplaces on morality, the Golden Rule, and similar subjects in a half-apologetic tone; this paper often boldly stands up for the things which are unseen and eternal, and doesn't do it gingerly, either. Whoever writes them is not afraid of being thought "religious." An apt illustration is furnished us in last Monday's number, in an editorial taking issue with President Roosevelt as to the complete moral furnishing of an ideal young man. The president, as is well known, addressed a quarterly meeting of the Society of the Holy Name of Brooklyn and Long Island last Sunday, and, as usual, preached his strenuous gospel, in which moral fibre, courage, purity of motive and life and common sense are the cardinal virtues. The editor of the "News" offers no criticism but that of the incompleteness of the president's moral code, which leaves out such "distinctively Christian virtues as humility, gentleness, tenderness, consideration for others — 'in honor preferring one another' —love and a noble disregard, or even contempt, for mere worldly things as such." Everyone will see the fairness of this criticism. What strikes us most favorably just now is the phrase "contempt for mere worldly things." Herein speaks the religious man, and he speaks almost in the tone of an ascetic. It takes courage to use such a phrase as "mere worldly things" in a daily paper in this age of materialism, when this world, its progress and its inventions, its wisdom and its achievements are so dinned in our ears as to make us half forget at times that we are but pilgrims and sojourners here, and that our real citizenship is in heaven.

Sovereign Grace.

God's ways are wonderful, and we can learn this in no more striking way than by looking in the Bible for instances in which He "tempers judgment with mercy."

When Moses presumptuously disobeyed God by smiting the rock instead of speaking to it, as God commanded him, God punished him by forbidding him to enter Canaan, but graciously permitted him to take a glorious bird's-eye view of it from the summit of Pisgah. This was a priyilege evidently not granted to the others. The scene from this mountain must have been of surpassing loveliness, and Moses could well afford to close his eyes in peace with such a vista before him.

Similarly, when Solomon "loved many strange women" in his old age and was by them seduced into idolatry, God judged him by announcing to him the partition and dismemberment of his extensive kingdom, which should take place in the days of his son Rehoboam. But mercy entered in to mitigate the judgment, and it was added: "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen."

How different is the language from that used in pronouncing judgment on Saul's disobedience in 1 Sam. 15: 26: "For thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." Not a word by way of commutation of the sentence. There is seemingly no grace here to temper the judgment. Solomon was *punished;* Saul was *rejected.*

God could have rejected Solomon also, had it been His gracious will to do so. Saul's sin was great, it is true, but so was Solomon's. Saul's sin was disobedience, Solomon's was idolatry, between which there was no difference whatever in God's sight, if we may judge from what Samuel told Saul: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." So we cannot say that God was more considerate toward Solomon because he deserved it. We are compelled to admit with Paul that God "will have mercy on whom He will have mercy." "Sovereign grace" is not an invention of Calvin or a peculiarity of the Westminster Confession. It is a deep and solemn truth. The grace of God that has in these last days appeared to all men is not a reward of men's seeking after Him, for "there is none that seeketh after God" —"they are all gone out of the way." God chose to be gracious — that is the whole story. If we don't care for it, we are not compelled to share its benign results, for grace forces no man and takes no man's free will from him.

But does God have a reason for exercising and displaying such grace? Yes, but the reason is not in us. He is not gracious because of any good qualities He finds in us. When He announced to Solomon that He would not take all of the kingdom from the apostate king's dynasty. He gave as the only reason, "I . . . . will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." It was not for Solomon's sake that He stayed the stroke of judgment, but for David's. Why it was David's it would be idle to speculate upon, for David himself was "chosen". One thing we know — David is typical of Christ. In this age of grace God is merciful for Christ's sake. Paul writes to the Ephesians: "Having predestinated us unto the adoption of children by Jesus Christ" — "Who hath blessed us with all spiritual blessings in the heavenlies in Christ." The Ephesian saints were "quickened together with Christ," "raised up together, and made to sit in the heavenlies in Christ Jesus"; they were "his workmanship, created in Christ Jesus unto good works;" in Christ Jesus they "who sometime were far off" were "made nigh;" He was their "peace"; through Him they had access "by one Spirit unto the Father." Every spiritual blessing, every spiritual state depended on Christ, and was possible only through Him. Paul thus exalts Christ everywhere. God is gracious to us for Christ's sake.

God's grace in and through Christ to all men, whatever their spiritual and moral state, is not appreciated by His people as it should be. It ought to be the constant theme on the pulpit, in family worship, and in our public testimony.

The grace of God shines forth from every corner of His Revelation.

The sins by which God's spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

Correspondence.

DONNELLSON, IA.—On Sunday, the 9th inst., Rev. Schowalter preached a harvest thanksgiving sermon to a well-filled house. Although our harvest is not as bountiful as that of last year, with which many granaries and cornbins are still well filled, we have much to be thankful for. We have had no storms or high water, which they had at many other places; the health of the community has been above the average: so that the regular church services, Sunday-school and Jugendverein have been well attended.

ALLENTOWN, PA. A bit of news from Allentown. A congregation has been organized with probably twenty-five members. They have extended a call to Rev. Wm. H. Grubb which he will doubtless accept after Sept. 1st. A deacon will be chosen in the near future. The trustees have been elected. They are Phares Heller, Harvey Kummery, and Menno Sell. The new congregation is to be known as the First Mennonite church at Allentown.

BERNE, IND. — Rev. S. F. Sprunger has recently preached several times for us. He also helps in the Sunday-school work and in church work in general.

There is a great agitation of the temperance question at present in Berne. Some time ago all the saloons of Berne were wiped out through the remonstrance law of Indiana, but lately our county commissioners granted three applicants an illegal license. Therefore, Berne, at present, has three illegal saloons; we trust, however, only for a short time. On July 12, C. E. Orbison, from Indianapolis, attorney of the Anti-saloon League of the state of Indiana, was here and gave appropriate addresses in the interest of the temperance cause and the wiping out of the saloons. In the morning he spoke in the Evangelical church and in the evening in our church. His addresses and his work show that he is a capable man for his position. At the two meetings held that day over $300 were contributed in cash and subscriptions for the support and advancement of this great and noble work of temperance.

On the 5th of August two sisters, Miss Wilhelmina Sprunger, from Berne, and Miss Millie Welty, from Ft. Wayne, left for southern California where they intend to remain an indefinite time.

Quite a number of our people are at present attending the Winona Bible Conference, among them Rev. Sprunger and Rev. Sommer.

Quiet Hour Thoughts.

Saturday, Aug. 22. *Be filled with the Spirit. Eph. 5: 18.*

The passive verb employed here is suggestive. The surrendered will, the yielded body, the emptied heart, are the great requisites to His incoming. And when he has come and filled the believer, the result is a kind of passive activity, as of one wrought upon and controlled rather than of one directing his own efforts. Under the influence of strong drink there is an outpouring of all that the evil spirit inspires—frivolity, profanity and riotous conduct. "Be God-intoxicated men", the apostle would seem to say; "let the Spirit of God so control you that you shall pour yourself out in psalms and hymns and spiritual songs."

If such divine enthusiasm has its perils, we believe they are less to be dreaded than that "moderatism" which makes the servants of God satisfied with the letter of Scripture if only that letter be skilfully and scientifically handled, rather than giving the supreme place to the Spirit as the inspirer and motor of all Christian service.—A. J. GORDON.

Sunday, 23. *I the Lord . . . . . will keep thee. Isa. 42: 6.*

There is a most delightful expression in this same verse which makes God's keeping power all the stronger to the trusting soul. "I will *hold thine hand*, and will keep thee", He says. What a beautiful vision of childhood is here suggested! When father held our hand we had no fear whatever because of our thorough faith in him. So the Lord wants us to put our hand in His and He will lead us safely through life amid the pitfalls and the arrows that fly at noonday from the enemy in ambush.

"He leadeth me, O blessed thought!
O words with heavenly comfort fraught!"

Monday, 24. *Pray one for another. James 5: 16.*

Charles M. Sheldon, at the head of a little band of Christian workers, once told a street-car conductor that they were all praying for him. It brought tears to the man's eyes. Let us pray for our brethren, especially when they have fallen into temptation or error. It is a thousand times better than scolding them or making their conduct a matter of gossip. Prayers for others react on ourselves—increase our charity, enlarge our hearts, quicken and warm our sympathies.

Tuesday, 25. *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him. John 12: 16.*

It was the Comforter that "brought all things to their remembrance" that Jesus had done and spoken, and filled them with meaning. It is only in proportion, as the same Comforter, Witness of Christ's exaltation in glory, takes of the things of Christ and expounds them to us that we really understand the details of the life of Christ and can see their place in the grand work that He came to do; just as it is only from a distance that we can see the symmetry of a piece of architecture, in which all the smaller parts and fittings make up the perfect whole.

Wednesday, 26. *The day of small things. Zech. 4: 10.*

The day of small things is not to be despised—this is what the angel meant to convey to Zechariah. Seed-time must ever precede harvest. The greatest men began their career as toddling babes. Christ's kingdom began as a grain of mustard seed—but the whole world will learn to tremble at its power. Let us not despise it in its feebleness, but let us be part and parcel of it.

Thursday, 27. *The coming of the Lord draweth nigh. James 5: 8.*

Darkness is everywhere. The children of darkness are given over to reveling and drunkenness, chambering and wantonness, strife and jealousy. The children of the Lord are to walk as in the day, even though as yet the night is round about them. They already feel the breath of the morning moving through the darkness and casting off the garments of the night, they are to clothe themselves with the armor or light, and watch for the first gleam of the breaking dawn.—G. CAMPBELL MORGAN.

Friday, 28. *None can keep alive his own soul. Psa. 22: 29.*

There is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circle, however fascinating, if you cannot carry Christ with you and a clear conscience. Remember that Christ is your life, and without Him "none can keep alive his own soul."—THEODORE L. CUYLER.

The Kind of Surgeon India Needs.

In a letter from Missionary Penner, dated July 15, he gives seasonable advice as to the qualifications of the medical missionary to be sent over. The letter reads:—

In your last issue, I noticed that our Board is alive to the interests of our missions in India. I noticed also that the secretary of our Board makes mention of the fact that a medical man is needed for Champa. Yes, we need him —sorely need him. And since there may be a young man who thinks of coming to help us, I feel that I ought to say what in my estimation would be required of a medical man in Champa. I have reference only to his profession. *He must be a good surgeon*—one that can remove a cataract and perform all kinds of minor and major surgery. Second, he must know eye diseases. That is essential because eye troubles are very common. Third, he must not shrink from obstetrical cases. Of course, he would not get cases of high caste people, but many of the lower castes. Lastly, he must be a good physician.

If a young man with a heart full of love for the unlovely and with the above knowledge will come to Champa in October or November next, he will have his hands full in six months. We pray that God may select the right man and send him soon. Of course, if he comes it means the building of a bungalow, because in our present house we can only offer one room, 10 by 25.

Our leper asylum now has 32 inmates. The last was admitted about an hour ago. We would like to build an asylum for 100. For this purpose we need $2000. Any one who has a heart filled with love for these poorest of the poor may find a means of expressing this love by helping us build this asylum. We have no pledged support of any society and hence depend upon our churches to help us. Some may criticise us for accepting more lepers, but it is easy to do that 12,000 miles away. But it is another thing to send a poor, unclean man or woman away who stands before you and says: "Everybody hates me", at our door. Christ's love shall be shown them—we cannot send them away. We have at present very little money in our leper treasury and these 32 are looking to us for food. We trust, yes know, God will help.

We are glad to report much rain. With greetings to the editor and MENNONITE readers, I am

Yours in His glad service,
P. A. PENNER.

The Sanctuary.

(Psalm lxxiii.)

"Truly God is good to Israel, to such as are of a clean heart." That is truly the Israel of God—such as are of a clean heart. We learn in Romans 2, "He is a Jew which is one *inwardly*, and circumcision is that of the *heart*." The expression "but as for me", is one that is pregnant with meaning. You must go through certain experiences whatever your sense may be of the goodness of God. This psalm depicts a believing soul that has got depressed, and becomes envious of the prosperity of the wicked; he has to say, "My feet had well

nigh slipped." It is dangerous to get into a depressed state of soul, for then you begin to question, "Why have I given up such and such a thing?" We have all had some such thoughts as these at times, and we have had to say, "but as for me." All is misunderstood until one goes into the sanctuary. We ought all to be bent on going into the sanctuary. Anyone who goes in there gets impressions which he could not get anywhere else. We want to get hold of the *moral* idea of the sanctuary. (1) God has come out in the full revelation of Himself in Christ; (2) Christ has gone in as Man. The sanctuary to us is dependent on these two things. It is founded on facts, i. e., God come out in Christ and Christ as Man gone in—these are facts. In the sanctuary you find holy love—you find the glory of God there. The glory of the world has no place there at all. It is a scene, too, of established righteousness, "I go to the Father, and ye see Me no more"; this was the conviction of the world by the Spirit, "of righteousness" (John 16).

Christ is hid in the sanctuary at present. It is a scene of perfect rest—divine complacency is found there. It is the scene where every communication which God addresses to man comes from. In the sanctuary you are silent, lost in wonder, or you adore in presence of what you find there. Now, as to the qualification to enter the sanctuary—you have a link with it. Christ is entered in, and He is f o r e r u n n e r for us. He is our hope, and the hope is made good by the Holy Ghost. Each one has a link with the sanctuary, because Christ is there. Again, you are set apart for God—sanctified—you are seen by the eye of God apart from the flesh and the old man, but then we should be apart in *our own minds* from them also. We have thus three qualifications fitting us for entering the sanctuary:

(1) We have a link, because Christ, who is our hope, is there.

(2) We are sanctified, and that, too, practically.

(3) Our consciences are perfected through the blood of Christ.

All the fitness is provided by God. *We* can only say, "but as for me."

God has provided a sanctuary, and qualifications for our entering it. Now, as to the effects of going into the sanctuary. First, you get an estimate of yourself that you never had before; when Paul was caught up into the third heaven, *he* was *lost*, and when he came out of it he found out the flesh in a way he never had previously. Secondly, you get a view—a proper view of worldly things. You rightly estimate things, and see that the people of whom you had been envious are set in slippery places, and you get the view that all just waits till God *awakes*. Things in the world are not real; appearances are everything in the world. But then you can be efficient for God in this scene; the preacher of the gospel can serve better if he has been in the sanctuary. He knows Christ as Head, and is able to present Him. To enter the sanctuary must produce an immense change in us. —F.E.R. in "Words of Grace and Encouragement."

A Minimum Christian.

He is the Christian who hopes to go to heaven at the cheapest rate possible. He intends to get all the world he can and not meet the worldling's doom. He aims to have as little religion as he possibly can without lacking it altogether. He would keep good friends with the devil with the intention of meanly cheating him out of his just dues at last. The minimum Christian goes to church in the morning, and sometimes in the evening, unless it rains, or is too warm, or too cold, or he is tired and sleepy or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, but much oftener to his neighbors.

So, too, the minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. He regards the Sunday-school as an admirable institution, especially for the neglected and ignorant. He has also a great admiration for the various organizations for church work, and they are just what are needed. But it is not convenient for him to take any part in any of them. His business engagements are so pressing during the week that he needs the Sunday as a day of rest. Neither does he think himself qualified, at least so he quite modestly puts it, to act as a teacher in the Sunday-school or take any prominent part in any of the meetings or enterprises of the church. There are so many persons better prepared for these important duties that he must really beg to be excused.

Another characteristic of the minimum Christian is that he is not clear on a number of points. He cannot see any particular harm in this, or that, or the other popular amusement. There is nothing in the Bible against any of them. He does not see but that a man can be a Christian and dance, or go to the theatre, or play euchre, or even poker and rake in an occasional jack pot, or visit a race course where the training and development of that noble animal, the horse, are exhibited. He knows several most excellent persons who habitually indulged in these things. Why should not he? Is he any better than they? Well, no. In this, at least, we fully agree with him. He is, indeed, not better than they are. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he is actually to be found.

This is all a most perilous business. In trying to get to heaven with a very little religion, it is possible to miss it altogether. The minimum Christian dishonors God more than even the sinner does, for he knows so much better. He is a hindrance to the progress of the Gospel, a drag on the wheels of Christian progress.—"Episcopal Recorder."

"There are no failures in life more pitiable than those which result from too much success."

The Sunday School Lesson.

Subject for August 23: DAVID AND JONATHAN. 1 Sam. 20: 12–23. GOLDEN TEXT: There is a friend that sticketh closer than a brother. Prov. 18: 24.

LESSON TEACHINGS.

The mutual love of David and Jonathan is without exception the finest example of the beauty and power of human friendship given in the Bible. Jonathan's love was perfectly unselfish. He renounced his own claims to his father's throne and eased David's way to it. He took David's side against his own father (19: 4–6) and won the latter over, but the second time he tried it he barely escaped with his own life (20: 27–34). This is true friendship—the kind that risks its life. In this Jonathan suggests the Friend "that sticketh closer than a brother", and who "gave his own life a ransom for many". But all friendship is based on some sort of congeniality, whether it is a likeness in taste or in disposition or in character. Jonathan admired David before he loved him, and David admired Jonathan. Both were brave men, both skilful in war. We may say this fact underlies their mutual love.

Our lesson is simply the story of how Jonathan helped David to escape from Saul. The arrangement was this: David was to be absent from the court festivities held in the palace at the new moon season, ostensibly to sacrifice at his old home in Bethlehem. Jonathan would then "sound" his father and find out how he stood toward David. Then in a few days he would let David know by a signal, which is explained in vv. 18–22 of the lesson, whether it would be safe for him to remain at court or not. The two men had made a covenant of mutual helpfulness for life (18: 3). This covenant is renewed in the lesson (v. 14–17). It was in faithfulness to the terms of this covenant that Jonathan sounded his father and warned David. David was able to requite it all in later years, when he sat on the throne. See 2 Sam. 9: 3–13.

The signal when given warned David to flee for his life. Henceforth David and Saul are open enemies, Saul chasing him like a wild beast, and David hiding and again pleading for his life. David and Jonathan meet once again (23: 16–18). It must have been hard for such friends to part. Christ and His friends never part. He has gone to prepare a place for us, that where He is we may be also—forever. John 14: 2–3. And in the meantime He "is with us alway."

But however beautiful and noble Jonathan's friendship for David is, it is not quite perfect, else he would have gone along with David into exile, instead of remaining behind. Our Saviour left His heavenly glory and humbled Himself and was made in the likeness of men because He loved us. He died "without the camp", cast out by "His own" (Heb. 13: 13). This is a greater love than Jonathan's. In Him we have a truer friend than David had in Jonathan. It would have been better for Jonathan himself to have left his father's house and totally abandoned his father's cause. But he did not do this, and finally perished with his father at Gilboa, fighting for a lost cause. This will be the fate of all who do not in their Christian life completely separate themselves from all that is worldly, according to 2 Cor. 6: 14–18. They may not lose their souls, but like Lot out of Sodom, have to flee with the loss of everything but their lives. See 1 Cor. 3: 15.

Christ's covenant with his people, like Jonathan's, is everlasting (Acts 2: 39; 16: 31). This is the new covenant, the testament of grace. Our part is to believe on Christ as Saviour. Every Sunday-school scholar ought to make this everlasting covenant with Christ now, without delay.

Contributions.

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News of the Week.

Domestic.

Gets Money by Wireless.

NEW YORK, August 17.—The Cunarder Campania has established the first wireless money order department ever known. Henry Robertson, a passenger on the trip that ended here, found he had not enough money to pay the customs duties on his purchases abroad. Recalling that his mother was a passenger on the Lucania traveling in the opposite direction, he sent her through the air this message:

Mrs. J. L. Robertson, passenger, Lucania: Pay purser Lucania £10, asking him to advise purser Campania to pay me. HENRY.

The money order flashed at 1:15 a. m., the vessels being fifty miles apart. At 1:45 a. m. Purser Graham was awakened by a messenger boy from the Campania's telegraph office, with the following message:

Graham, purser Campania: Pay Henry Robertson £10. Have collected amount from his mother aboard Lucania. MILLIKEN.

As soon as Mr. Robertson awoke the money was paid over to him.

Colombia Senate Rejects Canal Treaty.

WASHINGTON, August 17. — A telegram dated August 12 has been received at the State Department from Minister Beaupre at Bogota, saying that the Panama canal treaty has been rejected by the Colombian Senate.

President Roosevelt was immediately advised of the news, Mr. Beaupre's telegram being forwarded to Oyster Bay. Mr. Adee, acting Secretary of State, would not discuss Colombian affairs, nor indicate what course the United States would pursue. The information in the cablegram of Minister Beaupre was meager, and there was no intimation whether the treaty might not again be brought up for consideration.

Section 4 of the Isthmian Canal act provides that should the President be unable to obtain a satisfactory title to the property of the Panama Canal Company and control of the necessary territory and the rights necessary to the construction of the canal from the republic of Colombia, he shall make the necessary treaties with Costa Rica and Nicaragua and proceed with the construction of a canal by the Nicaragua route.

It will be impossible for President Marroquin to submit again the treaty to the Colombian Congress in its present form. The Senate having rejected it, the treaty cannot again come before that body except by the Senate's own vote. President Marroquin, however, can send the treaty slightly amended to the Senate and reopen the canal debate. It is believed at the Colombian legation that President Marroquin will adopt some such procedure.

BOGOTA, Colombia, August 12. — Via Buena Ventura, August 17. — The Panama canal treaty has been rejected unanimously by the Colombian Congress.

Does Not Mean Death of Treaty.

WASHINGTON, August 18. — The unanimous rejection of the Panama canal treaty by the Columbian Senate is taking to mean, here, that the action is not final, but merely a step toward amendment and ratification. "This is also the opinion of Dr. Herran, the Colombian minister to Washington. It is known that one-third of the Senators were in favor of the treaty as it was negotiated.

Dr. Herran said: "It is a mistake to say that the failure of the present treaty is a matter of money. It is not a question of the price at all. It is altogether a question of sovereignty over the canal zone. Many members of our Senate feel that the present treaty virtually gives the United States sovereign jurisdiction over the canal strip. They are opposed to surrendering territory at any price."

It is not unlikely that negotiations between the State Department and the Columbian government will be renewed.

It is understood that although the President is disappointed at the rejection of the treaty, he is still hopeful of its acceptance. It may be stated authoritatively that the setback just given the Hay- Herran convention has not as yet caused the administration seriously to consider the Nicaragua route. The President is not expected to take action in the matter until full information concerning the Colombian Senate's action is at hand.

Fruit Steamer in Hurricane.

NEW ORLEANS, August 15. — The British ship Rosena, Captain Henry, from Celba, Honduras, with fruit crossed the bar at midnight. She reported that she encountered a hurricane, lost one man overboard, had her ventilators carried away and her davits twisted. The cargo of oranges on deck was swept away by the tremendous seas.

Dangerous Flood in Kansas.

TOPEKA, Kan., Aug. 15.—The levee of the Kansas river has taken another upward turn and it seems probable that the present rise, which has made it as high to-day as it has been at any time since June will continue. Reports by telegraph and telephone show that the Blue river at Manhattan is again ten feet above its low water mark.

At Abilene the heaviest rain of the season fell this morning. The water came down from the hills and is standing on two of the streets of the city to a depth of oyer two feet. The Smoky Hill river there raised seven feet last night and is still going up.

Foreign.

The Rev. J. J. Harty is Consecrated as Archbishop of Manila.

ROME, August 15.—The consecration of the Rev. J. J. Harty, of St. Louis, as archbishop of Manila, took place to-day in the Franciscan church of St. Anthony. Added interest to the ceremony was given by the fact that the first archbishop to be consecrated under Pius X. was an American.

Cardinal Satolli officiated, and was assisted by two bishops. The new archbishop was annointed with the holy oil on the temples and on the palms of his hands. The episcopal was then given him. It is symbolic of his marriage with the church.

Archbishop Harty then offered Cardinal Satolli two lighted torches, two loaves of bread and two small gilded barrels of wine, as symbols of love toward his consecrator. The offering was followed by the kiss of peace from Cardinal Satolli.

Durbin's Name at Rome.

ROME, August 15.—The Popolo Romano dedicated its leading article to President Roosevelt's letter to Governor Durbin, of Indiana, on lynching, which the paper calls a most important document. President Roosevelt, it says, lets no occasion escape him of bringing forward his own personality and resolutely opposing existing prejudices and abuses.

However, says the Popolo Romano, whose article was evidently inspired, President Roosevelt does not touch the international question connected with these barbarous abuses. The paper "hopes" that the words of President Roosevelt will encourage the other Governors in the United States to imitate Governor Durbin and have lynching disappear from American civilization.

Turkey has Called for More Troops.

CONSTANTINOPLE, August 17.—An imperial irade has been issued calling out fifty-two additional battalions of troops (about 52,000 men) from the European provinces of Turkey in consequence of the spread of insurrection in Macedonia.

The managers of the railroads have notified the Porte that they disclaim responsibility for the damage done to the lines or for the injuries sustained by consuls while the present conditions prevail in Macedonia.

A dispatch from Salonica says two persons were killed, a number of people were injured and several cars were destroyed by an explosion which occurred on the railroad between Amators and Karasonli.

SOFIA, Bulgaria, August 17.—In a memorial just presented to the powers, Bulgaria sums up its case against Turkey, charging to the meddling of the Ottoman government and the atrocities of its military all the disorders that have thrown the country into turmoil and revolution. The lengthy official statement abounds in narratives of leading men imprisoned, villages plundered and burned and inhabitants massacred or tortured. All these outrages, it is asserted, have attended Turkey's ostensible moves for reform in the last three months.

Turks Defeated Near Monastir.

SOFIA, Bulgaria, August 18. — A fierce battle is reported to have occurred in the neighborhood of Monastir. Three Turkish battalions attacked a thousand insurgents and after the fight had raged for six hours, the Turks were repulsed, with the loss of 210 men killed or wounded. The insurgent loss is not given.

Russia Sends Fleet to Turkish Waters.

ST. PETERSBURG, Aug. 15. — A squadron of the Russian Black Sea fleet has been ordered to sail for Turkish waters. Notification of this move has been telegraphed from Sebastopol to the Russian ambassador at Constantinople. The dispatch of the squadron is intended to emphasize Russia's intention of exacting complete obedience to her demands for satisfaction for the murder of her consul at Monastir.

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Vol. XVIII. BERNE, INDIANA, AUGUST 27, 1903. No. 37.

If We Had But a Day.

We should fill the hours with the sweetest things,
If we had but a day!
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do!
We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and discontent
Beneath our feet;
We should take whatever the good God sent
With a trust complete!
We should waste no moments in weak regret,
If the day were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free,
To work or to pray,
And be what the Father would have us be,
If we had but a day!

MARY LOWE DICKINSON.

Items of News and Comment.

The Choctaw nation recently offered $500 from their public funds for a revised Choctaw Bible.

Rev. A. S. Shelly preached the harvest home sermon for the Bowmansville (Pa.) brethren on the 16th.

At the late Eastern District Sunday-school Convention fifteen schools reported an enrollment of 2041 scholars with 160 teachers. Two schools did not report.

The anniversary of the Eastern District Mennonite Home at Frederick, Pa., will be held September 12. This is the correct date, the one previously given being incorrect.

The Disciples of Christ are making preparations to celebrate the hundreth anniversary in 1909 of their separate existence. In 1809 their Declaration and Address appeared.

On his recent visit to India, John Wanamaker presented to the Madras Y. M. C. A. a large, roomy building and also gave $33,000 to the work of missionary education at Allahabad, in Central India.

The Mennonite congregation at Crefeld, Prussia, wants an evangelical minister, or an ordained assistant preacher to take the place of the present pastor who is sick. The candidate is to serve from one half to three fourths of a year, and 200 marks are promised him monthly.

Fifty Mennonites at Winona, from Ohio, Indiana, Illinois and Oklahoma, came together and held a meeting in a tent last Friday. This is good news. H. J. Krehbiel presided. The program was all of an extempore character, remarks being made by Valentine Strubhar, J. H. King, I. A. Sommer, Prof. Jantzen, Miss Bertha Kinsinger, etc., and all saying they were glad to be together.

Dr. Cuyler says that "empty seats in the temples of God mean empty hearts." He also says that "much of a successful minister's power is heart-power." The good old doctor's age has not thus far deprived him of his hearty, homely Scotch common sense in spiritual matters. He will never outlive his usefulness. Death alone can hush that lusty voice, and cut off the last of his wise utterances, an event which we hope is distant.

The present address of Missionary G. A. Linscheid, who has succeeded Missionary M. Horsch at the Haoenaom station, is Clinton, Okla. All sewing societies in our churches who are sending boxes and packages of goods to the Indians will please take note of this. The freight and express office is Washita Junction, and goods may be shipped either via the Frisco or the Chicago, Oklahoma and Gulf line.

A most useful man passed away recently in the person of William E. Dodge, a successful New York business man, who was for twenty years vice-president of the American Tract Society. The good he did was done so quietly that the world scarcely ever heard of it. The "American Messenger" says of him: "In his death we felt that we have lost a thoroughly consecrated Christian man, whom God has used as a chosen instrument for the blessing of a large circle of humanity."

Miss Bertha Kinsinger, for a number of years one of our most valuable assistants in the Cantonment Mission, came home to Trenton O., for a short vacation. Last week she stopped over at the Winona Conference, and on Wednesday evening addressed the Prayer Meeting at Berne. She is closely connected with Missionary Petter's most advanced work among the Cheyennes, and evidently has consecrated her life to the work.

Missionary Petter is already actively laying the foundation of future evangelizing work among the Montana Cheyennes. Contributions toward the Montana mission are coming in all the time, and lately Bro. Petter spent a month among them, the expenses of the trip being supplied by Mr. Abernathy, an Indian trader at Cantonment. Rev. A. B. Shelly writes that the missionary and his family were very well received and earnestly requested to come soon again and organize a mission. A government school is in course of construction, and this will offer an opportunity for spiritual work among the young Indians, similar to that done at Cantonment. Next spring, the Lord willing, the work will begin. In many respects the Montana field is more promising than the one in Oklahoma. There are more Indians there and they are less subject to the vicious influences of unprincipled whites.

It will astound everybody to hear that Professor H.H. Ewert, for some years Inspector of Government schools among the German Mennonites in Manitoba, has been without any ceremony dismissed from that position. No reasons were assigned for the government's act. He was not even allowed to stay out the Normal school term at Gretna. "Der Nordwesten" attributes this arbitrary step to political wire-pulling in Gretna, by such as could not forgive the Mennonites for refusing to "be led around by the nose", and for being staunch enough not to sell their votes for liquor, groceries, money, etc., but to vote at the last election according to their convictions. The same paper also states that Bro. Ewert will remain in Manitoba and labor among the Germans in the southern part of the province. A man of Bro. Ewert's ability need not long go begging for a position of trust and influence commensurate with his talents.

Progress among Our Cheyennes.

The last report of Missionary Petter is full of encouraging facts, notwithstanding a few discouraging ones, and should be read by all with thankful hearts. He writes:— "We submit our report for the past months with feelings of gratitude, not because we are satisfied with our work, but because the Lord has visibly blest the work. For a while the Indians seemed to attend services less regularly than usual, but during the last months improvement in this direction set in again. Also on the Sundays set apart for the Indian Christians a number of unconverted Indians have also been regularly present, usually such as are not far from the kingdom of God. We regret to say that many American farmers in the neighborhood have given the Indians a sad example of hallowing the Lord's Day. This spring there was considerable plowing done on Sunday in our neighborhood, and last Sunday many farmers were seen in the harvest field. Thus the Indians see plenty of ungodly examples in so-called Christendom, let alone heathenism. While the missionary on Sunday exhorts the Indians to observe the commands of God, dozens of farmers near by are wantonly disregarding God's law. I say "wantonly", seeing how the bountiful wheat harvest—God's blessing—is misappropriated on the Lord's Day. It seems probable that in future our mission efforts will have a harder struggle fighting down this corrupting influence from a heathenism Christianity than in withstanding heathenism. Taking everything together, one can better understand the missionary situation with all its difficulties. Counterfeit Christianity with a veneer of culture and civilization on the one hand, and an op-

en display of heathenism on the other—these are the influences which make it hard for our Indians not only to come to a decision for Christ, but also to remain true Christians in such an atmosphere. But He has all power and His is the victory, and this we are privileged to realize in many conflicts with the darkness.

"Our Indian Christians are comparatively young and weak and exposed to many rough storms. Two of them, a husband and wife, living 37 miles west of us and hence seldom being able to attend meetings, have been unconscientiously led into the drinking habit and now seem both of them to have become slaves of drink. Unless they repent and reform by next fall, they will be excluded from the congregation. Among the other members there are some who make very slow progress. Most of them, however, are earnestly striving after the blessed life, and many of them give us special joy.

"Last quarter we were privileged to baptize eleven Cheyennes—seven schoolchildren and four men—and admit them into the church of Christ. This brings the number of Cheyennes, baptized at Cantonment within the last seven years, up to forty-five. Of these forty-five seven have died, two are spiritually dead, and two lived too far away to have active connections with the congregation. This reduces to thirty-four the membership of our little Cheyenne congregation. Others are not far from the kingdom of God.

"Bro. Funk and myself have held services alternately Sunday evenings in the government school for the benefit of the Indian children. Mr. White, the present superintendent and agent at Cantonment, gladly arranged Sunday evening for us and saw to it that the children also came to services Sunday mornings, and that a Sunday-school could be held in the school building. During the week two evenings have been arranged for sisters Bertha and Lisetta Kinsinger to give the children instruction from the Bible. We have many reasons, therefore, to thank the Lord for these open doors and to cherish hopes for the future. May He imbue our workers more and more with His Spirit so that we may more energetically labor toward the extension of His Kingdom! This extension depends also on the mastery of the Indian languages on the side of the workers. This is why the brethren Kliewer and Linscheid were here about two months, and with sisters Kinsinger and Williams copied the revised dictionary. During this stay here they assisted us in our services."

The rest of the report tells of the contemplated visit to the Montana Cheyennes at Mr. Abernathy's expense, which is now a thing of the past, and is elsewhere referred to.

Glorious Truths from Bellett's "Son of God".

CHRIST AND HIS CHURCH.

The path of the Church across the earth is that of an unnoticed stranger. "The world knoweth us not, because it knew Him not" (1 John 3: 1). And as her path *across* the earth is thus untracked, so is her path *from* it to be. All about her is "the stranger here." And as the world around knows not the Church, nor will be a witness of the *act* of her translation, she herself knows not the *time* of such translation. But we know this link between us and the heavens will be formed ere the Kingdom, or "the world to come," be manifested; because the saints are to be the companions of the King of that Kingdom in the *first* acts of it; that is, when He bears the sword of judgment, which is to clear the scene for the sceptre of peace and righteousness; as He has promised: "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron" (Rev. 2: 26, 27).

"I will give him the morning star" (ver. 28).

Is there not something of a link, something of an intermediate, connecting action, intimated by this? The sun is that light in the heavens which connects itself with the earth, with the interests and the doings of the children of men. The sun rules the day, the moon and the stars the night. But "the morning star" receives no appointment in such a system. "He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labor, until the evening" (Ps. 104). The morning star has no place in such arrangement. The children of men have laid them down, and their sleep, in divine mercy, is still sweet to them, while the morning star is decking the face of the sky.

The season in which the sun shines is *ours*. I mean, the sun is the companion of *man*. But the morning star does not, in this way, recall man to his labor. It appears rather at an hour which is quite its own, neither day nor night. The child of the *earlier* morning, the one who is up before the sun, or the watchman who has gone through the night, sees it, but none else.

The sun, in the language or thought of Scripture, is for the *Kingdom*. As we read: "He that ruleth over men must be just, ruling in the fear of God: and He shall be as the light of the morning, when the sun riseth" (2 Sam. 23: 3, 4. See also Matt. 13: 43; 17: 2-5.)

I ask, then, Is there not to be expected by us a light before the light of the Kingdom? Are not these signs in the heavens set there for times and seasons? Are there not voices in such spheres? Is there not a mystery in the morning star, in the hour of its solitary shining, as well as in the sun when he rises in his strength upon the earth? Is not the morning star the sign in the heavens of One whose appearing is not for the world, but for a people who wait for an early, unearthly Lord? The hope of Israel, the earthly people, greets the "day-spring" (Luke 1: 78); but the Church welcomes "the morning star." "I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come" (Rev. 22: 16, 17). All is ours; and among this glorious *all*, "the morning star", for our transfiguration to be *like* Jesus, and the rising sun" for our day of power *with* Jesus.

CHRIST'S KINDGOM NOT OF THIS WORLD.

In closing this meditation, in which we have looked (according to our measure), at "the world to come," I would say, that few lessons lie more on the heart at the present day, than *the rejection of Christ*. I might naturally say so in this place; for if He shall be thus *glorious*, as we have seen, in "the world to come," so surely is He *rejected* in "this present world."

But this is easily forgotten; and the god of this world would have it so. There is large and increasing accommodation and refinement abroad; social, intellectual, moral, and religious improvement; and all helping to keep an *unworldly* Christ out of sight. But faith eyes a rejected Jesus and a judged world. Faith knows that though the house be swept, and emptied, and garnished, it has not changed its master or owner, but is only made the more fit for the ends and purposes of its master.

Solemn mistake, beloved, to think of refining and cultivating "this present world" for the Son of God? If David, on one occasion, were careless about the mind of God as to the carriage of the ark, so was he, on another occasion, ignorant of the mind of God as to the building for the ark a house of cedars. He sought to give the Lord an abiding habitation in an uncleansed, uncircumcised land. He therefore did greatly err, not knowing the *purity* of the glory of the Lord; and so with those who link the name of the Lord Jesus Christ, the Son of God, with the earth as it is now, or with th kingdoms of "this present world." With whatever right desire of the heart this may be, as with David, again we say (and how surely, in our own convictions), They do greatly err, not knowing the *purity* of the glory of the Lord. This is a lesson we need to learn with increasing power. The Son of God is still a Stranger on the earth; and He is not seeking it, but seeking a people out of it, to be strangers for a while longer with Him, on the face of it, and amid all the vanities and ambitions which constitute the history of its every hour.

"Ye are they which have continued with Me in My temptations. And I appoint unto you a Kingdom, as My Father hath appointed unto Me" (Luke 22: 28, 29).

"Through the dark path of sorrow which Jesus has trod,
Thy feeble ones wander, our Father, our God!
And the thick clouds that gather but turn us away
From the waste, howling desert where He could not stay."

THE LIBERTY OF FAITH.

And it is this, I think I can say again, which I specially value in following these meditations upon Him—to see Jesus *one* throughout; and that, too, *near* and *real* to us. We need (if one may speak for others), the purged eye that is practised to see, and delight in, such a heaven as the heaven of *Jesus* must be. Will it be nothing, we may ask our hearts, will it be nothing to spend eternity with Him who looked up, and caught the eye of Zacchaeus in the sycamore-tree, and then, in the thrilling joy of his soul, let his name fall on His own lips? With Him who, without one upbraiding word, filled the convicted, quickened heart of a poor sinner of Samaria with joy, and a spirit of liberty that far more than abounded? Surely we want nothing but the child-like, simple, believing mind. For we are not straitened *in* Him, and there is nothing *to* Him like this *believing* mind. It glorifies Him beyond even the services of eternity.

Nature, it is indeed true, is not equal to this. It must come from the inworking and witness of the Holy Ghost. Nature finds itself overwhelmed. It always betrays itself as that which, as the apostle speaks, comes "short of the glory of God." When Isaiah, on the occasion already referred to, was called into the presence of that glory, he could not endure it. He remembered his uncleanness, and cried out that he was undone. All that he apprehended was the glory; and all that he felt and knew in himself was his unfitness to stand before it. This was *nature*. This was the action of the conscience which, as in Adam in the garden, seeks relief from the presence of God. Nature in the prophet did not discover the altar which, equally with the glory, lay in the scene before him. He did not perceive that which was fully equal to give him perfect ease and assurance, to link him (though still a sinner in himself) with the presence of the glory in all its brightness. Nature could not make this discovery. But the messenger of the Lord of hosts not only discovers but applies it; and the prophet is at ease in the possession of a cleanness or a holiness that can measure the very "holy of holies" itself, and the brightness of the throne of the Lord of hosts.

The Spirit acts above nature, yea, in contradiction of nature. Nature in Isaiah—in us all—stands apart, and is abashed, unable to look up: the Spirit draws us right inward and upward in liberty. When Simeon is led by the Spirit into the presence of the glory, he goes up at once in all confidence and joy. He takes the Child Jesus in his arms. He makes no request of the mother to suffer it to be so; he feels no debt to any one for the blessed privilege of embracing "the Salvation of God," which his eyes then saw. He through the Spirit had discovered the *altar*; and the *glory*, therefore, was not beyond him (Is. 6; Luke 2).

And true still, as true as ever, as true as in the days of Isaiah and of Simeon, are these things now. The Spirit leads in a path which nature never treads. Nature stands apart, and is afraid; yea, will rebuke where faith is full of liberty. And these diverse ways of nature and of faith we may well remember for our comfort and strengthening, as we still look at the Son of God, and meditate on mysteries and counsels of God connected with Him.

The Attractive Power of the Gospel.

We find it recorded that the common people heard Christ gladly, and we know that during all his earthly ministry the people were drawn to him in a strange manner. They followed him from place to place, and even when he left them and went away to rest and commune with his Father, they found him, and yet he did not despise them or bid them leave him. He had compassion on them. They had never known the like before; the rabbis and the priests had spurned and mocked them, but about the Christ there was a tenderness that they could hardly explain. They felt the power of the magnet, but could not understand the subtle influence that drew them towards him. But the gospel was new, the sublime precepts as to love, and our relation one to another had not yet been promulgated. It was something new in the world. They had been accustomed to the cold, heartless friendship of men. No wonder then, when the great teacher came into their midst, speaking kindly to them, and showing them they were human beings, and inspiring within them more self-respect, that they flocked about him, and gladly listened to his words, which opened new and refreshing springs in their barren lives. Even when the disciples bade the children be taken away, the Master said, "Let them come." He even took them in his arms, and blessed them. The heart of such a man surely must be tender, and his love for the poor lost sheep must be very strong. He spoke kindly, and plainly to them, and day by day they saw new beauties in his speech and character.

To-day the great question with the ministry is how to attract the masses. Various have been the plans proposed, and yet the masses remain without the churches. Why is this? The common people especially heard Christ gladly, why should they not hear his servants at the present time? They will, if those servants are filled with the spirit and mind of Christ! We do not wonder that the gospel seems to be so weak as an attractive power, when the spirit and simplicity of the Master are wanting. Is the hunger of the soul any less to-day than it was when Jesus "went about doing good?" By no means. Men are hungering to-day for the gospel, but it is so coated over and obscured by the peculiarities of men, that its power to draw is diminished. Let Christ be manifested in the lives of his servants until they become like him, and the gospel in their hands will be a powerful magnet. It is inconsistent in ministers to censure the people for not flocking to the sanctuary, when they themselves are making the gospel of none effect by obscuring the Christ. In how many instances must the people, who have been to hear the gospel presented go away and utter the sad cry: "They have taken away the Lord, and we know not where they have laid him."

Let the gospel be preached by men who are often and long in communion with Christ, and they will attract humanity to them. When ministers once preach the gospel for the purpose of leading souls into the kingdom, and not merely for the gain it may bring them, or the life of ease as they imagine, then the results will be far different.

When the Lord calls the laborers at evening, to give them their penny, it will be found that not the great and mighty have done the best work but the poor in spirit, the humble, tender hearted, humanity loving servants, who have said, "Woe to me if I preach any other gospel."

To make the gospel attractive the minister must be like Christ. He must love the people, and in his work, his motto must be, "The love of Christ constraineth me," and then his influence will reach far beyond apparent results, into that secret realm of soul-life where only God can see. It is only heart that can help hearts, and if the minister has not the heart of Christ, his preaching will not draw. O for a simpler preaching of the gospel. The people will hear it gladly. Their hearts will be full of Christ. His word will dwell in them richly, it will fill their tongues, and the courts of God's house will be thronged as they never have been thronged before. EDWARD HERBRUCK.—in "The Christian World."

Paragraphs With a Point.

"I allus alowed it didn't make eny dif'rence what church you b'longed to, but, it did make a mighty big dif'rence what kin 'o member you was."

'Taint them as prays loudest that has the best chance of gittin' to heaven — but them as is never heard in pray'r stan' a mighty poor show.

You ginirly fin' that them as counsels loudes' about givin' to the poor, drop the smalles' coin in the c'lection baskit.

Uncle Josh says the most religious fowl is the chicken — 'cause so many of 'em enter the ministry.

Our C. E. Topic.

Topic for August 30: OUR DUTY TO THE STRANGER. Deut. 7:7, 8; 2 Chron. 6: 32, 33. (Home Missions).

MEDITATIONS.

Hospitality was and is one of the most universally recognized virtues and duties among oriental peoples, including Israel. A stranger dropping in as guest is invariably highly honored and is given the most flattering attentions. The stranger was amply provided for in the law of Moses, spiritually as well as physically. Solomon, in his great prayer at the dedication of the temple intercedes for the stranger that he may learn to know God. One of the first favors accorded a stranger in the hot and dusty East was to take off his sandals or shoes and wash his parched feet—which was a wonderfully restorative process. One of the highest compliments paid by Paul to a Christian widow is that she "washed the saints' feet", whether the saints were acquaintances or strangers. See 2 Tim. 5: 10. One of the strongest reasons for entertaining strangers was an appreciation of the possibilities in strangers. The writer of Hebrews expresses this when he says: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares". The reference is to Abraham, who entertained three men, not knowing them to be angels. See Gen. 18: 1-8. It is charming to read how royally he entertained them.

We have our strangers to-day—how do we treat them? They have souls to be saved like ourselves—are we at any time constrained to ask, "Is it well with your soul?" When we see them at church do we make it a point to make them feel at home, and extend a welcome and an invitation to come again? When they are in our Sunday-school class, do we take pains to make ourselves congenial and agreeable to them, and try to be of spiritual assistance? There are people moving into our towns from time to time who have no church connections, and who feel more or less shy and strange. Have we made it our duty to familiarize ourselves with them and open our church doors to them? This is a vital matter. We fail to save, or otherwise help souls many a time by neglecting this duty. Woe to the church that cares only for its own "set"! It does not live according to the Old Testament, much less according to the New.

Let us pray publicly for the stranger in our churches who has happened in at any service. It will often make a lasting impression on him. As we have seen, Solomon did it.

Spurgeon was a stranger in the church where he was converted. His conversion was the best service that little church ever performed. Many of God's greatest men have been found in this manner and given a start in the way of life.

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Editorial.

Did you ever shake hands with an Indian and call him your brother? Does the idea thrill you? Well, we have in Missionary Petter's Indian congregation at Cantonment over thirty red brethren. It is delightful to think that they are members of the same great brotherhood through faith in Christ.

We present our readers this week with three extracts from the profound meditations of J. G. Bellet on "The Son of God." We expect them to be especially valuable to our ministerial readers, though any reader who cares for spiritual meditation ought to find them rich. Such a thought analysis (if we may use an expression like this) of the contents of the Word goes a great way with us toward showing the Divine hand in the composition of the Bible.

Let us speak the truth *in love*. We often fail to enlist men on the side of right, not so much because they do not care for what is right, but rather because our stand for the right is taken in a hard, unsympathetic Salisbury-like fashion, which alienates people, not so much from the cause but from our leadership in it. Our enemies need not hence always be enemies of the truth. Let us coax men into righteousness, not seek to drive them into it. We ourselves resent being driven, and prefer to be coaxed. Human nature is very much alike, and that is one reason why the Golden Rule works well wherever it is tried.

Dr. R. F. Coyle, of Denver, moderator of the General Assembly of the Presbyterian church, struck the right note in the following, which is an extract or summary of last Sunday's sermon at Winona:

"Sinners are multiplying, the church is tired of what is negative, sick of criticism and speculation; is hungering for the positive, the aggressive, the real; not sentiment but science, not subjective theorizing but objective fact; an atonement as real as Calvary and filled with all the saving efficacy of the Christ who died there.

"This is what the church is beginning to long for, and to cry out for; for what preachers stand in the pulpit with the messages of God; preachers to rebuke men boldly for their sins in the name of the Lord, preachers to assure the penitent of divine mercy, preachers to declare with confidence that Christ has finished the work of salvation and to offer that salvation without money and without price to all who believe. For the breaking of this new day many have been longing and praying, and now that they see its light shining along the east they thank God and take courage.

"Evangelism! I will tell you what it is. It is God's love seeking lost men. It is the Good Shepherd in the fifteenth chapter of Luke leaving the ninety and nine and going after that which was lost. * * * No country is ever invaded and conquered by an army whose soldiers simply mark time. Conquest means aggression.

"Because the work of evangelism has been abused, because adventurers and impostors and shrewd professionals have occasionally made use of it to promote their own advantage, because by foolish leadership it has now and then done harm, some dignified church members and officers have condemned it altogether. But that extreme is just as unwise and just as much to be discountenanced and denounced as the other. Evangelism is needed to arouse the church. Everywhere we hear the complaint of indifference.

"Men and women professing Christ are living in unconcern. Whether Christianity advances or recedes, whether Christ loses or gains, whether men accept Him or reject Him, is nothing to them. They are as cold as the stones in a graveyard, unresponsive, unenthusiastic as statues of marble. From ministers in every part of the country comes the same testimony—the great majority of their members are at ease in Zion."

Positive religious convictions, bearing the stamp of authority, are what the average man wants. He cares for authority even more than for reason. This seems foreign to the scientific complexion of our times, but in religious matters the facts seem to sustain this point. The American people are rapidly becoming Catholicised. The Catholic church in this country since 1790 increased fifteen times as fast since then as the population. The United States sends more money to Rome than all the Catholic countries together. Men embrace Catholicism because it is a social and political power, setting itself up as a peer of the governments of the world. It has its ambassadors and diplomats. It claims to apply the law of Christ to labor troubles and strikes. It has the courage of its convictions, and rightly or wrongly, makes practical use of them. Again, shoals of men embrace Christian Science because it assumes to speak with authority and claims to apply the principles of the gospel to the human body or "mind" as they would call it. Upstart sects like New Adventism and Russellism spend piles of money advertising themselves, and they gain numerous adherents. What is our duty as those who stand for the sober, common sense Protestant gospel? Not, indeed, the acquisition of temporal power, in the Catholic sense, or any sensational self-advertisement, but aggressive, matter-of-fact evangelisation, such, for instance, as Torrey and Alexander conducted abroad. Orthodox Protestantism is as capable of winning the masses as is the Roman church and the numerous cults, and she ought to be about her business. But her forces ought to be united, and she needs most of all to manifest the power which is from God; for it is "not by might nor by power, but by my Spirit, saith the Lord of hosts". The greatest triumphs of Christianity are of such silent potency as never to become public until they have accumulated. The reign of Christ in the heart, which is what true Christianity aims at, though not devoid of public fruits, is not to be estimated by the amount of ostentation and display it is able to muster. Only Christ takes an exact census of His people. He alone knows what is being accomplished that is worth registering in eternity. At the same time true Christianity is full of push and vigor and its professors ought not to shun any legitimate means of spreading the name of Christ and convincing men that it pays to accept Him.

"Stepping Heavenward"

By Elizabeth Prentess.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN, Berne, Indiana.

The Truth About the "New Thought".

Too much insistence on one fact alone makes quacks and cults. The bottom fact cannot be disputed, but the immense superstructure of inference that is often reared on it ought to be examined with a critical eye. "New Thought" is the name of a cult that builds its far-reaching conclusions upon the fact that the mind plays a leading role in the life of every man. That mind has a powerful influence on the body and all of its functions is one of the most familiar commonplaces of knowledge. A horrible sight or a terrible piece of news will destroy the appetite and otherwise derange the alimentary functions. Anxiety and fear will bring out the cold sweat all over the body. It is dangerous for a child at its mother's breast to partake of mother's milk while the mother is unduly excited or enraged. To think of scratching a rough wall with your fingernails is for many to make the chills run up their backs. It is a fact recognized by psychologists that if the mind is allowed to dwell for any length of time upon any object of sense—to see it or imagine it—the appetite is aroused, which often leads to lust and vice. Solomon says, "Look not on the wine when it is red, when it giveth its color in the cup." Every mental act ends in a physical act, if allowed to go unchecked on in its normal course, and habits thus have their germs in thoughts.

But while due weight may be given to these facts, we ought not for a moment forget that the mind in its influence on the body may have its limitations. The New Thought deserves our heartiest commendations when it aims to encourage self-confidence, self-reliance, cheerfulness, calmness, etc., for it is a distinctively Christian doctrine that these things can and ought to be cultivated, although there is this important difference that while the Christian's stimulus is dependence on God, the New Thought finds it in mind or thought power. "Perfect love casteth out fear". "Thou wilt keep him in perfect peace whose mind is stayed on thee." But the New Thought ventures beyond the province of what we might call faith and claims the ability to build up a system of practical "auto-suggestion", which looks as though the only condition toward a healthy body would ultimately be a healthy mind. That is to say, the body being supplied with the normal food and drink and other simple and primary conditions of life, a healthy mind would ensure its continuance in a healthy state, and that at any time it gets out of repair, the cause is to be sought in the mind rather than in any external conditions. This is a charming theory, but it needs to be tested. If it is true, it will not shrink from being tested and will be none the worse for it. We see nothing unchristian about it, since we believe the mind is a gift from God with stupendous, undivined possibilities, given in trust, to be developed and applied in every direction and to whatever extent, only so we glorify God by it. We have no criticism to offer on this pretension of the New Thought, we cannot denounce it as an unmitigated error or as an unchristian gospel, even though we are often astounded at some of its extravagant statements and claims. All we care to do is to recognize the truth underlying it, test its powers and find out its limitations, if it has any.

There is a Difference between Kingdom and Church Truth.

In our August 13th number Bro J. S. Moyer submitted a communication in which he wanted to know whether there was a difference between so-called "Kingdom truth" and so-called "Church truth." The occasion of the question was a quotation in the MENNONITE from C. I. Scofield to the effect that the Sermon on the Mount was Kingdom, not Church truth. In connection he asked several questions and referred to several Bible passages apparently at variance with such a distinction, and he evidently hoped that this or that reader would give him a satisfactory explanation, if such existed. No one has in the interval ventured any reply, so we may be pardoned for discussing the matter.

Bro. Moyer ends by saying that he believes "in the restoration of the Kingdom among the Jews, when Christ shall be King, and that many promises given to this end are not yet fulfilled." We are glad to note the confession. It will not be hard to make the rest clear.

But though Bro. Moyer believes in a literal Kingdom in future, he cannot see a difference between that and the Church in the days of Christ. He asks whether we have "a Biblical right to draw a distinct line." Is the Church different from the Kingdom, especially since new birth is essential for admission into either? Are not the conditions laid down in the Sermon on the Mount as requisite for admission into the Kingdom the very same conditions required for entrance into the Church?

All that Bro. Moyer needs to do to make things clear is to read carefully especially three New Testament passages and reconcile them with one another. The passages are as follows:—"For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known the mystery; (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3: 1–6. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Vv. 9, 10.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, etc." Rom. 11: 25, 26.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Acts 15: 16.

We learn from these passages the following:

1. That something was revealed to Paul, or in Paul's day, that was entirely new — not known "in other ages". Therefore nothing is said about this truth in the Old Testament and hence it is called a "mystery." A good definition of a "mystery" is found in Matt. 13: 35—"something kept secret from the foundation of the world," till the proper time arrives to reveal it.

2. This mystery specially had to do with the Gentiles, (though the Jews were not excluded) who were to be united in "one body" with Jewish believers in the Gospel. That both Gentiles and Jews constituted this body is also seen in Eph. 2: 13–18, which speaks of their union in one great series of blessings and privileges. But though the Jews were at Pentecost and for some time thereafter in the majority, the Gentiles eventually came to be numerically predominant, everywhere believing in the gospel more readily than the Jews. To-day the believers are mostly Gentile. Hence such a phrase as "the fulness of the Gentiles."

3. This "mystery" unknown in the Old Testament, is the creation of the "Church", the name given in the first passage above. Hence the Church is something totally different from the Old Testament Kingdom of Christ, which is such a constant theme of the prophets. And it is not mentioned in the opening chapters of Matthew where the "Kingdom at hand" plainly refers to what the prophets had constantly written about.

4. This Church is a "parenthesis", a taking out or calling out a people for God's name until it shall have reached its fulness, when the Jews' turn will come again, in other words the Kingdom will be set up.

Is this line of reasoning sufficient to prove that there is a difference between the "Church" and the "Kingdom"? There are various methods, other than this one, of proving the same thing. Many other passages might have been used. And let us right here refer Bro. Moyer to our signed articles on Kingdom truth written some months ago.

It will now be easy to see that the Sermon on the Mount was preached at a time when Church truth had not yet been revealed. Jesus came to set up his visible Kingdom, and the Sermon on the Mount was to be the Constitution of that Kingdom; or, as Scofield says, it was to "be in force as legislation." It is not hard to believe that the same Constitution will be in force when the same Kingdom is set up in the future.

The "Church", as such was not mentioned until the Jews had rejected the Kingdom. This rejection takes place in Matthew 12. Then Jesus in chap. 13 begins to speak about the "Kingdom in mystery", through seven parables—all of it new revelation (v. 35). The "Church" is not mentioned till we come to chap. 16: 18, and then it is still a future institution, for Christ says, "I *will* build".

Bro. Moyer is under the impression that Kingdom and Church can not be different institutions because both applied the same moral standard for admission—Christ as the way, new birth, etc. We cannot see that this similarity of conditions needs to make them the same. Even the true Jew, as a member of the ancient commonwealth of Israel, was according to Paul (Rom. 1: 28, 29) one "circumcised in heart, in the spirit, and not in the letter"—and thus far it is hard to see how he could be morally different from the regenerated Christian. Yet no one would argue from this that Judaism and Christianity were one and the same.

We may be sure that when men are citizens of Christ's earthly Kingdom, they will have to be righteous. Then is the time when the "reign of righteousness" will be ushered in, and every tongue shall confess Christ. A stricter moral state than that is not expected of the Christian.

It is not implied that because the Sermon on the Mount is in a special sense Kingdom legislation that the Church ought to ignore it. Its moral elevation every Christian is expected and exhorted to reach, as we learn by reading Paul's Epistles.

We believe that "the law of the Spirit of life" in the regenerated Christian will prompt him to fulfil the law, the ideal of the Ten Commandments. Yet this fact does not make us conclude that we are living under the law or Judaism. We still believe that the law of Moses, as formally codified, was for Judaism, not for Christianity. Yet its moral content has been more than supplied by the workings of grace by which in this Church age "God works in us both to will and to do of His good pleasure."

Correspondence.

SUMMERFIELD, ILL. — Mr. J. Eicher, an aged member of our church, who has been blind for a number of years, returned from Kansas a short while ago. His wife died about one year ago and since her death he has been at the Mennonite hospital in Goessel, Kansas. He is at present staying with his son, Valentine.

About one month ago Rev. and Mrs. Funk visited Rev. v. d. Smissen and friends on their way to Cantonment, where he is installed as missionary. During his stay here, he preached several times.

Misses Emma and Lizzie Krehbiel, who have been spending the last two months in California, expect to return about the 1st of September. They report that they had a most enjoyable time on their trip visiting friends and relatives.

Heirs were born in the homes of Messrs. John Brand and Jacob Baer during this month.

Rev. Balzer, from Mt. Lake, Minnesota, visited here last week. While here he delivered three very good sermons. He invited us all very earnestly to the General Conference, which is to be held in Mt. Lake in the fall of 1905.

Quite a number of our people expect to attend the conference to be held this fall in Trenton, O., in the church of Rev. H. J. Krehbiel.

Quiet Hour Thoughts.

Saturday, Aug. 29. *Freely ye have received, freely give. Matt 10: 8.*

The tree receives the rain and the sunshine that it may yield the more luscious fruit. Hannah received her son Samuel because she promised to give him back to the Lord again. Paul speaks of two gifts he received: the one "grace", for his own salvation, the other "apostleship", that he might make his own salvation a means of saving others. If the spirit of this text were taken to heart, every soul would be moved mightily by the missionary spirit.

Sunday, 30. *God understandeth. Job 28: 23.*

An employe in a machine shop whose duty is to make little screws or castings may not know how all the parts are fitted together to make the great locomotive, but the head of the firm knows. "He understands." The army private who receives his orders from his superiors to advance or retreat, to open or to cease fire, may not in the least comprehend the plan of the battle or of the campaign, but his general knows. So whether stern duty or hard suffering be our lot let us comfort ourselves with the thought, "God knows" and God knows why, if we do not.

Monday, 31. *The day breaketh. Gen. 32: 26.*

Day will soon break for those who long for it in the gloom or shadows of the night. God's world never stands still. From the creation, when "the evening and the morning were the first day", light has followed darkness and dawn has come after dusk. This is a thought for every weary soul to whom it seems as if daylight would never come. And if there should be no dawn here there is a dawn not far ahead and we shall see it before long.—SELECTED.

Tuesday, September 1. *Blessed is the man whom thou . . . . . teachest. Psalm 94: 12.*

In our Father's school are many benches. This life is school-time. Whatever the word God writes on the top of your page—Patience, Courage, Forgiveness, Resignation—copy it over and over until He gives you another word. Never murmur. Do your best to solve your problem. If they are hard, try hard. If you are in the dark, say: "Speak Lord, for thy servant heareth." When you feel like complaining, listen. Be still before God. David said: "I was dumb, I opened not my mouth; because thou didst it." That is better than moaning and lamenting; but let us leap from David to Jesus, and say, "The cup which my Father hath given me, shall I not drink it?" "Father, glorify thy name." So shall we be made perfect through suffering.—MALTTRE D. BABCOCK.

Wednesday, 2. *Now is the . . . . . time 2 Cor. 6: 2.*

Did you ever stop to think that heaven is an everlasting *now?* No yesterday with its sad memories, perchance, or its solemn reminders of the flight of eternity, no to-morrow, as if hinting that to-day would not suffice for all its duties. So God wants all people to know that the rule of heaven is "now", and that now is the time for salvation and everything else.

Thursday, 3. *Dwell on high. Isa. 33: 16.*

A high altitude affects many people unfavorably. While it may physically, God does not want it to morally. God wants us to live on the mountain top, free from care and the groveling things of earth, near to heaven, with a wide outlook on life. The best life is lived on high with God.

Friday, 4. *Christ in you the hope of glory. Col. 1: 27.*

Christ gave a new calender of time to the world. All the years of time have been caught up into the name of Christ, and history has been unified in Him.

But, what is more important, Christ has given a new calendar of time to the soul. B. C., in its personal meaning, describes the days before Christ appeared to our faith, to turn darkness into light. A. D. stands for the years of the Lord, in which Christ has moved masterfully in our spirits, to gather up our fragmentary lives and make them one in Himself.

Is it B. C. or A. D. in your soul? EDGAR W. WORK.

"No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness."

The Sunday School Lesson.

Subject for August 30: DAVID SPARES SAUL.

GOLDEN TEXT: Love your enemies, do good to them which hate you. Luke 6: 27.

LESSON TEACHINGS.

Between this lesson and the last there are five chapters and a good many events. A lesson might have been made out of Chap. 24: 3-8, where David spared Saul in the cave of Engedi, cutting off the skirt of his coat from behind to show him that he had been in his power. So this lesson gives us the second instance in which David refused to take Saul's life. Nothing in all the numerous details of this shameful hunting down of God's anointed king throws more light on the trusting character of David. If David was great in anything he surely was in the way of leaving all avenging to the Lord. It was not simply because David had such a mild, amiable, magnanimous disposition that he did this, but far more because he practically believed in God's promise, "Vengeance is mine, I will repay, saith the Lord" (Rom. 12). David expresses his trust in V. 10—"As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish." This last clause was what we might call unconscious prophecy, for it came to pass. Again David says to Saul, "The Lord render to every man his righteousness and his faithfulness", and this truth Saul learned later in all its severity. It takes a great deal of faith to treat one's bitterest enemy the way David did, but he did it. In this he was God-like. David lived in the age of law, but God's grace in the heart was none the less powerful then than now, though limited more to individuals. It takes the same grace to-day. O that all who are Christ's might have it!

What makes David's moral triumph so much greater is the provocation given him by his generals to avenge himself. He was sorely tempted by his military friends to kill Saul on the spot. Read v. 8: "Abishai said, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." When our dearest friends tempt us in times of the most trying adversity, the soul-struggle is almost beyond calculation. This well-meant though mistaken counsel reminds us of nothing so much as Peter's temptation of our Lord when he wanted Him to avoid the betrayal and the cross. Christ said, "Get thee behind me, Satan"—words that betrayed the bitter struggle going on within. To be tempted by Satan was hard enough; but to be tempted by a beloved Peter, a member of the "inner circle," was uncalculably harder. Not that our Lord's struggle was of long duration—it must have been an intense pain only for the moment—and the perfect fidelity to the Father's will was complacent and all-victorious. So we can imagine David undergoing a titanic struggle for a moment on listening to the artful, plausible words of Abishai. But grace presently prevailed. He might have let Abishai do the bloody deed, and excused himself by washing his hands of the guilt and saying, "The general did it, not I." But there was no guile in David's heart. In one sense Abishai was right. God had delivered Saul into David's hand. (It was God that put them into the deep sleep.) See Chap. 24: 18, 19. Josh. 21: 44. But not to be killed, rather to be saved. He makes a touching appeal to Saul, one that would have moved a heart of stone: "Behold, as thy life was much set by this day in mine eyes so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation." In other words, "I have spared your life; now spare mine." For the moment Saul's stony heart seems to have been melted. See vv. 21 and 25. But not for long. Saul was beyond reformation. The Spirit had left him. Self was his god. The "evil spirit from the Lord" prevailed, and the last verse informs us that "Saul returned unto his place." The following chapters are a commentary on this remark. The infernal man-hunt continued. Saul said "I have sinned" and so said Judas, just before he hanged himself. There was no real conviction of sin in it, else there would have been a turning away from sin. See Prov. 28: 13. The Prodigal returned, but Saul did not. Is there not a good deal of pious-sounding confession these days that does not come from the heart?

With Saul out of the way, David could have sailed right over to the throne. He was popular and the rank and file would have sustained him. But he was willing to wait on God's appointed time. His keen conscience would not allow him to "kill the Lord's anointed." This is a lesson for anarchists. Respect your rulers, no matter how poorly they fill their position. When Paul said of rulers that they were instruments in God's hands he lived under the jurisdiction of one of the most inhuman, bloodthirsty beasts, miscalled a man, that ever wore the royal purple. He lived under Nero. When he said, "Thou shalt not speak evil of the rulers of thy people," he had just been grossly insulted by a villainous high-priest. This is a lesson needed to be learned by many in these democratic times of ours. God used Nebuchadnezzar, God used Nero, and when we honor God's instruments, we honor Him.

The men of the world sleep today as Saul slept and judgment will overtake them, like a thief in the night. See 1 Thess. 5: 2, 3. O that they might only wake up before that crisis is on! But there is grace, like that of David for Saul, though now is the time to accept it.

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News of the Week.

Domestic.

Catholic Bishop Sees Fault in Public Schools

NEW YORK, August 24.—The Rt. Rev. Charles H. Colton was consecrated bishop of Buffalo to-day in St. Patrick's cathedral, where he had been rector until appointed to the see of Buffalo. The sermon was preached by Bishop John A. McFaul, of Trenton.

In his sermon Bishop McFaul said: "The public schools as at present constituted are detrimental to church and state. Eminent non-Catholic educators are gradually perceiving that intellectual cultivation has no effect in arresting the sources of evil in the human heart; that it alters the direction of crime, but not its amount.

"Teaching religion in the church and the home is not sufficient; the absence of such teaching in the school is rapidly leading youth into indifference and thus dechristianizing America."

The bishop must proclaim "in season and out of season," the danger of education without religion and morality. Thus he will serve both church and state. Divorce is an evil he must endeavor to exterminate, root and branch. Socialism, the bishop said, had made great strides among the laboring classes, owing partly to the brazen display of luxury and extravagance by the wealthy and the conflict between labor and capital.

Governor Taft Will Succeed Root.

OYSTER BAY, L. I., August 25.—Secretary Root, under date of August 19, presented his resignation formally to the President. The resignation was accepted by the President with the understanding that Mr. Root continue as Secretary of War at least until January 1.

Gov.-Gen. William H. Taft of the Philippines will succeed Mr. Root as Secretary of War.

Cleveland is Encouraged.

NEW YORK, August 24.—Former President Grover Cleveland has sent to the World the following letter on the proposed school of journalism:

"It has been a long time since any movement of a semi-public nature has aroused my enthusiasm as greatly as has Mr. Pulitzer's journalistic school enterprise. I see in its success the ultimate extinction of the vexatious antagonism now existing between the haphazard conduct of newspapers in their reach after news purveying and a large section of the public and a release of public men from annoyances against which it is hard to defend themselves.

"I do not believe I exaggerate when I say that the high standing and conscientious conduct of the public press is one of the most important agencies for the preservation of the best elements of our national character and one of the surest guarantees our national integrity and perpetuity. The fact that this project originates with Mr. Pulitzer, whose journalistic experience and thorough knowledge of what jonrnalistic standards should be are so complete, and whose characteristic liberality has been so abundantly shown in setting it on foot, not only does him great honor, but should insure its success.

"Every decent citizen should bid him godspeed, and he himself could not wish a prouder monument to his memory than to have it said of him that he founded a successful journalistic school, whose object, as he aptly expresses it, is not merely to enlarge and improve the opportunities that are open to young men for a start in life, but to raise and fix the character and standards of the press itself as a moral teacher and promoter of that publicity which makes for better government and for the advancement of civilization."

New Cruiser Launched.

PHILADELPHIA, August 22.—The giant armoured cruiser Pennsylvania, named by Miss Cora Quay, daughter of the State's senior Senator, was lauched at the yards of the William Cramp Ship and Engine Building Company to-day. When the flag bedecked sea fighter glided down the ways she was greeted by the acclamations of thousands of spectators and the shrill blasts of myriad of river craft. After the launching the guests were entertained at a luncheon. The Pennsylvania is provided with a twin screw, vertical triple expansion engines and boilers of the Nicolaus type, which are required to develop a mean speed of twenty-two knots an hour for four hours. The contract price for the hull and machinery of the warship is $3,780,000.

Foreign.

Lord Salisbury Dead.

LONDON, Aug. 22.—Lord Salisbury died peacefully at 9:05 o'clock tonight. During the past forty-eight hours the end was seen to be inevitable, the great frame of England's ex-premier being sustained only by the constant use of oxygen, which at last became ineffectual.

The death of Lord Salisbury occurred on the fiftieth anniversary of his entry into public life as a member of the house of commons for Stamford.

The elevation of Lord Cranborne to the house of lords creates a vacancy in the Rochester district and probably will entail the selection of a new under-secretary of foreign affairs.

The ex-premier, though retired from political life, was an important figure in many public ways. He was warden of the Cinque ports, high steward of Westminster and chancellor of Oxford university. His death places an order of Knight of the Garter at the disposal of King Edward.

Robert Arthur Talbot Gascoyne Cecil, third marquis of Salisbury, was born at Hatfield House, Herts, February 13, 1830. He was known as Lord Robert Cecil until after the death of his elder brother, in 1865, when he was given the courtesy title of Viscount Cranborne. His father, the second marquis of Salisbury, died in 1868 and he succeeded to the title and estates of Salisbury. He had been educated at Eton and at Christ church, Oxford, being graduated in 1850. He entered parliament as member for Stamford in 1854 and took an active part in all public questions, notably in opposing the abolition of church rates in 1858, and in support of Disraeli's reform bill in 1859. He was made secretary of state for India during Lord Derby's ministry, serving from July 1866, to March, 1867. In 1869 he was elected chancellor of the University of Oxford. He entered the cabinet of Disraeli,(later Earl of Beaconsfield,) in 1874, again as secretary of state for India. On the re-opening of the eastern question he was sent to Constantinople as England's representative in a conference of the European powers. Upon the resignation of Lord Derby, in April, 1878, he became foreign secretary. In that year he went to Berlin with Lord Beaconsfield, to attend the Congress of Berlin. Upon the death of Beaconsfield, in 1881, he succeeded to the leadership of the conservative party, and he held the office as prime minister during three administrations — from June, 1885 to January, 1886, from July, 1886 to August, 1892, and from June, 1895 until about two years ago when he retired. In the first and during a part of the second he was foreign secretary as well as premier. It was during his administration that the Boer war was planned and carried out, and it was during the heat of discussion arising over the causes and conduct of the war that he retired from the premiership.

Turks Massacre and Burn Towns.

SOFIA, Bulgaria, August 24.—The Turks are reported to have massacred all the women and children in two villages of the districts of Florina and Monastir and afterward burned the villages. They also killed a number of prisoners.

Following the proclamation of the revolution throughout the vilayet of Adrianople the insurgents cut all the telegraph lines connecting the city of Adrianople with the eastern parts of the vilayet.

There are unconfirmed rumors here that fighting and massacres are proceeding in the streets of Adrianople.

Reports from Monastir, authenticated by the Russian and Austrian consuls, give horrifying details of the massacres and atrocities. At the village of Armensko the Turks destroyed 150 houses out of a total of 157 and massacred every man, woman and child. The women were subjected to the most terrible atrocities by the soldiers.

Eight rebels captured at Krushevo, who were sent in the direction of Monastir in chains, were slaughtered by their guards.

The sanitary conditions of Krushevo are described as revolting. The dead are lying in the streets, stripped of every garment, the Turks even taking the vestments off the body of a priest.

CONSTANTINOPLE, August 24.—The Sultan has complied with all of the Czar's demands growing out of the assassination of Consul Rostkovski at Monastir, and the Russian fleet has been recalled from Turkish waters to Sebastopol.

Offer to the Jews.

LONDON, August 24.—The English Jews are deeply interested in the announcement made at the Zionist congress at Basel that Great Britain, in view of the collapse of the project to establish a colony on the Sinai peninsula, had offered the Zionists a large tract of territory in East Africa for colonization by the Jews. Lord Rothschild said to-day: "Fearing Jewish immigration from the British isles, the government has offered a tract of land in East Africa to Jews emigrating there. They will have only the rights and privileges of British subjects, the same as their brethren enjoy here and elsewhere in the empire. They will be upder British rule the same as they would be under American, if located in American territory. In other words, they will simply be colonists. I do not know whether the proposition will be accepted."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, SEPTEMBER 3, 1903. No. 38.

Not Understood.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life *is* life, and then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls' with stunted vision,
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship, and estrange us
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many *hearts are aching*
For *lack of sympathy*! Ah! day by day
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood!

O God! that men would see a little clearer
Or judge less harshly when they can not see!
O God! that men would draw a little nearer
To one another! they'd be *nearer Thee*,
And understood.

—THE FRIEND.

Items of News and Comment.

Only eight per cent. of the population of Chicago is Protestant—160,000 in 2,000,000.

The Amish Mennonite conference of the western district will meet this year in the Sugar Creek meeting house, near Wayland, Ia., September 30 and October 1.

Rev. D. Goerz gave a lecture on educational matters in Buhler, Kan., on the evening of August 16.

Rev. A. S. Shelly, of Bally Pa., was re-elected secretary of the Pennsylvania Sunday-school Assembly.

A Denver Echo meeting will be held next Tuesday evening in the Second Philadelphia church by the C. E. society.

An interesting and appreciated correspondence comes to us this week from Rev. M. M. Horsch, who writes from Ioamosa, Cal. You will find it in the correspondence columns.

Several weeks ago Rev. H. R. Voth, of Newton, Kan., sent a parcel of Hopi Indian ethnological material to the folk-lore department of the Royal Museum at Berlin, Germany.

The fifth American edition of the Russian Mennonite Hymn Book is about to be published at Elkhart. It contains a collection of 726 hymns. For half a century the Mennonites of Russia have been using it.

William R. Newell, the noted Bible teacher, is slowly recovering from a severe illness due to overwork during the past winter. The loss of such a helpful servant of God would be a most severe one, hard to be replaced. Let us all pray for his speedy recovery.

Rev. R. A. Torrey and C. M. Alexander will begin their winter's work in Great Britain with a month's mission in Liverpool. Rev. G. Campbell Morgan also embarked for England, where he will deliver addresses in London, Oxford, Birmingham, and other cities during September.

Missionary J. F. Kroeker in a communication to the "Rundschau" dated July 14, writes that the scorpions are exceedingly numerous in India. He offered his orphans each a pice (half a cent) apiece if they brought him 10 living scorpions. In one month they brought him 585 of these dreaded creatures, some of them seven inches long.

Sister Bertha Kinsinger's talk on work among the Indians was well received by her Berne audience. She spoke mostly in German with some English. She sang one verse of a familiar German hymn done into Cheyenne. She convinced everybody of her earnestness and zeal in her chosen mission field. She will remain at her Trenton home several weeks.

Both the "Rundschau" and the "Young People's Paper", issued by the Mennonite Publishing company at Elkhart, Ind., are undergoing a change of editor. S. B. McManus, editor of the latter, has accepted another position, while G. G. Wiens, of the "Rundschau" has resigned. It is hoped that Bro. Wiens' successor will be a man of similar ability and fearlessness.

Sarah Peterson died at the Mennonite Home at Frederick, Pa., on Monday a week ago, aged sixty-seven. She had been a member of the First Mennonite church of Philadelphia and had been an inmate at the Home since August 7th. Ten days before her death she received a second stroke of paralysis. Rev. N. B. Grubb, assisted by Rev. A. S. Shelly, conducted the funeral services.

An interesting discovery has been made in the British Museum. Many Babylonian tablets are stored there and it takes years to decipher them all. Among the tablets taken from the ruins of the library of Asurbanipal the Magnificent, King of Assyria from B. C. 668—626, is one that tells of Noah's ark, giving the exact dimensions and enumerating the animals that were taken into it.

"The Gideons" is a society of Christian commercial travelers, numbering about 3,000 members, organized a little less than four years ago. It is growing at the rate of 130 members per month. Its object is to create a higher standard of living among traveling men. Through their influence 74 hotels in Wisconsin have taken out their bars. In Chicago, where they number 300, they conduct from five to eight religious services every Sunday.

Dr. W. T. Harris, U. S. Commissioner of Education, thinks the public school teachers should not teach the Bible mainly because its teachings rest on authority, and not like mathematics, history, etc., on reason. Another reason offered is that most teachers are no more than deists—which is certainly true of very many. He thinks it is the duty of the Church and the home to see to the Biblical education of the children.

Prof. Wedel, of Bethel College, in his researches on the history of the Mennonites in America, visited Elkhart, Ind., August 22, and was the guest for several days of J. F. Funk and G. G. Wiens. He found some material for study in the library of Mennonite literature there, which he will use in future. He preached in Berne last Sunday morning and evening, and from there proceeded directly home to Newton to be at his post at the opening of the Bethel College school year yesterday. He wants possession of an original Dutch copy of the "Martyrer Spiegel," with its quaint illustrations.

A missionary writes that the Berbers of Morocco, among whom he labors, listen to the gospel with attention, and are loud in their professions of friendship. He dwells on the hard conditions among them — "men who delight in robbery and bloodshed; women who carry burdens like dumb brutes, and whose wrinkled and sunburnt faces make them look old at the age of thirty; little children, half-naked, accustomed to hunger and hardships, taught only in wickedness and crime," having no schools and no purity nor cleanliness nor honesty nor hope in their homes.

It has developed that Rev. R. J. Campbell, the successor of Joseph Parker at the London City Temple and who was such a popular speaker at the Denver Convention, is Universalist in faith. Some one wrote an article for the "Universalist Leader," published in Boston, giving Campbell's views on Unitarianism, and the editor of this paper sent the article to the preacher asking him whether it represented him correctly. Campbell replied saying "You are quite right in everything you have said in the enclosed article." If the above fact is well established, and becomes current among the many who

lately applauded him, his days of usefulness will have been numbered. Universalism is by no means popular in the C. E. world.

Bethel College Notes.

Last evening at the opening exercises of Bethel College, Prof. P. J. Wedel delivered the chief address.

Prof. A. S. Hirschler has resigned his chair of mathematics on account of ill health. The vacancy thus created is likely to be filled soon.

Elmer Basinger, from Arkansas, is one of the new students.

Church Dedication.

On Sunday morning August 23, the Mennonite church at Rosthern, Saskatchewan, was dedicated. At 10 o'clock the ministers and choir marched from an adjoining schoolhouse to the church, and Elder Regier, after a few remarks and the singing of an appropriate verse, opened the church door, and conducted the congregation into the new edifice. After the dedication sermon was preached, a message from the president of the General Conference Home Mission Board was read, followed by an address by James E. Sprunger and a message from Manitoba.

In the afternoon a children's service was held and in the evening a mission festival. On this last occasion Rev. Gerhard Epp, Rev. David Toews, Rev. H. Warkentin and James E. Sprunger delivered short addresses on missions.

Russia and Religious Freedom.

A few months ago we heard much of the "new era" of religious freedom that was about to dawn in Russia as the result of a decree of the Czar. From the new criminal code of that empire we may gather some idea of what is meant by religious freedom in Russia. For example, if a peasant has a child baptized with any other than the Greek rite, he may be imprisoned for one year. If any preacher or colporter succeeds in converting a member of the Greek Church to Protestantism, he also is liable to be imprisoned for a year. Not only so, but if such a convert publicly announces his change of faith he may be fined 300 rubles, and in addition be punished as a schismatic. Since the Czar promulgated his famous decree of toleration, Protestant pastors have been sent to Siberia for their labors in Russia.

The question naturally arises, Is the Czar sincere? If so, why does he not act in better faith with his subjects? It is ridiculous to tell a man he has religious freedom, and then punish him for proclaiming his faith. From all that is told us of the Czar, he is personally a good and well-disposed man. In that case we are forced to the conclusion that this ruler, though he is supposed to have absolute authority, is in reality dominated by the strong men of his empire. Russia is sadly in need of a Czar who not only has a high sense of justice but who has the commanding will and force of character to put his ideas into operation. — "Union Gospel News".

Missionary Experiences in Oklahoma.

AT HAOENAOM.

Missionary G. A. Linscheid writes in his quarterly report that two of his nine Indian converts, through indifference, withdrew from all active relations with the congregation, although the missionary hopes they will return.

In February Missionary Petter preached at Bro. Linscheid's station and the Lord's Supper was celebrated. Four of the Indians participated out of the nine, those missing being the two mentioned above, two others living too far away, and a woman whose sick child detained her at home.

Missionary Linscheid began preaching to the Cheyennes in their own language, although not without Bro. Petter's help. He expects before long to be able to write out his sermons without any help. During the winter months the attendance at service is better than in the hot season.

AT HAMMON.

Missionary H. J. Kliewer speaks of the discouragements, in that the Indian is so indifferent to his salvation, and, in spite of all exhortation, continues to live his lazy, unclean and sinful life. But he finds constant comfort and strength in God's Word. The Lord's missionary command and His precious promises are sufficient in the battle with the evil.

Since New Year the services have been attended middling well. Many of the Indians who came to take their children home after the meetings often stayed outside during the services. Others have stayed away because of the distance. For the children two services in succession are somewhat tedious. As soon as school reopens other arrangements will be made. Besides the Sunday-school work among the children, they are given Biblical instruction every Thursday evening. In this way they learn Bible passages, hymns and psalms.

Since New Year two Indians have died — an old chief named Spotted Horse and an eighteen year old school boy. Both were sick a long time and both confessed their faith in Christ as their Saviour. How strong this faith was, how much that is heathenish was still mingled with it, and whether true repentance and conversion were connected with the faith, we do not know. There is danger that fear of death may extort forced and false confession, still, just as a weak trembling hand may receive precious gifts, so may a weak faith, when true, receive grace in Christ.

Missionary Kliewer is still engaged in learning the language, with its difficulties. Lately he copied the revised Cheyenne dictionary and the grammar. He has also made a thorough study of the gospel of John and of a part of Luke in the native language.

By this fall the amount of material contributed for sewing purposes will make it possible for many more Indian women to sew. The means are at hand to buy an organ shortly for the chapel.

Are We Progressing in Spiritual Life in Our Sunday-school?*

MRS. C. C. SCHANTZ.

Are we progressing in spiritual growth as a result of our Sunday-school work, that is, are souls being saved, are Christians growing in grace, and God's kingdom being advanced? This is a serious question and for me a difficult one to answer.

That we are progressing in methods employed for the study of our Sunday-school lessons will admit of no doubt.

Our day school methods we all know are far more excellent than they used to be, and while it seems to me there is a good deal of superficial work done that would better be left undone, yet the pupil's advancement and education corresponds with the progress of methods employed. This should be the same in Sunday-school work.

To-day almost the entire world is more or less interested in the Sunday-school work and its methods and now what is the great object in view, the goal to be reached which so universally interests people? It must be something very important. It is essentially important, because it should bring results for which Christ came into this world: the salvation of mankind.

While the day schools educate our minds and fit us for this world's work, the results to be attained through Bible study and Sunday-school work are so far superior to it as scarcely to be compared with it: the education of the heart and the bringing of Christ into our hearts and lives.

We might study our Bible until we have it committed to memory; but while the study of the Bible is always commendable, this of itself would not save our souls nor bring spiritual progress. And while our methods in Sunday-school work might be perfect, so far as the human mind can determine, yet this alone would avail little. God's Spirit must be the prevailing power. A minister might complete all there is to be learned in our theological schools, yet, if he have not the Spirit of Christ to help him in his work, it will be of no effect.

Again I think there is great danger of depending too much on methods and not enough on God and prayer. This requires our careful consideration. The Sunday-school teacher's work will not be very fruitful without God's help.

There are very many methods employed at the present time to attract people to Church: fine sermons, fine singing, etc.,—and perhaps there are similar methods to bring children to Sunday-school. Now we want all the children to come—every one of them—but we do not want to give them the impression that the Sunday-school is a place of entertainment, but, on the contrary, a place where they may learn the way of eternal life—the all-important question of our lives.

We read often in our papers, and it is a lamentable fact, that the general trend of the churches of to-day is to entertainment and formality, which bring coldness, not spiritual progress. This is not God's will nor way, and should this condition exist in Sunday-school, would bring no spiritual growth. But God says, "My word shall not return unto me void. For as the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower and bread to the eater: so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it". Isaiah 55: 10, 11.

Now this is God's immutable word, and though it is sad that with all our opportunities we do not see more evidence of spiritual progress, yet if we go forward in God's name, doing our duty as His Spirit leads us, we need not worry over results, but leave them to God.

Every church should support two pastors — one for the thousands at home, the other for the millions abroad. — Jacob Chamberlain.

*Read at a district S. S. convention in Wayland, Iowa, August 25.

Secret Societies Detrimental Institutions.

EDWARD D. KREHBIEL.

It seems to me that it is impossible to warn the young men of our church too often against the evils and dangers of modern secret societies. Of all the Mennonite doctrines of discipline, I am most proud of that one which offers a most rigorous and unwavering opposition to secret orders. Yet despite the teachings received in the parental home, from earliest boyhood, against the lodges, some of our brethren fall a prey to this monster of iniquity which lives and flourishes in twentieth century civilization. By its seductive and alluring methods it has gained a power, inimical to public and free institutions, for which this country was conceived. When it is impossible to hope for any political preferment; to aspire to any office which requires the aid and support of the press and the public, unless you belong to several secret orders, I say, in such a case, (and such it is at the present day) the country has reached a most deplorable state in the eyes of justice and equality. When a man guilty of a most heinous crime sits smiling, confident of his release before a judge or jury of brothers of his order, justice has been perverted and the inclination toward crime fostered. Never in the annals of the courts of this country do we find a record of a Mason being hanged. And why? Simply because the influence of the Masonic Order was brought to bear on his especial case and his sentence (if he was ever sentenced at all) was commuted.

That certain states have had fears that Masonry might gain supreme sway can be seen from the following illustrations: Vermont passed a law forbidding the administering of any oath not authorized by law. This was in 1833 and the law continues unrepealed to the present time. When Massachusetts passed a like law this statement was made by Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil liberty and justice. Under the influence of conviction I heartily approve the law lately enacted in the state of which I am a citizen for abolishing all such oaths and obligations."* Wendell Phillips said: "Every good citizen should make war on all secret orders and give himself no rest until they are forbidden by law and rooted out of existence."

Thus we can see that it is our duty toward our republic to denounce and condemn secret societies anywhere and everywhere. Not only are secret orders a putrid mass in our body politic, dangerous to justice and liberty, but repugnant to all ideas of true Christianity. Masonry poses as a substitute for church, and it is surprising how many successful church-workers are led astray by the alluring strain of this siren, and soon having been transformed into oath-bound automatons, lose all interest in Christian work. That its power might increase and wax great it devises a creed suitable for all. Lest the Jew be offended it makes no mention of Christ, and His name is never heard in any of their prayers or rituals. And so many who shrink from the duties which the church makes them to realize as their own, join the Masonic Order and declare this to be their means of salvation. It is a noticeable fact that the two can not be harmonized. It is easily observed that the more devoted a man is to his lodge or fraternity the less devoted he is to his church. Thus many of the church people are led astray. And in thus robbing the church of its workers does it not act as an enemy to the church? The scripture says: "Be ye not unequally yoked with the unbelievers." This state of affairs has come to pass in the secret societies in direct opposition to a divine command. Here meet in harmonious and fraternal intercourse the Jew and the Christian (so-called), the Saracen and the Buddhist, the Mormon and the worshippers of Isis, the Devil's angels and the foulest politician in all the country, declaring the Masonic Order a divine institution and Masonry the road to heaven. Certainly they do not claim philanthropy the object of their existence. Statistics show that it costs them three dollars to give away two. That is, of every five dollars received, three are spent for regular expenses, i. e., rent for hall, gorgeous uniforms, gaudy feathers, paraphernalia, etc. Moreover, no one not connected with the organization in some way can expect philanthropy from this proclaimer of universal brotherhood. Such deception cannot exist much longer.

I firmly believe that when the people of the twentieth century realize what a great delusion the secret orders are, there will be a great reaction against them and they will rapidly disappear, to the betterment of mankind in general. Summerfield, Ill.

*These statements concerning Vermont and Massachusetts are taken from an address of Joseph Cook entitled "Disloyal Secret Oaths."

A Pastoral Visit.

I wish I could give a description of this visit, so that younger ministers who are forming their ministerial habits could be influenced by such methods and spirit. It was not so much what he said as the influence and spirit of the man himself. He came in so quietly I hardly knew he was in the room until I opened my eyes. He did not stay more than ten minutes. He did not joke or try to cheer me by wit or drollery. He saw I needed spiritual help, and in refined practical words he led my thoughts to high and holy things. I was not strong enough to talk much, and after getting me to say sufficient to relieve any embarrassment, he dropped on his knees and talked with the same simple and direct earnestness to the Lord our God. He commended the sick man and his work and his family to the care of the Covenant Keeper, and with a warm "God bless you" went quietly out. It was my sickest day, but that call was better than medicine.—Sel.

That land is henceforth my country which most needs the Gospel.—Count Zinzendorf.

Our C. E. Topic.

Topic for September 6: THE ALLIED FORCES OF RIGHTEOUSNESS. John 17: 20–23; 1 Cor. 1: 10–13.

MEDITATIONS.

One of the best descriptions of that which goes to make up the Church and also of the searching power of the Holy Spirit of God, as he would root out sin from among us, is found in the seventh chapter of the book of Joshua in the story of Achan. We read that the Lord said to the people of Israel, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you," and then in the fourteenth verse we are told that the search was to go on according to tribes, families, households, and individuals. The tribes may be compared to the Church as a whole, which is undoubtedly the very best institution in the world. We love it devotedly, and yet something must be wrong, for there is machinery enough, money enough and men enough to move the whole world for Christ. It is said that there are one hundred and thirty-five million Protestants in the world. If this is true, then why are we not taking the world for Christ.

The families are like the denominations in the Church. The denomination is good, but it is not everything. In an interesting book, "Hiram Goff's Religion", the eccentric old man is made to say, "What we want is not the denomination but the Christ that is in it." If we shake off the denomination and leave Christ we have not lost much, but if we shake off Christ and leave the denomination we have lost all there is. Denominational pride may be a very hurtful thing. The household may be likened to the home life, and until that is right the Church is incomplete. The individual is the individual of to-day. We must be right with God and we must keep right with him or we will have no power.

A distinguished man has written, "I want to see one Church of Christ in all the world. It is coming, for Jesus Christ is making a conquest for us." By this he means that we are to have just one great denomination together. It is not coming, for it would seem as if that could hardly be the will of God. Far beyond the necessity for that is the necessity that we should be right with God and that the supreme motive of the Church should be to do His will.

The seventeeth chapter of John is the intercessory prayer of Jesus, and Andrew Murray says, "It is the same in kind as the prayer which is going on to-day at the right hand of God." It is remarkable because of the fellowship revealed as existing between the Father and the Son, remarkable also because of the testimony which Christ gives concerning his disciples. Humanly speaking they are the weakest men that ever followed any great leader, but Christ said concerning them, "They have kept thy word and they have believed that thou didst send me." He sees far more in us than we see in ourselves, and forms his estimate of us not from what we are, but from what we are going to be when his work is completed in us.

Christian unity is not a sentiment—it is a gracious ministry. It is not a thing we can argue about, it is a practical life. What answer could there be given by the unbelieving world to a Church united on such a basis as this?

One of the greatest preachers this generation has known has said, "I do not ask for ecclesiastical uniformity, for we never can have it, though we may claim it. I would have many regiments, one army; many folds, one flock; many waves, one sea; many stars, one radiant sky."—Rev. J. Wilbur Chapman in "The American Messenger."

The Mennonite.

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Editorial.

In another column we present a view of Prof. H. H. Ewert's career as Inspector of Schools and of his late summary dismissal from that office, taken from the "Manitoba Free Press", published at Winnipeg. It will be seen from this editorial view that Bro. Ewert's work merited continuance in office and a substantial reward, instead of his "walking-papers." But it is quite likely that Bro. Ewert's extra educational work among his Mennonite brethren furnished his enemies with a plausible pretext. While we deplore his being a victim of injustice, we do not see that it will be of any considerable loss to him or to his prospects. The government is to be pitied.

Let us wipe our tears, lift up our heads and give ourselves to brave and cheerful toil. In due time the release will come; rest so sweet after the toil is over; glory so bright after the darkness is passed; victory so grand that we shall not wish the conflicts to have been less fierce or the perils of the day less numerous or painful.—Selected.

"You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord."

"Stepping Heavenward"

By Elizabeth Prentess.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN,
Berne, Indiana.

Correspondence.

BERNE, IND.—Not fewer than thirty of our church attended the Bible conference at Winona, Ind. Amongst them was Rev. S. F. Sprunger, who stayed but a few days. Even those that could not go were not left without a touch of the great blessing that went out from said conference, as Rev. S. F. Sprunger on Sunday, Aug. 23, gave a soul-stirring report of the sermon and the power of prayer, by Rev. R. A. Torrey, the world's evangelist, including quite an account of the great Torrey-Alexander evangelistic campaign around the world.

We also enjoyed the privilege of having Rev. Thomas M. Chalmers, for many years missionary among the Jews in Chicago, and of late working among that class of people in Pittsburg, with us on Aug. 23. He preached two very impressive sermons of Jewish missionary work, the one in the morning at the Evangelical church here and the other in the evening in our church to a large congregation. In the afternoon he spoke to our Sunday-school. Many were the facts of great interest and importance of the Jewish people of to-day and the work among them, that he revealed to us. Rev. Chalmers was accompanied by his wife and they also attended the Winona Bible conference.

Miss Bertha Kinsinger, for the last seven years missionary worker among the Cheyennes at Cantonment, Okla., stopped with us on her way from Winona, where she attended the Bible conference, to her home at Trenton, Ohio, where she intends to spend a short vacation. Sister Kinsinger addressed our midweek Bible meeting in the German language, telling us much of her experience in the work. She also explained many interesting features of the Cheyenne language, in which language she also read and sang. Her visit by necessity was a short one, but a greatly appreciated one by the people of Berne. Your correspondent very much enjoyed being her hostess for a few hours.

On Sunday, Aug. 30, Prof. C. H. Wedel, from Bethel College, Newton, Kansas, was with us and preached an inspiring sermon in the morning on Phil. 3: 17–21 and another very deep sermon in the evening on Exod. 3: 1–5. In the afternoon he spoke very impressively to our Sunday-school on some of the characteristics of Saul and David. A day of rich blessings was ours through the much appreciated visit of the brother. We are truly grateful for the many privileges we have in listening to so many consecrated men and women that God sends into our midst during the year.

With these few lines the correspondent of Berne tenders a kind farewell to the dear readers on this side of the Rocky Mountains, but only to send you all, God willing, a kind and hearty greeting across the mountains from the Pacific coast.

IOAMOSA, CALIF.— Some time ago I noticed in the columns of our dear MENNONITE, that news from churches and other contributions were desired. Since, as far as I know, there has never been a word from far away California in our English church paper, I shall endeavor to write a short contribution. May this contribution prove to be of a little help to some of the readers and may it stimulate the interest of others in the welfare of the brethren and sisters on the far away Pacific coast.

It is undoubtedly known to all the readers of the MENNONITE, that about nine months ago a small church was organized here. Since then the Lord has signally blest us and we feel that He is with us now and through us will establish His kingdom more firmly in this community. As yet there is no permanent place of worship. The meetings take place in an old Spanish mission, where some of the brethren have temporarily located. This mission is near Cucamonga and centrally located. Since matters are still shaping themselves, it is hard to tell where our permanent location for a house of worship will be. Some of us have established themselves in the town of Upland, some of us in Cucamonga and some in Ioamosa, not to forget brother and sister Rees in San Dimas. But with reference to this matter, as well as any other, we say: "The Lord will lead and guide us aright, His will, not ours, be done."

It is a great privilege, that we may have our regular Sunday services and Sunday-school. But this is not all. Our Christian Endeavor society meets every other Sunday evening and is enjoying blessed hours. The evening of every last Sunday in the month is devoted to English services. These too are well attended and the Lord has not and certainly never will withhold His benediction.

Since the middle of July, German school is in progress, taught by the writer. Our people felt the need of such a school, that their children might learn to read and write the German language, and above all receive instruction in Bible stories and other religious knowledge.

Three of our young people felt the need of catechetical instruction and accordingly, a class was organized and twice a week such instruction is given. May the Holy Spirit lay hold upon the words thus learned and spoken, that the way of salvation may become very clear to these young hearts. It is their wish to make a complete surrender to their Lord and Master and He will certainly grant them strength and grace from on high.

Now how about temporal matters? Does Southern California sustain its reputation for climate and productions? We would answer these questions emphatically in the affirmative. The climate is all that one might desire. There were several very hot days this summer, but generally it is very comfortable. The gentle breezes from the ocean are always cool and refreshing. The nights are very cool. There are no restless and sleepless hours because of heat, as is the case in the East.

As to productions just a few words. The peach harvest is now nearly past—and what a harvest! The trees were heavily laden with the finest fruit of prodigious size. Peaches measuring ten inches in circumference were very common. Frequently there were such measuring twelve inches and over in circumference. In proportion, all other fruit exhibits the same astounding growth. There are places in California, new and undeveloped, where land may be had cheaper and, perhaps, where this world's goods may be accumulated faster, but as far as climate and the growing of fruit is concerned, one can hardly find it better, if as good, as here. Whoever is determined to make a living will make it here, if anywhere. The climate is specially adapted for people afflicted with asthma and bronchial troubles. Many thus afflicted have here found relief and permanent cure. Such as wish to spend the evening of their life in a very agreeable atmosphere and amidst very pleasant surroundings, should come here.

Our congregation is still in a state of development and we are still numerically weak, but we believe that the Lord, who has hitherto led us, will further lead us and bring into our midst the brethren and sisters whom He has appointed for us.

It might yet be mentioned, that the arrival of another family from Halstead, Kan., took place recently. The sisters Sprunger and Welty from Ft. Wayne, Ind., are with us at present. May their sojourn among us be of mutual help and blessing.

With greetings in His name,
M. HORSCH.

Quiet Hour Thoughts.

Saturday, 5. *Ye did it not. Matt. 25: 45.*

The spectre that I am most afraid of at the last is the spectre of lost opportunities. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and sinning, above all, for the immortal souls that are now beyond my reach.—CUYLER.

Sunday, 6. *He knoweth the way that I take. Job. 23: 10.*

When passengers are on a night express, traveling across the continent, they are absolutely ignorant of the details of the route. They get into their berths in the sleeper and go to sleep without a misgiving, trusting to the engineer and the management in general to bring them to their destination. The passengers did not lay the track in its gleaming line across the plains or its devious courses and windings through the mountains; they are ignorant of every foot of the way; they simply travel in faith.

Just so we travel to heaven — by faith. We may have to go through many a dark tunnel, many a dangerous trestle, along perilous chasms; but God has laid the track and He knows exactly the way we ought to take and will take. Let us not worry.

Monday, 7. *As thy days so shall thy strength be. Deut. 33: 25.*

Each day has its duties, and God will give us the strength needed to perform them. As the days, so the strength. He gives the strength as He gives the day. In God's service no one outlives his usefulness, but has his allotted work down to his latest hour.

Tuesday, 8. *Tarry ye in . . . Jerusalem until . . . . . Luke 24: 49.*

All missionaries that have been instrumental in leading many souls to Christ have first given themselves to prayer and waiting. The Spirit came with His message to the Antioch church only after a more or less prolonged season of fasting and praying; then He said, "Separate me Barnabas and Saul." But just as the call to the field is conditioned by prayer and waiting, and the Spirit must endow with the true missionary power and spirit, so must the Christian at home, who can give only of the increase of his fields and flocks, "tarry at Jerusalem". He also must pray with his giving. The Spirit must instruct him what to give and how to give. All missionary enterprise, if God is in it, must be preceded by tarrying on the part of the whole church. It is the church's mission, not the mission of this or that individual, and the missionary spirit, implanted and encouraged by the Holy Spirit, must be felt in even the weakest branch and twig of the Church of Jesus Christ.

Wednesday, 9. *And Jesus being full of the Holy Ghost . . . . was led by the Spirit into the wilderness, being forty days tempted of the devil. Luke 4: 1, 2.*

The disciple is not above his master. Matt. 10: 24.

The place of privilege is always the place of temptation; the hour of blessing is the hour of trial. Let us remember this, for to be forewarned is to be forearmed. When, by the reception of the Holy Ghost, we have become better fitted to do work, it becomes the more necessary for the devil to seek to destroy our power. A worldly, inactive, useless Christian he can afford to leave in peace; a consecrated, Spirit-filled Christian he must withstand to the utmost. The higher we rise into the light of God, the better target do we present to the shafts of the enemy. —GEORGE H. C. MACGREGOR.

Thursday, 10. *The presidents and princes sought to find occasion against Daniel . . . . . but they could find none occasion or fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it . . . . . concerning the law of his God. Dan. 6: 4, 5.*

Here the opposition, the essential hostility of the world to righteousness is seen. They could find no fault in Daniel; hence his devotion to God and his love for God's law must be turned into a fault. We have no reason to rejoice if we are persecuted for our inconsistencies, our hypocrisies and our empty professions, but we ought to rejoice when we are persecuted for righteousness' sake. Let our lives be as blameless as possible, so that the cause of Christ need not suffer scorn and contumely on our account, but that it may become all the more evident that as the world hated the Master without a cause, so it hates His faithful disciples.

Friday, 11. *Thus saith the Lord, ... Where is the house that ye build unto me? Isa. 66: 1.*

The only house the Lord cares to dwell in is a holy house, and He must build it. "Except the Lord build the house, they labor in vain that build it." We as true believers are built up a spiritual house, of which we are all living stones. Are we all living stones? In building His house, has the Lord had to reject any of us because we were dead, useless material? The more spiritually alive we all are the grander and greater the house God can construct out of us.

The Mennonite Inspector's Dismissal.

The proverbial ingratitude, not to say cruelty of the world, and especially of governments, has had another illustration in the causeless dismissal by the Manitoba Government of Inspector Ewert, of Gretna, who has been for twelve years in charge of the Mennonite schools. The Mennonites of Manitoba number some 15,000 souls, being in two reserves, one on the west and the other on the east side of the Red river. The Mennonites are a most industrious and thrifty people, and good farmers and peaceable citizens, but they are an intensely religious sect, closely attached to certain principles similar to those of the Quakers. They are very unwilling to take part in public affairs and religiously are certainly very exclusive.

Some years after their arrival in Manitoba they seemed willing to accept the government offers of an education. Forty or fifty school districts were blocked out, and the outlook for their education was hopeful. But whether through maladministration or fear they changed their minds. It is said the appointment of a young man, purely English-speaking, who had been an army officer, as their inspector, alarmed them as non-resistants and they soon discountenanced the public schools.

This was the state of things when the Hon. Joseph Martin found himself head of the department of education. Altogether the Mennonites had a number of private schools of the most wretched and primitive kind, there being only five public schools among them. The department was greatly exercised over this matter, knowing that there should be a large number of schools among the 10,000 or 12,000 people. A conference was held with the leading Mennonites to allay their suspicions, and these were to a certain extent overcome.

They agreed to begin a Mennonite school at Gretna as a boarding school for the western reserve, and after negotiations with the Mennonites of Kansas, Mr. H. H. Ewert, a good English and German scholar and a normal trained teacher, who was head of a small college in Halstead, Kansas, was induced to take charge of the school, and to act under the government as Mennonite Inspector, for which latter service he was to receive $700 a year from the government, his duties being to establish public schools, oversee them, and work up the education and training of teachers able to speak English and German in the schools.

The task was a most delicate one, but being himself a Mennonite, and a most tactful and patient man, Mr. Ewert gradually gained the confidence of at least the more broad minded among his Mennonite fellow countrymen. Every year two or three more public schools were established. We find in Inspector Ewert's report of 1896, when he had been five years in Manitoba, the following statement:

"The prejudices against the English language is gradually disappearing; in some districts, of course, faster than in others, while in a few schools the amount of teaching that is done in English is only nominal. I am pleased to observe not only that the people become willing to have the English language taught in their schools, but that an increasing number of schools also use the English language as the medium of instruction, limiting the use of the German language to that portion of the day which has been set apart for the study of German."

Gradually, also, the Gretna Normal school became useful in training some fifteen or twenty young men to methods of modern teaching until as many as twelve candidates in 1902 presented themselves at the regular teachers' examination for second and third class certificates. There are now nearly forty school districts with between forty and fifty teachers successfully carrying on public school education among the Mennonites as the result of Inspector Ewert's faithful and well-directed service of twelve years. We question if any more difficult or more skillful work than this has been done in education in Manitoba.

And now Mr. Ewert's reward is dismissal. He has been most independent and free from any political bias. He has no politics, but probably with the insane opposition to all classes of foreigners, which seems to characterize the present government of Manitoba, a blow has been given which will result most disastrously to the Mennonites. Under an English inspector it is most likely that the Mennonite schools will fall off and the people lose all confidence in the present educational authorities of the province. It will be a triumph for the unprogressive and more narrow minded of the Mennonite people, as it will stand as a case of gross injustice to Mr. Ewert.

Strange Bible Facts.

The learned prince of Granada, heir to the Spanish throne, imprisoned by order for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and marked with an old rail on

the rough wall of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of the 111th Psalm.

The eighth verse of the 97th Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John, is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first.

Each verse of the 137th Psalm ends alike.

No name or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible 3,538,483 letters; 773,693 words; 31,373 verses; 1,189 chapters, and 66 books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John 14: 2; 7: 37; Matt. 9: 28; and Psalm 37: 4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending. —Sunday Afternoon.

Silent Influence.

More than forty years ago at a great English school (and in those days that state of things was common) no boy in the large dormitories ever dared to say his prayers. A young new boy—neither strong, nor distinguished, nor brilliant, nor influential, nor of high rank—came to school. The first night he slept in his dormitory not one boy knelt to say his prayers. But the new boy knelt down, as he had always done. He was jeered at, insulted, pelted, kicked for it; and so he was the next night and the next. But after a night or two, not only did the persecution cease, but another boy knelt down as well as himself, and then another, until it became the custom of every boy to kneel nightly at the altar on his own bedside.

From that dormitory, in which my informant was, the custom spread to other dormitories, one by one. When that young new boy came to school, no boy said his prayers; when he left it, without one act or word on his part beyond the silent influence of a quiet and brave example, all the boys said their prayers. The right act had prevailed against the bad custom of that little world.

A few month ago this little story was published in "The Palm Branch" and a short time afterwards the following note was received which makes the story more interesting:

"Concord, N. H., Jan., 1901—I think all who read the story of 'Silent Influence' in the last 'Palm Branch,' ought to know that the boy who 'dared to say his prayers' was Arthur P. Stanley, afterwards Dean of Westminster, the famons 'Dean Stanley'." —Ex.

The Sunday School Lesson.

Subject for September 6: Death of Saul and Jonathan. 1 Sam. 31: 1–13.

Golden Text: There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14: 12.

LESSON TEACHINGS.

The beginning of the battle that ended Saul's life and reign is noted in 1 Sam. 28: 1, 4. Since the Spirit of God had left him, Saul had become more and more of a coward (and naturally so, because he knew the Lord had rejected him), and we read in 28: 5, that "when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled". Then he did one of the foolishest acts of his life—consulted a witch to learn the issue of the battle that would surely cut him off root and branch. He did learn a good deal, not from the witch, but from Samuel whom God allowed the witch to call up for an interview with Saul. He learned from the departed prophet that his days were numbered (28: 19). The effect was that he was "sore afraid" and "there was no strength in him". Saul knew one thing—that in the coming battle with the Philistines he would be fighting God. We need not suppose that Saul made very great efforts to withstand the Philistines, for it is probable that the Israelite ranks were mowed down by the arrows of the enemy before the two forces came to a close conflict. There was a time when the Philistines fled from Israel; this time "the men of Israel fled from before the Philistines", and all because they were in league with a leader who had become a son of Belial. The people shared the leader's fate. The incident serves to enforce the rule laid down in 2 Cor. 6: 13–18. The same moral will apply to the amiable Jonathan, who fell with his father and two brothers. It is necessary for God's people not to mingle with the world, which "lieth in wickedness", and is under condemnation.

Saul lived many years without God, and he surely died without him. The one most naturally follows the other. The manner of his death was ungodly. No suicide but despairs of happiness in the next world as well as in this. It is the God-forsaken man who is driven to suicide. The result in the Israelite army was panic. Even those who dwelt in the towns near the scene of battle left their homes and the Philistines took possession of them. It was an awful defeat. Israel could not but learn to what a sad end the most good-looking national hero can come, if he is not a man of God. Perhaps it taught them to look more to God than to their own natural tastes.

Saul's body was frightfully mutilated. The Philistines cut off his head and hung it in the temple of Dagon(1 Chron. 10: 10), and fastened his headless trunk to the wall of Beth-shan. This was the end of physical greatness. It was the world making merry over the fall of a false representative of God's people. But it was at the same time a severe blow given to the glory of God's name. Hypocritical professors of religion always bring reproach upon the cause of Christ.

The last part of the lesson records a bright deed. The men of Jabesh-gilead, in gratitude to Saul for what he had once done for them (1 Sam. 11), compassed ten miles of territory by night, rescued Saul's remains, burnt them and buried them, so as to further recover them from the indignities to which they had been treated. Thus was a brave deed requited. Surely no good deed we do will ever miss its reward. God had as much of a hand in this proceeding as He had in Saul's defeat. Every child of God enjoying salvation may look for a reward over and above his salvation for every work of his that will stand God's test (see 1 Cor. 3: 13–14).

PROGRAM

FOR THE 16th MIDDLE DISTRICT CONFERENCE TO BE HELD AT TRENTON, OHIO, OCTOBER 2ND AND 3RD, 1903.

I. Thursday evening, October 1.
Preaching service.

II. Friday, October 2, 9: 00 a. m.
1. Conference sermon by the Chairman, J. B. Baer, Bluffton, Ohio.
2. Organization.
a) Receiving of Certificates of Delegates.
b) Reports of Congregations.
c) Admission of new Congregations.
d) Order of the Day.
e) Delegation of Votes to Visitors.
f) Reading of the Minutes of the previous meeting.
g) Appointing of temporary Committees.
3. Report of the Conference Treasurer, F. H. Krehbiil, Donnellson, Ia.
4. Bible Study. Colossians 1 and 2.

III. Friday, afternoon session.
1. Devotional Exercises.
2. Topic:"Denominational schools;" (a) their growth; (b) their worth; (c) their support. Discussion.
3. Report of Committee on Education.
a) Discussion.
b) Resolutions.
c) Election of Members of the Board of Trustees of the College.
4. Topic: "The Establishment of a Chair for Bible Study in the Cent. Menn. College.
Discussion.

IV. Friday evening.
Preaching services.

V. Saturday, forenoon session.
1. Bibelstunde. Kolosser 3 und 4.
2. Thema: "Systematisches Geben und seine biblische Begruendung." Besprechung.
3. Report of Evangelization Committee.
a) Discussion.
b) Resolutions.
c) Election of Members of the Committee.
4. Topic: "How are people induced to attend divine services regularly?"

VI. Saturday, afternoon session.
1. Devotional exercises.
2. Topic: "How can our Young People be induced to prepare themselves for Mission Work and the Ministry?" Discussion.
3. Question Box.
4. Selection of place for the next Conference.
5. Election of Conference Officers.
6. Report of Committee on Resolutions.
7. Closing Remarks.
8. Adjournment.

The Committee { C. V. D. Smissen, J. C. Mehl, N. C. Hirschy.

Marriages.

Narr—Sprunger.—On Aug. 30, at the Mennonite church, Berne, Ind., by Rev. S. F. Sprunger, William Narr and Philippine Sprunger, both of Berne.

Deaths.

Shelly.—On August 21, 1903, at Quakertown, Pa., quite suddenly of heart disease, Joseph B. Shelly, aged 48 years, 25 days. Funeral services were held and interment made in the Quakertown Union Cemetery on August 26th. A. B. Shelly spoke in German and J. Y. Schulz in English at the house, and in the East Swamp church, where the regular funeral services were held, A. B. Shelly spoke from Ps. 23: 4, in German and H. S. Gottshall from 2 Kings 2: 1, in English. The deceased was an active member of the East Swamp church, being connected with the Sunday-school for upwards of 20 years, serving for a number of years as superintendent of the same and the remaining time as a faithful teacher. He leaves a sorrowing wife and seven children, who with many friends and relatives mourn his early and sudden departure.

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News of the Week.

Domestic.

No Laughing Matter.

WASHINGTON, August 29. — While an attempt has been made to poke fun at President Roosevelt for his prompt action in ordering the European squadron to be sent before the reported assassination of Vice-Consul Magelssen had been confirmed or denied, it now appears that the President was not acting solely on the Magelssen affair, though that, of course, appeared yesterday to be by far the gravest incident connected with their relations with Turkey.

American citizens, either native-born or of Armenian birth, are scattered all through Turkey, Macedonia and Turkey in Asia, and all are liable to massacre, if the proper construction is placed upon warnings from Constantinople.

The President is determined, also, that the attempt upon the life of Magelssen, unsuccessful though it was, shall not go unpunished. He is determined to support America's representatives abroad as they have never been supported before.

Consul Ravndal's dispatches to Minister Leishman, brief and inadequate as they are, show conclusively that life is unsafe at Beirut and the surrounding country to any American. Repeated street assaults and insults similiar to those that preceded the boxer outbreak at Pekin are reported, in which Americans are frequently the victims.

Dispatches from the foreign mission people at Boston indicate that there is genuine and apparently well-grounded alarm in missionary circles. Fifteen hundred Americans are said to be in danger in various parts of the empire, including many women and children. Turkey is in turmoil and religious passions are running high. As a measure of precaution for the protection of our citizens and their property, and to induce the Sultan to issue orders which will result in more careful guarding of missionaries and naturalized Americans now in the Turkish empire, it is contended that the President does well to let the fleet continue on its voyage.

Attempted Assassination of American Consul.

OYSTER BAY, Aug. 28.—President Roosevelt was informed to-night by a representative of the Associated Press of the incorrectness of the report that Vice Consul William C. Magelssen at Beirut, Syria, had been assassinated.

The president announced that however no change at present would be made in the plans of this government and that the European squadron would continue to its destination. It can be said that the president and Secretary of State Hay both regard it advisable in view of the present state of unrest in Turkey, to have American war vessels in Turkish waters.

The president's determination last night to lose no time in getting the squadron to Beirut was due in part to information received by Acting Secretary Loomis, of the state department to-night from the president of the American board of missions at Boston, indicating that an attempt had been made to burn the Euphrates college building at Harpoot. This dispatch said:

"Information just received that an attempt has been made to burn the Euphrates college building. Conditions increasingly alarming. Great anxiety felt for the safety of American citizens there."

Acting Secretary Loomis last night cabled to Minister Leishman at Constantinople to make immediate demands on the Porte to take adequate measures for the protection of all Americans at Beirut and to prevent any attack on the college buildings.

It Banishes Mosquitoes.

WASHINGTON, August 28. — The Deutsche Kolonial Zeitung reports the finding in North Niagara of a plant (Ocimumviride), two or three of which, when placed in a room or on a veranda, will remove mosquitos. The effect is produced by the odor exhaled. This resembles thymian and eucalyptus.

The natives extract an essence from the plant that is an excellent substitute for the quinine It is not only equal in its effects, but it lacks many of quinine's disagreeable attributes.

Panama on the Verge of Revolt.

NEW YORK, August 31.—The spirit of revolution is gaining in force on the isthmus as the result of the rejection of the canal treaty by the Columbian Congress at Bogota, says a Times dispatch from Panama.

Only vigorous action on the part of the government can prevent an outbreak, the correspondent asserts, and it is doubtful whether such action is possible.

General Huretas virtually the commander of all the government forces in and around Panama, the only officer to whom the government may look with any hope of checking any revolutionary spirit, is a warm sympathizer with the canal project.

The naval fleet is practically controlled by Americans or pro-American Englishmen. They form the gunning, navigating and engineering forces of the fleet, and it has long been known that they would be only too glad of the opportunity to slip the yoke of the Colombian government and espouse any cause that would afford the isthmus a free and independent government.

All the foreign residents ashore are secretly, if not openly, friends of the revolutionary party. Bankers and merchants have for years looked forward to the completion of the canal by the United States as the salvation of the depression that came as the result of three years of civil war, and it is openly stated that they will contribute liberally to any movement, tending to free the isthmus from the rule of the authorities in Bogota. The leading banker of Panama recently said that he would give $10,000 to any revolutionary party that would undertake the annexation of the isthmus to the United States. And the banker is not an American, either.

Out along the line of the Panama canal are numerous foreign settlers, including Americans, Germans and Englishmen, who have invested large sums of money in plantations in recent years, in anticipation of the completion of the canal. They control large bodies of natives and of Jamaicans who were engaged in the recent revolution, mainly on the revolutionary side. All these men have is at stake on the completion of the canal. They would not only give of their money to the revolutionists, but can add thousands to the armed forces.

NEW YORK, September 1.—Travelers from Panama report the isthmus alight with fires of a new revolution, according to a Times dispatch from San Jose, Costa Rica. The Indians have risen, and the late followers of Gen. Benjamin Herrera are mustering in the mountain villages preparatory to joining an organized revolt, caused by the rejection of the Panama canal treaty.

Hundreds of stacks of arms confiscated by the Colombian government at the close of the late revolution have reappeared from some mysterious source. With the arms goes ammunition fresh from factories, showing the movement is not spasmodic, but carefully planned.

Dispatches from a Bogota correspondent assert, says a Panama dispatch to the Herald, that the Panama canal treaty was rejected by the Senate because of the imperative nature of the notes received from Secretary of State Hay and United States Minister Beaupre. These notes, the correspondent declares, were regarded as offensive.

Foreign.

Five Arrests Are Made at Beirut.

CONSTANTINOPLE, September 1.—The Porte has notified Minister Leishman that five arrests have been made at Beirut in connection with the shooting which led to the report that William C. Magelssen, the United States vice and deputy consul there had been assassinated. The Turkish officials continue to insist that no attempt was made on the vice-consul's life, and they reassert that the whole story originated in a feu-de-joie fired on the occasion of a native marriage and in accordance with its customs. Mr. Leishman, however, refused to accept such an explanation without conclusive proof that the judicial investigation continues.

Mr. Leishman is pressing for a definite settlement of a number of matters on which agreements were reached with the Turkish authorities last year, but which in spite of frequent promises on the part of the Porte have never been executed.

Venezuelans Waging Cruel War on Foreigners.

WILLEMSTADT, Island of Curacao Aug. 31.—Harsh injustice is being meted out to foreigners residing in the interior of Venezuela where the local authorities are hunting down all foreigners who dare to present claims against Venezuela in accordance with the recent protocol. Near Coro a local tribunal refused to accept the testimony of five Italians. On the latter insisting in tendering their depositions, three were arrested and thrown into jail. Two of them attempted to escape and were fired upon one being killed. The Venezuelan government does not deny this occurrence, but is doing nothing to prevent repetitions. It is learned on good authority that letters sent to foreigners from the Italian and other legations instructing them to send in their claims were seized in the post so as to prevent the claims from arriving in Caracas in due time.

Italy Up to Date.

ROME, September 1.—The King is showing extraordinary energy at the military maneuvers. He is the first sovereign to use a motor car in inspecting and directing the movements of troops. He is out every morning at 5 o'clock and travels from point to point, now in the auto, now in the saddle, with a rapidity that has greatly impressed the troops. The new Marconi apparatus for wireless telegraphic communications is used with excellent results.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, SEPTEMBER 10, 1903. No. 39.

"Lowliness."

CATHERINE M. ROY.

"Learn of Me; for I am meek and lowly in heart." Matt. 9: 29.

I cannot sing as angels would,
A harp I cannot play;
But I can live to please my Lord,
And serve him every day.

I cannot preach a sermon grand,
To please a learned crowd;
But I can take the children's hand,
And point them to my God.

Oh, Lord, I am content to fill
A place of low degree,
If only I can do Thy will,
And meekly learn of Thee!
—The Life of Faith.

Items of News and Comment.

A new Mennonite colony is to be started in Assiniboia, N. W. T.

Rev. M. Horsch opened a German school at Ioamosa, Cal. for children.

A Missionary Training School will be opened this month in the University of Wooster, O.

Four Mennonite families emigrated recently from the Henderson, Nebr. congregation to Saskatchewan.

The German institute at Mt. Lake, Minn., was opened Sept. 1, with 50 students, and more are expected to come.

Rev. Fred Zeller, the well known and aged minister of Mt. Cory, Ohio, died Sunday night and was buried Tuesday.

The Halbstadt congregation in South Russia is preparing to celebrate its centennial anniversary of the founding of that Mennonite colony.

Rev. A. M. Fretz, of the Deep Run and Souderton charges, Pa., has organized catechetical classes in both his congregations, which meet weekly.

Prof. A. J. Gerber, last year at the head of the scientific department at the C. M. College, Bluffton, O., has been elected professor of mathematics in Goshen College.

The Schwenksville (Pa.) Sunday-school effected a noteworthy improvement in the conduct of its classes by partitioning off two rooms from the main school in the basement, and devoting these to the use of the two Bible classes.

Rev. H. R. Voth visited the Henderson, Nebr., congregation on August 26th, and addressed the same at several meetings on mission work, particularly among the Hopi Indians.

Bethel college opened Wednesday, Sept. 2, with a goodly attendance. Owing to the resignation on account of ill health of Prof. A. J. Hirschler, J. R. Thierstein was secured to take his place.

The new Mennonite school at Henderson, Nebr., has now a principal in the person of Bro. Christian Hege, and an assistant in Bro. J. J. Friesen. The school will be opened for students on Sept. 28th, and a hearty invitation is extended to the Mennonite youth. German and Bible will be the major studies, but the English branches will also receive attention.

Rev. C. M. Sheldon's experiment in religious journalism a few years ago has lately been repeated in England. A Birmingham philanthropist, George Cadbury, bought the London "Daily News" and resolved to run it on religious lines. All betting and horse-racing news were excluded. Religious news were to have a conspicuous place. For a while the issue was uncertain, but now it is reported that the venture is successful.

At the Gnadenberg, Kan., congregation on Sunday, Aug. 30, Miss Agnetha K. Harms was ordained for mission work by Rev. P. Balzer, of New Alexanderwohl, assisted by Rev. John Roth, of the Swiss Mennonite congregation, and the aged Elder A. H. Harms. Missionary J. B. Epp, recently returned from the Oraibi mission in Arizona, was also present assisting in the sercices. A nice collection was lifted for foreign missions at the occasion.

Jesus Himself could not keep the divine life in Him up to its healthy tone save by getting out of the whirl in which daily life held Him and, getting by Himself, finding, making quiet —quiet that had not merely rest in it —but God. And if such as He needed such seasons, how much more we? How much we miss, or how much we fail, through want of them!— J. F. W. Ware.

From India.

Missionary Kroeker writes from Janjgir, India, June 24th, 1903, that they have moved into their new house on June 14th. The house was nearly finished at the time of his writing. On account of it not being finished earlier they had to remain in the small house during the hot season and had thus to suffer excessively on account of the heat, the temperature in their rooms for a while ranging between 93 – 97 degrees at six o'clock in the evening, in spite of the fact, that fans were going all the time and that moist seagrass was kept in the windows to moderate the heat.

The new house is built of brick laid in mortar, which, although it makes it more expensive than if clay had been used instead of mortar as is generally done, makes it more durable and more secure against the ravages of the white ants. The house contains four rooms with one veranda room. Besides these the veranda, which extends all around the house, contains three bath-rooms and two pantries. Brother Kroeker writes: "To one not acquainted with circumstances in India the house may seem larger than necessary, which, however, is not the case. On account of the excessive heat we must have large rooms. And then the veranda on all four sides makes the house appear larger than it really is."

On Monday, June 29th the house was to be dedicated to the service of the Lord. Brother and sister Penner were expected to be present, and all the laborers who assisted in erecting the house were also invited. It was expected that at least 200 persons would be present, for whom a feast, consisting of rice and some meat was to be provided, at a cost of from $10 to $13. An opportunity was thus offered to the brethren to present the Gospel to those assembled.

The old house is now used for the following purposes: One room is used as a kitchen, another one for storing rice for the orphans, two rooms are used for orphans' quarters, of whom they now have twelve, and the fifth room serves as a dispensary. They now have room for the accommodation of thirty orphans. Seven of the present orphans are supported by persons who adopted them and Brother Kroeker writes: "Who will care for the remaining five?"

Besides the house Brother Krocker erected also a new stable, from a quantity of brick which were remaining after the house was built. The old stable was built of clay and would hence not have lasted a great while longer. And besides that, it was so small that no place was left for the tonga (wagon), after the oxen, the cows and the goats were housed, during the hot and rainy season. The aggregate cost of the house and stable amounted to Rs. 6227, An. 11, p. 3, about $2100.

Brother Kroeker writes, that on account of the time and attention required of him by the building he had very little time left to devote to the study of the language and to village preaching. But adds: "After we have now rested a little we will again take up the study of the language and the preaching in the villages."

Both of our missionaries write of the necessity of having native helpers or Evangelists to assist them in their work. Such may be employed at the expense of about $100 a year a piece, and if the right kind of men can be procured they would undoubtedly be of great help in the work, as they would have better access to the people than the missionaries themselves. A missionary who had labored in India for a number of years and who had gathered a congregation of 800 souls said, that the greater number of these were gained by the work of his Evangelists. That his principal work is the training of Evangelists, the supervision of the work and the more firmly establishing of the believers. No doubt our work in India, if it is to be successful, will require something similar in the future. Evidently great care must be exercised in the appointment of Evangelists, so that only such as are sound in their faith and who themselves have a saving knowledge of Christ are appointed. But if such can be procured they will no doubt be a beneficent auxiliary in our work. — A. B. SHELLY.

The Strenuous Life and the Spiritual Life.

This is an age of steam and electricity. Men and women are living under whip and spur. They make haste to get rich, make haste to get learning, make haste to get office, make haste to read as many books as possible. They are always in haste. A great manufacturing establishment is a great machine in which the employees are like saws, planes, augers, wheels and and pulleys. The men as well as the machines move like clockwork. If a workman is one minute behind time he loses a certain amount from his wage. When the whistle begins to blow for the noon hour every man drops his work as suddenly as if he had been shot with a rifle.

Commercial houses, departments of government and schools are operated on a similar plan. Men and women and children must eat in haste, leave home in haste, sleep in haste, read in haste, and worship in haste, if they worship at all. There is no deliberation, no calmness, no reflection. Catching trains and ferryboats, rushing work and study are telling on the life of the people. The nervous system will not bear this strain without serious consequences.

This kind of outer life tends to abolish the divinely ordained means of supporting and nourishing the inner life. Where is the Sabbath? Some men, not having time enough for business during six days in the week, bring a part of their business into the Sabbath. Some, not finding time to be with their families through the week, take the Sabbath for communion with their families. Some, not finding time through the week for recreation, take the Sabbath for recreation and amusement. Some, having no time to read through the week, take the Sabbath for reading secular papers and books. Sunday excursions, Sunday entertainments, Sunday theaters, Sunday newspapers, Sunday concerts, and lectures are rapidly secularizing the Sabbath Day. God gave the Sabbath for rest from secular toil and for spiritual improvement. If it shall be made a secular day it will no longer be a blessing.

Can this tide be rolled back? Can the Sabbath be preserved? Can anything be done to relax the awful strain which modern life places on men and women, and counteract the evil effects of this kind of life on society? There is but one thing to do. Christian people must have more grace. The church must be filled with the Holy Ghost. The Bible tells us that "when the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." The enemy has come in like a flood. The Spirit of the Lord had lifted up a standard against him. Who will rally to the standard? Who will consecrate himself fully to God for these times? The church must be awake, alive, brave, alert, active, powerful. Young people will not listen to long, dry prayers, and long, dry anthems. If our sermons are not on fire with the Holy Spirit, the people will not come to church to hear them. If our songs are not spiritual and devotional, the people will go elsewhere for their music. If our prayers are not fervent and effectual, the prayer-meeting will be deserted.

The church has the advantage of all worldly attractions and forces. But we must use our advantage. We have something that cannot be found elsewhere. There is no Holy Ghost in the theater, in the Sunday paper, in the Sunday concert, in the Sunday excursion, or in the popular secular literature. These are broken cisterns which hold no water. The people will run after them so long as the church does not furnish the water of life. But they shall not be satisfied. This busy multitude will still cry for something better, saying, "Who will show us any good?" Let the altars of the church be on fire with the presence and love of God, and the people will say, as Moses said when he saw the burning bush on the plains of Arabia, "I will turn aside and see this strange sight."—Christian Advocate.

Influence of Prayer.

The influence which Christ has ascribed to prayer exalts man to the dignity of a spiritual power. Materialism would degrade man to a slave of physical laws; atheism would make him a creature of accidents and circumstances; but Christianity enthrones him as a co-worker with God in the realm of spiritual agencies.

Man's feeling of dependence upon God is the avenue of his power with God. This lifts him into the line of those providential forces which rule the world. Thus it is that "the kingdom and domain, and the greatness of the kingdom under the whole Heaven, are given to the people of the saints of the Most High" (Daniel 2, 27).

Am I truly a man of prayer — of earnest, believing prayer? Then am I more the ruler of the world than Alexander or Napoleon. Then nothing shall stand before my power. Do the wicked heap up oppression, and frame iniquity by a law? I go into my closet, and cry, "Arise, O Lord;" and presently the earth shakes, the Heavens smoke, and slavery goes down in a sea of fire and blood. It is I who have overthrown it, working up yonder above the clouds, where God meets my prayers.

They who sit in Paris, in London, in Berlin, holding royal or diplomatic conferences to settle the future of Europe and the East; they who devise wars of dynasty, of ambition and conquest, must take the man of prayer into the king's chamber, and overthrow it; he will reach forth his hands, and touch the springs which are behind their armies and beneath their thrones.

When the church shall fully use her prerogative of prayer, the kingdom of God will come in the demonstration of the Spirit and power.— Joseph P. Thompson.

The Value of Enthusiasm.

A good many people are afraid of the word enthusiasm. Do you know what the word means? It means "In God". The person who is "in God" will surely be fired with enthusiasm. When a man goes into business filled with fire and zeal, he will generally carry all before him.

In the army a general who is full of enthusiasm will fire up his men and will accomplish a great deal more than one who is not stirred with the same spirit. People say that if we go on in that way many mistakes will be made. Probably there will. You never saw any boy learning a trade who did not make a good many mistakes. If you do not go to work because you are afraid of making mistakes, you will probably make one great mistake—the greatest mistake of your life—that of doing nothing. If we all do what we can, then a good deal will be accomplished.

How often do we find Sunday-school teachers going into their work without any enthusiasm. I like to see a teacher come into the class and shake hands with the scholars all around. "Johnnie, how do you do? Charlie, I am glad to see you! How's the baby? How's your mother? How are all the folks at home?"

That is the kind of a teacher I like to see. When he begins to open up the lesson all the scholars are interested in what he is going to say. He will be able to gain the attention of the whole class and to train them for God and for eternity. You cannot find me a person in the world who has been greatly used of God, who has not been full of enthusiasm. When we enter on the work in this spirit it will begin to prosper and God will give us success.—D. L. Moody.

The Habit of Suspicion.

Thinking every one a knave but yourself is bad business. It must come first from the inward admeasurement of self. How do you know any one to be worse than you are in heart, unless you know the badness of your own heart? So you think the other man is just what you could be, if you had a mind to. But you have the possible bad in you, and the possible good; then why not accord to the other man the same possibilities? Why suspect him a knave because he has given way to a few bad things? But apart from himself at all, considering the matter of suspicion from the personal standpoint, is suspicioning of another a good thing for you? Is it not the better thing not to look for faults at all, but to look for good? If I knew you were round my house hunting for stolen goods, and I knew I was an honest man, what would be my estimate of you? Would I go to you in time of need? Could I safely trust my affairs in your hands when you suspected me of being dishonest? Don't you see your habit of suspicioning me puts both of us at a disadvantage? You cannot help me and I don't want you to, because you yourself have destroyed my confidence. If it is true that one finds what he seeks, and it is largely, is it not always right to count every man honest until he is proved guilty, and to hunt for good in him rather than evil? All "evil surmisings" have a backward action that affects the surmiser, making his soul like his thinking. No matter what may be the condition of your brother, your treatment of him is going to make or unmake you more than any of the things he may do that you find fault with as hurting you. Your suspicioning of him is likely far worse for you than for him. But more than all this, what if your suspicioning is all of your own surmising, and that it has no foundation in fact, and your refuge is only a refuge of lies?—Ex.

Broad-Mindedness.

We are constantly being told that Christians must broaden out in their theology. That our evangelical teachings are too narrow for the enlightenment of the twentieth century; that we must be more liberal if we would bridge the chasm between the church and the masses of the people. We are told, also, that charity should move us to be more broad and liberal, more sympathetic and forbearing with those who differ from us in theory and practice.

How often we hear: "It makes no difference what a man believes if he is really sincere." If this be so, why should we search so diligently for the truth? And why spend our time and strength defending it?

The Saviour says, "The way is narrow and few there be that find it," All this talk about the fatherhood of God and the brotherhood of all men is fascinating, but dangerous heresy, a palatable, but poisonous error. The Saviour once denominated a class of high ecclesiastics and moralists "children of their father the devil", and candidates for "the damnation of hell." The Word says, "First pure then peaceable". Peace and charity, at the expense of purity and truth, is a costly commodity.

Let us be narrow, as well as broad thinkers; close, as well as free thinkers. As one has said: "Charity is like Gabriel when she is in right relation to the truth, but she is like Satan when she falls from that right relation and becomes the apologist of error."—"Pentecost Herald."

Lord Kelvin, Scientist and Believer.

Lord Salisbury regards Lord Kelvin as the foremost English or European scientist, since the death of Huxley. He has delved, and deeply, into most of the great scientific problems—the mysteries of electricity, magnetism, tidal action, the problem of life—and is an authority upon these subjects, because of original investigations.

Usually such men are assumed to be skeptical, if not anti-Christian. One thinks at once of the attitude of Tyndall, Huxley, Darwin, Spencer and others, who sent a great wave of agnosticism over the world, and whose influence seemed at one time to threaten the utter destruction of faith in the Bible doctrine of the supernatural. But Lord Kelvin does not share their unfaith. In recent public utterances he has placed himself upon the impregnable truth of revelation, that in the beginning God created the Heavens and the earth.

"Is there anything so absurd", he asks, "as to believe that a number of atoms by falling together of their own accord can make a sprig of moss, a microbe, a living animal?" To explain these things, he says, or to explain any case of "the coming into existence, or growth, or the continuation of the molecular combination presented in the bodies of living things", by such a phrase as "the fortuitous concourse of atoms" is "utterly absurd". "Here", he says, "scientific thought is compelled to accept the idea of creative power." And again: "Every action of human free will is a miracle to physical and chemical and mathematical science."

He tells an anecdote of a walk in the country with Liebig forty years ago, in which he asked the savant whether he believed that the grass and flowers around them grow by mere chemical forces. Liebig's answer was: "No, no more than believe that a book of botany describing them could grow by mere chemical forces."

Let young students of science read these statements and consider them. They are the solemn conviction of a great thinker and a profound scientist, who does not hastily jump at conclusions. Lord Kelvin's attitude indicates a return to faith. He refuses to give science the last word, or to allow her to contradict the Word of God. He recognizes in the force and phenomena of life a miracle, and rejoices in the truth that God is the Creator of the universe.—Evangelical Messenger.

"He Careth for You."

(1 Peter 5: 7.)

How sweet to know 'mid the pressure
That each day brings to bear,
That we are our Father's children!
Each one His special care.

And to know His love is watching
And cares for even me,
Helps make me calm and trustful,
Helps make my spirit free

From over-anxious doubtings;
From over-stress of care;
And fills it in their places,
At times, with praise and prayer.

Ah, love surpassing knowledge!
I cannot comprehend
Such depths of power and mercy
Such love of such a Friend.

We read of one who rested
Upon a pillow of stone,
And saw from there bright visions
Of angels near the throne;

And heard God's voice in blessing
For all His future way;
Then made those stones a pillar,
Memorial of that day.*

So, oft amid our duties,
If thoughts are fixed above,
We find life's stoniest pillows
The gateways of God's love.

And we, with hearts made humble,
With love and joy can raise
Sweet songs for His deliverance,
Memorials to His praise.

And when, through all earth's provings,
Our souls are purified,
Then shall we, in His likeness,
Awaken satisfied.'

And, with our earth-worn spirits
From sin forever free,
His love and power and mercy
Will comprehended be.

*Genesis 28. —The Friend.

The Sense of Sin.

Consider the importance of sensitiveness to the minutest form of error or transgression. Alas for him who has become coarse and callous and lost the sense of sin! Hardness is hopelessness. Delicacy is life and salvation. Blessed is the man in whom transgression leaves a black bruise or a bloody gash. As men become scholarly they are disturbed by bad rhetoric or grammar. As men become musical they become sensitive to discord. A perfect orator is tortured by the voice and gesture and posture of a poor speaker. It is the wounded man that values a physician. It is the sense of pain that longs for ether or chloroform; it is blindness that recognizes the real value of sight; it is the man who has been in a dungeon who appreciates liberty. Above all else, it is the sense of sin and the consciousness of error that lend value to thoughts about a Savior and his forgiveness.

Mr. Gladstone thought the difference between our generation and the former one was the loss of the sense of sin. A man of equal intellect added that we have also erred in thinking there is nothing in God to fear. Nothing in God to fear! What greater mistake can be made than that? I do not mean future punishment. Gone forever the inferno of Dante and Milton. Gone the lurid flames of Michael Angelo's "Last Judgment." Gone all thought of saints who lean over the battlements of heaven to rejoice in the agonies of the lost soul. The last remnant of these crass and vulgar interpretations has perished forever. But God is love and God remains. Love that pities, love that forgives, love that redeems and saves. But there is nothing so much to be feared as love! It is a thousand times easier to go toward blows than toward silent and injured love. One could endure martyrdom that is physical, easily—what noble nature, in view of the woes of the slave and and the sorrows of children, has not been caught up into the moods when martyrdom would have been a joy—in imagination at least—when one would not have gladly died a thousand deaths for the weak and oppressed!

But death by fire and death by the scourge and death by stones and death by the bullet — all these are physical and the pains are brief and the death throes come swiftly. How can this youth who has brought his father's gray hairs down in sorrow to the grave, ever forgive himself for having wounded his father's love? How can a man forget his ungenerosity toward the all-generous God? It is the love of God that holds terror. It is his all-enduring mercy that stirs alarm. No harsher thing, therefore, can be said of our generation than that we have lost the sense of sin. Our age has suffered many forms of injury. Let us hope that we have not suffered so grievously that for us there is nothing in God to fear! We can lose our art, our libraries, our tools and recover; but we must not lose our fineness of fiber and delicacy of conscience, that feels every form of sin and is afraid of injured love. — Dr. Newell Dwight Hillis.

Science and Industry.

At Bahrin, in Persia, on the Persian Gulf, little or no rain falls, and the arid shore has no fresh water; but there are springs which burst forth from the bottom of the gulf hard by. The fresh water is obtained by diving. With a goat-skin bag the diver, holding a heavy stone to sink him, plunges to the bottom, opens his bag over the mouth of the spring, then drops the stone, and rises rapidly to the surface. The source of these springs is thought to be in the green hills of Osman, six hundred miles away. "Fresh water from the sea!" There is suggestion in this, says the International Quarterly. Life has often been compared to the sea, and there is much of good and evil mixed with it. To get out of it that which is fresh, pure and satisfying should be the aspiration of every one. To do this, we must often have the daring of the diver, and brave the dangers of the deep.—The Friend.

The Bible—Lost and Found.

How many Bibles are lost! Is yours lost? It may be lost in the church where, once a week, you pick it up from the pew rack, or see it on the velvet cushion of the pulpit, and then say good-bye to it for another week. It may be lost on your parlor table covered with dust, and only honored as a piece of parlor furniture, with a morocco cover and gilt edges all that you ever see. It may be lost in your trunk, young man, young woman, covered up with your wardrobe, and the promise you gave your mother, when she put it there long ago, forgotten. It may be lost to your knowledge and faith, by your indifference, ignorance and unbelief; for a Bible unread, unused and unclaimed, is as utterly lost as your father's will if you have never proved it, or the most valuable bank check in the world, if you have never endorsed it and claimed it.

It was the finding of a Bible by Luther that brought about the Protestant Reformation. And when the Bible becomes real to you and for the first time you begin to treat it as if it were the very Word of God, it will revolutionize your life on earth and your destiny to all eternity.—A. B. Simpson.

The Mennonite.

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Editorial.

We hear that the visits of Missionary Funk in some of our churches were very much appreciated. Such visits always do good. They arouse interest in our missions, and doubtless in many localities loosen the purse-strings and swell the contributions. Such visits ought to take place say once at least every five years. Sister Bertha Kinsinger's late talk to the Berne congregation has been similarly productive of good.

Good singing may draw the masses to a service, but good preaching will hold them. It is said that the Salvation Army in England is losing numerically because it is deficient in preaching talent, and that the Non-conformist churches in the same country are more frequented than the Established churches because the former have better sermons for their audiences. Well says an exchange, "It is preaching, preaching of the gospel, preaching at which the preacher labors night and day to make it effective, above all baptizing it in a spirit of earnest prayer, in which men still find a divine power which at once draws and holds".

The editorial chair has been transferred from Berne to Green Lane, Pa., for about a month, and we now have the privilege of viewing the religious world from Pennsylvania's hills instead of Indiana's level stretches. This is not a vacation, for we are still expected to furnish the usual six pages of reading matter. We beg our friends and readers, however, to make generous allowance for any inevitable change in some feature of THE MENNONITE which may appear this month. Encouraging reports are reaching our ears of the favor with which the paper is received here and there, and we will labor hard to live up to our reputation, whether our "sanctum" is in Indiana or Pennsylvania.

Faith sees God where science sees nothing but protoplasm.

Correspondence.

NOBLE, Iowa, Sept. 7, 1903.— We are having ideal fall weather. The cool summer has retarded the ripening of the corn but if the frost remains off three weeks longer the crop will be safe. The general health of our people is good with some few exceptions.

On Saturday morning occurred the death of Samuel Fuster. About six months ago he had the misfortune of loosing his mind and he had to be taken to the hospital in Mt. Pleasant. But as he was pretty well up in years, he never regained his health and death came as a welcome relief for his weary body, and the spirit took its flight. He served three years in the Civil war. His wife died three years ago. He was a faithful member of the Mennonite church for many years.

Bro. Peter Rich and family will move to Wayland about November, he having rented his farm to his son.

On Saturday a Sunday-school picnic was held in the grove near the church. Part of the afternoon was spent in singing. Several of the brothers gave short talks, after which various healthful outdoor games were indulged in until a late hour, when we all went home feeling the day had been well spent.

Tuesday, Sept. 8.—Rev. Musselman goes to Pulaski to assist Rev. W. W. Miller in a series of meetings. He will remain over next Sunday.

HILLSBORO, Kan., Sep. 2. Our minister, Rev. J.S. Hirschler, and his son Arnold have returned from California, where they spent nearly two months in quest of health, that most precious of earthly gifts. Rev. Hirschler seems to be greatly strengthened by the journey to the western climate, but Prof. A. S. Hirschler's health seems to be poorer than before, which is much to be regretted, — on his own account, and also because Bethel College will now miss his services and be obliged to look about for a substitute, which may be hard to find at this end of the season.

Rev. H. D. Penner attended the German Normal Institute at Buhler, Kans., as instructor in German grammar. After that he made a short trip to Oklahoma to attend the "silver wedding" of his brother-in-law, John Dalke. Meanwhile the pulpit of our church was filled by Rev. J. R. Toews, of Newton, and Rev. John Gerbrandt, of Johannestal.

After two weeks our congregation intends to celebrate the holy communion, which was before postponed on account of unfavorable circumstances.

BEATRICE, NEBR.— Missionary H. R. Voth, Newton, Kan., has just left on the morning train, after having entertained not only the grown-up people with a fine mission sermon last Sunday forenoon and afternoon, but also the younger members of our Christian Endeavor society in the afternoon lecture of an hour and a half on the Hopi Mission, enlivened by the use of a phonograph, which was most attentively listened to by a crowded house.

The Sunday-school also came in for a share in an interesting talk on mission, accompanied by an exhibition of heathen idolatry as practised at Oraibi, impressing the minds of the children with the fact that the bowing down to images of stone and worshipping them is contrary to God's revealed will and command.

The Women's Mission Sewing Circle at the west end of our colony had one of their regular gatherings at Deacon Penner's home Monday last, which Bro. Voth attended with his numerous photographic views from Oraibi, which caused lively interest to start up and questions numerous to be asked which never failed to bring out a courteous and ready answer. — Bro. Voth has created a lasting interest on foreign missions in general.

A happy evening at a birthday party was spent at Mrs. Ruth – Hirschler - von Steen's, where Bro. Voth entertained numerous guests with his phonograph until a late hour, only curtailed by the fact that the next morning at 6 o'clock he had to leave for Newton, Kan.

Mission student J. H. Epp paid us a visit two weeks ago, when he addressed our C. E. Society on "How to overcome our hindrances."

For it is only goodness, love and mercy that tell in the long run; what the world calls greatness is always relative, and only by accident may be synonymous with the qualities which enable a man to lay up treasures in heaven.

"Stepping Heavenward"

By Elizabeth Prentess.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN.
Berne, Indiana.

The Spur of Necessity.

CONTRIBUTED.

The prospect of a comfortable competence for self and family, the desire to win a reputation for wealth and social standing, the instinct (we may almost call it) to provide in good time for the enjoyment of a green and comfortable old age, are all incentives to effort, generally involving years of labor, large plans and the concentrated energy of ripened and capable faculties. But it is safe to say that the most common spur to painstaking, protracted and systematic work is the simple desire to "make a living", or the consciousness of the need of it. This is the spur of necessity. It is not the highest motive to activity, but it is the most universal. The masses go out to their work morning after morning stimulated to their tasks by the vision of a well-stocked larder, a well-set table, and a neat little home supplied with all the conveniences of the time. They realize that all these ideal circumstances depend upon the sweat of their brow or the exercise of their brains, and that daily bread is the product of daily toil. While the work may often seem somewhat burdensome and degrade into drudgery and daily grind, the freshness and stimulus of inspiration being entirely wanting, it is none the less valuable. There is nothing more distasteful to the literary worker with an appreciation of the superior value of spontaneous production, than hack-work, the obligation to turn out, or grind out, so many pages or so many inches every day. It is not exactly the dread of work, but the dread of inflicting a lot of inferior "stuff" upon a long-suffering reading public that looks for and has a right to the best. It is impossible for a building contractor who engages to finish within a certain time a house which is to be to some extent architecturally original, to erect a masterpiece of architecture, unless he is a genius or a craftsman whose professional wit has been sharpened by years of the most exacting and enriching experiences.

But the grind of such necessity has its compensations. Originality is not a foe to the hack-worker. It is about as correct to say that necessity is the mother of inspiration as to say that it is the "mother of invention". Some of the best work ever achieved in any line was wrought amid the dust and rubbish of the hack-room, when inspiration suddenly streamed like a gleam of sunshine through a cobwebbed pane, into the blankness of a mind weary with waiting for an original idea. Peter Finley Dunne was required for several years to turn out a "Mr. Dooley" monologue every week, and if he was at all like the rest of us common mortals, he must often have been compelled to whistle for an idea or two. In nearly every case the idea heard the whistle and came. Shakespeare was an incessant worker, and his work was in constant demand. But regularity of toil did not seem to dull his wit or affect the rich quality of his output to any considerable degree.

If a miner wants to find gems or nuggets, or strike a rich vein, he must dig and keep on digging. Not everything in the ore is solid gold—generally most of it is dross—but there is also a use for the by-products. The silver and copper and iron have their own value. But while not all that is mined is gold, some of it surely is, and it pays to sweat and drudge for the little pure metal thus obtained.

Many preachers have already stepped on the pulpit with heavy hearts, having waited in vain for the spell or the thrill of a burning message, and have despaired of scoring a brilliant success that day. Yet they did their best, and were often afterward surprised to learn that the arrow shot so feebly and waveringly from its bow had effectively lodged in some heart. Pastors have often visited families more from a sense of duty than of delight. They attended to their spiritual business more or less mechanically, perhaps, yet warming up as they proceeded, they found themselves aglow with enthusiasm and full of fire and energy. The dull embers suddenly kindled and the result was a most blessed hour of family devotions or a most helpful heart-to-heart talk.

And so though necessity may be viewed as a spur, and often a cruel, merciless spur, to labor, God invariably blesses it and if we submit, it is capable of drawing out the best that is in us. Free from it, many men have spent an idle, profitless life and their talents and gifts have never seen the light or blessed a single soul. They have died with all their music in them"—died, in consequence, "unwept, unhonored and unsung". Thank God for the whip of necessity.

It Is Wicked to Dance.

In the course of a sermon at the First Baptist church, Philadelphia, upon "The Ethics of Amusements", Rev. A. C. Dixon, of Boston, urged church-goers to abandon dancing, card playing and attendance at theatres on the ground that the tendencies of these amusements are unmoral and unchristian.

"The pleasure-seeking spirit", said Dr. Dixon, "sometimes comes into the church. I have been to four Bible conferences this summer. They are not much concerned over the salvation of a lost world, as far as I can see, with the exception of a few individuals. They are there for a good time, and if you give them a sermon in which they can shout Glory, Hallelujah, it will be all right. It was so at Ocean Grove, and to a large extent at Northfield. People seem to go to these summer Bible conferences for spiritual dissipation. Then they come home and stir up discontent in their own churches.

"The card table, the theatre and dance", continued the speaker, "are results of the fatal pleasure-seeking habit. Card playing is a game of chance, and I think you will admit that the temptation of a game of chance is to cheat. It fosters the desire to get something for nothing, and whether you call the stake a euchre prize or something else the getting of something for nothing is robbery.

"In the square dance and minuet of our forefathers there was no danger. But the round dance of to-day was born in the low dance hall and should have stayed there. It is immoral. I do not say that people who dance are immoral, but if they are moral it is in spite of the dance habit, not by means of it. Bishop Spalding has said that nineteen-twentieths of the falls in purity which come to his knowledge through the confessional are traced by the members of his faith to dancing.

"The theatre is a make-believe institution. There is more intellectuality in it than in either card-playing or dancing, but it is a cultivation that corrodes. When you lose your personality in another character you have injured that personality. There are some good actors and actresses and some moral plays; but the theatre as an institution, so far as I can find, is bad. There is no moral theatre. Edwin Booth tried to establish in New York a theatre where spectacular obscenity could not be displayed. That theatre sold for a warehouse at five cents on the dollar.

"Henry Irving said: 'I will have a moral theatre in London', and he had to change his policy in six months to keep the place from going into bankruptcy. The American stage, or the stage of the world, is the only institution where a black spot in a woman's character will make her popular.

"The Christian man cannot afford to link himself with any bad institution. 'Whatsoever ye do, do all to the glory of God.' You cannot dance, play cards or go to the theatre for God's glory."

Boys Who Are Needed.

I don't know what we should do in this world without boys", said one of the members of a large business house. "There seem to be certain functions which only a boy can properly perform, and if a boy—the right kind of a boy, I mean, of course —is not forthcoming, one feels at a loss how to get these things done at all. We have half a dozen first-rate boys connected with our establishment and I don't know how we could run the business smoothly and successfully without them."

The qualities which make a boy so indispensable to all departments of our modern life are not hard to distinguish or define. They are evident on the front of all the boy's activity— his frankness and honesty, his versatility, his abounding vitality and endurance, his teachableness, his obligingness, his good spirits, his readiness and enthusiasm for subordinate service. Because of these characteristic qualities the right kind of a boy is a treasure to any employer. His cleverness and enthusiasm alone are a perpetual source of refreshment and help to a busy man.

The boy who is needed is the boy whose native moral quality has not been impaired by wrong thinking and wrong doing. He has honesty, obedience and loyalty in the glance of his eye and the inward feeling of his heart. There is something distinctly winning about his face and personality. He may be "green", inexperienced, awkward, at first, perhaps, but he is the kind of boy who is needed in the most earnest and important affairs, because his heart and will are pure and right. Details and methods are something which he can learn — that every employer knows. He has no false pride. He will take hold of his simple and subordinate duties with an enthusiasm that seems to quicken the whole business with its overflow. The proudest and most devoted employe of a great business concern is very likely to be the boy who takes care of the office and does the errand-running. He is glad of a chance to serve and, in due time, to rise.

Such is the boy who is needed everywhere in this busy and exacting world—not less in the educational and social world than in industrial and commercial life. His life will be as sincere and pure as the native disposition of the human heart before it has been seduced and corrupted. A good boy is a natural boy and that is why we are drawn towards him and feel the need of him and get so much personal help out of his service and sympathy.—Selected.

Music as a Reform Measure.

The value of music as a reformatory power is perhaps little thought of by the general public or average musician, but by those spending their lives to "help their fallen brother rise," it is being more and more appreciated and utilized.

In the more barbarous and unscientific past, our reformers and philanthropists most seriously believed that the only way to reform a bad man was by solitary confinement in a dark dungeon and harsh if not cruel or inhuman treatment, no work, no books, no communication with his fellow men or the world outside.

But slowly the world is learning that only light can dispel darkness, that love must conquer hate and that good alone can put to flight the powers of evil.

With the growth of these principles the wrongdoers of to-day are surrounded with gentle, home-like influences, so far as possible. Humane, kind-hearted men and women are sought to care for them, trades are taught, and books and papers of an elevating character are freely used; and of late we find it is not thought that these unfortunates will be given "too good a time" if they are taught the "art of sweet sounds."

And now we find in nearly all institutions for the help and reformation of the unfortunate and vicious an orchestra or band with a competent teacher.

Oftentimes there drift to these places persons with good musical education and their talents are at once utilized; but many a youth with power undeveloped is here awakened and fitted to be master of some instrument.

Such playing and singing we are sure was never heard as that given by these being-rescued ones. It seems as though the sensitive ear could easily catch the various stories of sorrow and shame but re-budding hope, in their sweet expressive strains.

The value of these wholesome flood-gates to the emotions of the "overcome-of-evil," "shut-in" ones, cannot be estimated neither will we ever know how many hearts were first lifted heavenward, by the power of inspiring song and melody.

Those who have to do with the criminal classes all testify to the power of music in maintaining discipline and developing the better nature. A tender old-time hymn can work its way into the most hardened, vicious heart, and accomplish what the "lash"

or best-intentioned "sermon" will fail of doing.

Teachers in our public schools and missions are also taking advantage of this right-at-hand method of controlling their pupils.

One lady in charge of a very large unruly department told the writer that she often called for a song between recitations, and sometimes in the midst of one, as a safety valve to the gathering mischief of uneasiness, and a lively, stirring piece acted like magic. She declared it was much easier than talking or punishment, and best of all, order was maintained without the children realizing how.

Many a wise and thoughtful mother has likewise put to flight the demons of discord and selfishness among her little ones by the humming of some sweet tune, a power within the reach of all.

Truly it is not mere poetic sentiment that moved Congreve to write, "Music hath charms to soothe the savage breast, to soften rocks, and bend the knotted oak."—Musical Messenger.

Second Thoughts Are Best.

In the early part of his ministry Dr. Tyng received an impertinent letter which excited his sensibilities. Under the impulse of the moment, with every nerve in quivering motion, he instantly sat down and wrote a stinging reply. Putting on his hat, he started for the postoffice. On his way, behold, an audible voice was heard: "Stephen, that won't do!" Obedient to the warning voice, he retraced his steps, wrote a second letter and started again for the postoffice. A second time the voice was uttered and again the irate minister returned to his study. He fell upon his knees and implored divine pardon for his folly and guidance in his sore perplexity. The prayer was answered. The rector rose cool and serene—a conquered man. The missive sent was conciliatory in tone and the result most wholesome.—Ex.

No talent, no self-denial, no brains, no character, is required to set up in the grumbling business; but those who are moved by a genuine desire to do good have little time for murmuring or complaint.—Robert West.

The Sunday School Lesson.

Subject for September 13: David Becomes King. 2 Sam. 2: 1–10.

Golden Text: Behold how good and how pleasant it is for brethren to dwell together in unity. Psa. 133: 1.

LESSON TEACHINGS.

Our lesson splits up into three events, each of which has its appropriate lessons. The first is David's going to Hebron with his sympathizers and companions, after having sought the Lord's counsel. The second is his generous recognition of the bravery of the men of Jabesh-gilead. The third is the rival kingdom set up by the ambitious Abner, in the name of his creature, Saul's son, Ishbosheth. We will consider each of these events in detail.

1. David was now free to put on the crown, for he was king by Divine right, and the greatest obstacle to the throne was removed. Saul was dead, and in 2 Sam. chap. 1 David learned of his death and sang a touching elegy over the departure of both Saul and Jonathan. He might now have gone to Gibeah, where Saul had his seat of government, and have assumed supreme authority. But this was not David's way. He saw that some were opposed to him and that Saul's adherents would contest his own claims. He was subject to attacks of weak faith, especially when in Chap. 27: 1, he said, "I shall now perish one by the hand of Saul," but not just now. He seeks wisdom of the Lord—"Shall I go up into any of the cities of Judah?" The Lord answered, as He always does when His children ask for wisdom (Jas. 1: 5). He had done this repeatedly before (see 1 Sam. 23: 2, 4, 9, 12; 30: 7, 8) and had always received light. Christian experience builds up Christian assurance. David's experiences deepened his trust. He had learned to depend on God rather than upon his own understanding (Prov. 3: 5, 6). In his day the special method of consulting the Lord was "by Urim" or by the use of the "ephod", the breastplate on the high-priest. See Exod. 28: 30; Num. 27: 21; 1 Sam. 23: 9–12. Our "ephod" is the Word of God, and it is capable of giving us the mind of the Lord in regard to every step of our life, for it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. The Holy Ghost is also the Christian's inseparable guide, leading into all truth.

David's encouraging experience prompted him to ask a second question — "whither shall I go up?" Then the Lord directed dim to Hebron, among his own tribe, and thither he went not as a king, but as one of the common people, until he was re-anointed. David took the men along who once had suffered with him. If we suffer with Christ we shall also reign with Him.

2. Now David again exhibits his nobility of character. He heard of the daring courage of the men of Jabesh-Gilead and of the honor they paid to the remains of Saul, his late enemy. David was a brave man himself, and, of course, admired bravery in others. He believed it right to accord such honor to "God's anointed." He therefore publicly thanked them, and wished the Lord to requite them for their self-sacrifice. He wished the Lord to return kindness for kindness. This the Lord will do, directly and indirectly. No cup of cold water given but has its reward. See Matt. 7: 1, 2. David's conduct in this case was also shrewd as well as generous, and it no doubt won many of Saul's friends over to his cause.

3. But now a sad record is chronicled. It was natural that Abner, a blood relation of Saul, should want to oppose David's accession to the throne and prefer a son of Saul. He was a selfish man, however, and knew that the weakling, Ishbosheth, would have most of the kingdom in his hands. He took Ishbosheth across the Jordan to Mahanaim, and the tribes in that region made him their king. But Ishbosheth was not God's choice, and this hasty step of Abner would end in failure. To Judah, not to Benjamin belonged the royal family. Two years Ishbosheth enjoyed the title of king and then he and Abner quarreled (Chap. 3) and Abner basely handed the crown to David. David seems not to have been disturbed in the least by this factious movement, and evidently made no effort to quell it. Here again he waits on God's own good time. Christ as King of kings, God's anointed, cannot long be withstood. When he returns to earth there will be enemies rising up against Him, but He will be victorious. See Psalm 2.

A Card of Thanks.

The building-committee of the Rosthern, Sask., church, recently dedicated, gratefully acknowledges receipt of the following donations towards paying for the new church building:

Bruderthal, Kan., congregation		$23.61
Beatrice, Nebr.,	"	23.41
Colfax, Wash.,	"	10.00
Summerfield, Ill.,	"	17.35
Berne, Ind.,	"	99.25
Collected by Peter Schantz, Norman, Ill.,		25.00
Anonymous, (a brother from Penna.)		5.00
Danvers, Ill., S. S.		13.75
Gretna and Edenburg, Man.,	Congr.	28.00
Halbstadt, Man.,	"	7.75
Winkler, Man.,	"	11.70
Menn. Book Concern, a pulpit Bible.		

The Building Committee:
Wm. Krahn,
Peter Neufeld,
Jacob Janzen,
H. B. Penner,
Peter C. Friesen.

Marriages.

Jordan—Hess. — On August 12, 1903, at the home of the groom's mother at Souderton, Pa., by Rev. A. M. Fretz, Elias E. B. Jordan, of Philadelphia, and Sarah E. Hess, of Quakertown.

Frederick—Detweiler.—On September 5, 1903, at Souderton by Rev. A. M. Fretz, Joseph W. Frederick, of Souderton, and Miss Cora Detweiler, of Dublin.

Deaths.

Fuster.—Samuel Fuster was born in Switzerland, May 28, 1832, and died in Mt. Pleasant, Iowa, Sept. 5, 1903; married to Susan Urich in April 1853, and came to America in 1855. The funeral was held in the Mennonite church near Noble, Sunday, Sept. 6. Service was conducted by Rev. Musselman, assisted by Revs. Gerig and Graber.

Souder.—On August 28th, 1903, at Perkasie, Bucks Co., Pa., Reuben Souder, aged 81 years, 6 months, 18 days. Funeral services held by A. B. Shelly and interment made at Flatland Mennonite church on September 1st. Funeral sermon preached from 1 Tim. 2: 4.

Contributions.

For Foreign Missions.

In the month of June the following gifts have flown into the Foreign Mission treasury:

Gnadenberg Y. P. society, Kan., $9.55; Christian congregation, Kan., $21.60; Deer Creek, Okla., congr., $8.21; bequest of Kath. Leisy, Wisner, Nebr., $100; Salem congr., Dalton, O., $7.10; West Zion S. S., Moundridge, Kan., $5.80; Zion S. S., Iowa, $2.28; Eden congr., Schwenksville, Pa., $45.52; Beatrice, Nebr., S. S., $18; Harvest collection, Bluffton and Pandora, O., congr., $223.48; Stuttgart S. S., Ark., $4.10; Samona congr., Pa., $6.94; Upper Milford congr., Pa., $3.40; ditto S. S., $5; Bowmansville congr., Pa., $7.56; collection at the ordination of Miss Nettie Harms for mission work, Gnadenberg, Kan., $22.64.

II. FOR MONTANA MISSION.

Salem congr., Dakota, $67.62; Endeavor society, Lexington, Nebr., $9.35.

III. FOR INDIA MISSION.

Luella Krehbiel, Clarence Centre, N. Y., $5; Upper Milford congr., Pa., $36.50; Deep Run congr., Pa., $14.09; Zion congr., Pa., $20.28; a friend of missions, Bally, Pa., $20; Prof. B. F. Welty, Bethel college, Newton, Kan., $35.

IV. FOR THE LEPERS AT CHAMPA, INDIA.

West Zion congr., Moundridge, Kan., $30; anonymous, Moundridge, Kan., $50; anonymous; Deer Creek, Okla., $1; an anonymous sister, Dalton, Ohio, $5; Thanks and parting gift of a brother in the Hoffnungsau congr., Kan., $10.

Gratefully acknowledged,
Gustav Hardeil, Treasurer.

For Home Missions.

During the month of August the following gifts have been received:

From the Wadsworth, O., congr., $11.16.

For Rosthern church:

Berne, Ind. congr., $99.25; anonymous, $5; collected by Peter Schantz, Normal, Ill., $25; Menno S. S., Danvers, Ill., $13.75.

Gratefully acknowledged,
W. S. Gottshall, Treasurer.

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News of the Week.

Domestic.

Colombia Resents Note of Sec'y. Hay.

WASHINGTON, September 4. — "If Colombia shall neglect to ratify the treaty unamended, the United States will be forced to take measures that will be a source of regret to all friends of Colombia." This is the final wording of a long cablegram of instructions to Minister Beaupre at Bogota, sent in the latter part of July. The sting in the final words rankles deeply in the breast of Colombia and has led to such friction that the ratification of the Panama canal treaty is now conceded to be practically impossible, even should there be an extension of the time for exchange of ratifications.

Dr. Herran, Colombian charge d'affairs, saw the instructions to Minister Beaupre the day they were cabled.

Herran was asked to notify his government to the same purpose. He declined to do so and since then the relations of Dr. Herran and the State Department have been somewhat strained, and the criticism passed upon the department's action by Dr. Herran has not mended matters. The department is beginning to see that it made a mistake and admits that the treaty is probably lost. Minister Herran said to-day he had about given up hope.

Threatened Life of Gov. Peabody.

DENVER, Colo., September 5.—The Republican to-day says: "Governor Peabody was threatened with assassination. On arriving at his office he received an anonymous letter threatening to kill him if he dared to call out the troops of the State in order to restore law and order in the Cripple Creek district. The letter was abusive in the extreme, alleging that troops were not needed."

The special train bearing the first contingent of the national guard ordered to Cripple Creek yesterday by Governor Peabody in connection with the miner's strike arrived at Gillett this morning. Rumors that an attempt would be made to interfere with the progress of the troops toward Cripple Creek caused General Bell to change the route of travel. So far, however, the journey has been without incident.

All Mountain Records Are Broken by a Woman.

ALBUQUERQUE, N. M., September 3. —Aided by oxygen carried in cans and other carefully selected helps to the modern mountain climber, a woman—Miss Annie S. Peck, of New York—has attained the highest altitude ever reached by man. According to a dispatch received here, she has accomplished the feat of ascending Mount Sorata, in Bolivia, whose hight is estimated at from 21,000 to 25,000 feet, and is exceeded only by the unconquered peaks of the Himalayas.

Some scientists believe Sorata to be even higher than the Himalaya peaks, and it is possible that when the measures made by Miss Peck's expedition are received man will be known to have reached the highest point in the world, and the honor of having accomplished this will be a woman's.

Labor Day.

WASHINGTON, D. C., Sept. 7.— Labor Day was more generally observed to-day throughout the country than ever before. It is the workingman's holiday, set apart in nearly every state in the union by legislation, and is perhaps the most universally observed of any legal holiday. The first celebration of Labor Day took place in New York city, September 5, 1882, so that Labor Day as an institution may be said to become of age this year. The Knights of Labor were then secretly working in New York and many of the local assemblies were affiliated with the Central Labor union. When the first general assembly of the Knights of Labor began on September 5, 1882, the Central Labor union was invited to witness the parade from the stand at Union Square. That was the first Labor Day parade. While the parade was passing Robert Price, of Lonaconing, Md., he turned to Richard Griffiths, the general worthy foreman of the Knights of Labor, and said: "This is Labor Day in earnest, Uncle Dick." The event was afterward alluded to as the "Labor Day parade," and subsequently the day became known as Labor Day.

For a time many of the states chose different days as Labor Day. In California it was fixed on the first Monday in October, in Louisiana, November 25, Wisconsin left it optional with the governor to fix and some selected other dates. Gradually the first Monday in September has become the recognized Labor Day, and is so fixed by the executives of states where it is not designated by law as the laboring man's legal holiday.

Boat Missing with 125 Excursionists.

SANDUSKY, O., Sept. 7.—The steamer Louise, which left Sandusky for Leamington, Ont., at 6:30 this morning had not arrived at that port at half past twelve o'clock Tuesday morning. The distance is fifty miles and the run across is usually made in four or five hours. Telegrams from Leamington at 1 o'clock Tuesday morning state that nothing has been seen or heard of the vessel with her 125 passengers. What has added fear to the situation is that one of the heaviest storms in years has raged on Lake Erie during the day. There is some hope that the Louise may have gone into shelter at several points along the route, among these being Pelee Island, Kelley's island or Put-in-Bay. The Louise is a fairly large fishing tug and is twenty years old.

For Wireless at Fair.

ST. LOUIS, September 8. — Twenty-five thousand square feet on a hill, just east of Art hill, on the world's fair grounds, have been assigned by the exposition management as a site for a demonstration station of the Marconi wireless telegraph. From here wireless messages will be flashed during the fair across many miles of land and sea to far distant corners of the old world.

Threatens to Shoot President.

SYRACUSE, N. Y., Sept. 7.—John Miller, a German, was arrested this afternoon at his home, and is charged with having threatened to shoot the president during his stay in this city.

Sunday evening the police learned that a man named Miller living in the southwestern part of the city, had said that he would shoot the president during the review of the letter carriers' parade. They could find no trace of the man until 4 o'clock this afternoon, when he was placed under arrest. He denies that he made the threats against the president's life and claims a woman through whom the police learned of it is lying. When questioned at police headquarters he was unable to give a clear explanation of his whereabouts since 6 o'clock Sunday morning. He is held pending a more thorough investigation.

Foreign.

THE BALKAN TROUBLES.

WAR BETWEEN TURKEY AND BULGARIA IMMINENT.

CONSTANTINOPLE, September 5. — Although in high Turkish official circles the tendency is decidedly against war, the unrest among the military element and in certain sections of the Mussulman civil population has markedly increased during the last few days. Considerable significance is attached to the Sultan's gift of woolen coats to the troops and the appeal to the public for similar contributions. The local papers are further inflaming the Mussulmans by publishing highly colored accounts of outrages on the Mussulmans by Bulgarian brigand bands.

The opinion of foreign diplomates here is divided regarding the issue. Great importance is attached to the coming meeting between the Czar and Emperor Francis Joseph, which is expected to be followed by decisive steps in the direction of guaranteeing the Macedonians radical reforms.

BERLIN, September 5. — A dispatch to the Tageblatt from Constantinople dated to-day says: "War with Bulgaria is in sight. The council of war has issued an ultimatum to Bulgaria, but the Sultan has decided to wait. It is rumored that Turkish troops have already crossed the Bulgarian frontier with the intention of war.

"The members of the council of war were up all last night at the Yildish kiosk and designated Edhem Pasha as commander-in-chief.

"The Turkish press is printing inflammatory articles against Bulgaria."

LONDON, September 5. — So threatening is the Macedonian situation that the powers are being forced to take action sooner than it had heretofore believed would be necessary. Before adopting any definite scheme for the pacification of the Balkans it was intended to wait until the Czar's visit to Vienna, when the matter was to be discussed fully. Emperor Francis Joseph, it is now learned, has by a recent exchange of views brought the powers to a stage where a decision is about to be reached regarding the character of the intervention which would be adopted. While the proposed plans are not divulged it is authoritatively denied that the intervention contemplated the occupation of Macedonia by Austria and Russia. It is equally certain that the powers have no intention of acting so as in any way to encourage Bulgaria to declare war.

"You may reiterate," said a diplomate, who is participating in the negotiations, to a representative of the Associated Press, "that the powers continue to act in harmony. King Edward has given proof of the attitude of Great Britain by his declaration at Vienna that she will support the Russo-Austrian policy."

COTTON REPORTS RIOTING AT BEIRUT.

WASHINGTON, September 8. — The Navy Department has received the following cablegram from Rear-Admiral Cotton, dated Beirut, September 7:

"Violence and bloodshed between Mohammedans and native Christians, occurred at Beirut Sunday. Six Greek Christians, two Mohammedans and one Turkish soldier killed; three Greek Christians, three Mohammedans and three Turkish soldiers wounded seriously. Other murders reported.

"Many houses closed and business suspended. I have prepared to land a force for protection of property of American citizens if the situation demands. Will act with caution. Present trouble is due to animosity between inimical Mussulmans and native Christians and failure to control crimes."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, SEPTEMBER 17, 1903. No. 40.

Shine Just Where You Are.

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel's wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the garnish sun;
The *humblest deed* is *ennobled*
When it is *worthily* done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow,
Instead of the sunlit land;
You may carry a brightness with you
That no gloom or darkness can mar,
For the light of a Christ-like spirit
Will be shining wherever you are.
—Exchange.

Items of News and Comment.

The Medford, Okla., congregation is considering the building of a church this fall. The land for the church and a cemetery has been secured.

The Japanese Christians are establishing at Tokyo a training-school for Christian workers among the Japanese in Hawaii, employing sixty missionaries.

The Mennonite brethren at Bluffton, Ohio, including the faculty of the Central Mennonite college there, have organized themselves into a congregation.

Prof. John Franz, a graduate of Franklin and Marshall college, Lancaster, Pa., addressed the West Swamp Y. P. C. A., Pa., on Sunday evening a week ago.

The plague, the scourge of India, caused over two thousand deaths this year in Bombay Presidency. It is mainly due to the ignoring of hygienic laws by the natives.

Allen E. Bleam was on Sunday a week ago solemnly instated into the office of deacon of the West Swamp church, Pa., in place of Christian Musselman, deceased.

In the Beatrice, Neb. congregation, Bro. Cornelius Penner delivered his inaugural sermon Sunday, Sept. 6 on the text from Eph. 6: 16–20. There are now seven ministers and deacons connected with that congregation, by whom four places of worship are served.

Dr. F. E. Clark, the founder of the Christian Endeavor Society, recently made a convention tour through the South, delivered forty-three addresses in seven different states, and traveled 5,400 miles.

Bro. J. E. Sprunger who has been active in evangelistic work this summer in the Canadian Northwest, returned home to Berne, Ind., last week, and preached at the Mennonite church on Sunday. He leaves this morning for Oberlin, Ohio, to complete his theological course there.

Rev. Ernst Weydmann, pastor of the Crefeld Mennonite church, Germany, died August 9, aged 66 years. He served his people for thirty-seven years, and his father before him served the same congregation for thirty-five years. Out of the Crefeld congregation came the first Mennonite settlers in Pennsylvania.

There are forty-nine different sects of Protestant Christians in Germany. These include eight kinds of Baptists, nine kinds of Methodists, and twenty-nine sects imported from England. Then there are also in that nation Mohammedans, Buddhists, Brahmans, Fire-worshipers, Sun-worshipers, etc. This is sufficiently alarming, but it is no better in the United States.

Rev. W. S. Gottshall, of Schwenksville, Pa., will attend the fiftieth anniversary of the pastorate of our aged brother, Rev. Ephraim Hunsberger at Wadsworth, O. On October 11, the semi-centennial of his activity there will have been completed. A series of special services will be held, beginning on the 6th. Bro. Gottshall will afterward travel westward as far as Kansas, visiting friends.

An old woman in India who was baptized wanted to learn to read the Bible. She joined with five others, got a heathen priest from another village, and paid him in grain for four nights' reading in the village street, where every one could hear it. A Christian worker told her she was too old to learn to read, but she replied, "Don't you think that, even though I am old, God could help me? I do so want to read His Word for myself."

Home Anniversary.

The anniversary at the Mennonite Home at Frederick, Pa., last Saturday was the most largely attended of any for years. It was a fair day, contrary to indications at the beginning of the week. Many new faces were to be seen. In the morning a short service was held in the chapel of the Home, consisting of hymns and three brief addresses. Dinner was served on the grounds as usual and 366 tickets were sold to visitors. Altogether there must have been five hundred present. In the afternoon, at 2 o'clock, after some singing, Dr. Eli Keller, of Allentown, and Rev. Francis Asbury Gilbert, pastor of the E. Montgomery Avenue M. E. church, Philadelphia, chaplain of the M. E. Home for the Aged, and fellow-trayeler of Rev. N. B. Grubb in Europe in 1900, gave addresses. The collection lifted on the grounds amounted to $45.40. Many bouquets brought by friends were sold at auction. A fine new barn and a cistern are among the latest improvements.

Fourteen Mistakes in Life.

The fourteen mistakes are: to set up your own standard of right and wrong, and judge people according; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth: to endeavor to mould all dispositions alike; to worry ourselves and others with what cannot be remedied; not to yield in immaterial matters; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. And the last and greatest mistake of all is to live for time alone, when any moment may launch us into eternity.—"Epworth Herald".

God's Promises Certain.

How do we know that God ever made any promise to any human being? The natural world has no authority in this matter. We must look into the Bible for our authority, and that book says that God made many promises of various kinds to people. But before the Bible was in existence God made promises to men. How were they conveyed to those persons? In various ways. Sometimes by angels, and at other times by God's own voice. But we need not concern ourselves about the manner in which God made known his promises to people. We have enough evidence, if we will accept it, to warrant us in believing that God did promise to men that he would do certain things for them, and those men in simple faith, accepted the promises. We find that God promised Jacob that he would be with him and do him good, and bless in various directions; and although Jacob had no written record of the promises, yet he put his whole faith in them, for he felt that they were certain. When he was about to meet his angry brother, Esau, he said to God, in a prayer for help, "And thou saidst, I will surely do thee good and make thy seed as the sand of the sea, which cannot be numbered for multitude." C. H. Spurgeon, in a sermon on Jacob's struggle with God at the time of his going to meet Esau, said: "If you turn to his prayer you will see that he began by saying. 'O God of my father Abraham, and God of my father Isaac, the Lord who saidst unto me,' and so on. That is the beginning of his prayer, and the finishing of it is, 'And thou saidst.' That should always be both the beginning and the ending of prayer. You must never go beyond God's promises. If he has said anything, that is enough for you; but do not expect that your whims and fancies will be indulged." This is safe instruction. I have often noticed that many Christians assert that God has promised to do certain things, when in fact the Bible gives no authority for such promises. For example, some say that God has promised to heal all diseases, even in these

days, if certain conditions are fulfilled; but God has made no such promise. He did empower the apostles to heal all that came to them, but that power ceased with those men.

C. H. WETHERBE. — In "The Christian World."

Bible Study Class.

E. K. MOHR.

LESSON 32—"MONEY GIVING".

I. Importance.

Prof. Bosworth calls this "the burning question of to-day". Money is one of the largest Bible topics and God seems to have intended it as a great spiritual agency of the church of Jesus Christ.

II. Definition.

A good definition for money is given by Dr. Schauffler. "Money is myself". If I earn $2.00 a day, my wages at the end of the week represents so much of muscle and brains—a week's worth of myself. This is power stored and ready for use. The question is now how and where to loose this power. Looking at money this way, money almost becomes a living thing and it takes divine wisdom to handle it aright.

III. A wrong Conception.

Money giving is as much a Christian virtue as faith and love (2 Cor. 8: 7) but it has been allowed to fall out of its spiritual relation until it has come to be a material secular necessity for which apology is made, and funny stories are told to relieve the situation. Such a thing is nauseating and should make Christians hang their heads in shame.

IV. God's Reservations.

God has reserved to himself one seventh of time (Isa. 58: 13, 14). He calls it "my day". It is the *Lord's Day* and if we divert this time to our own use we become embezzlers of holy things.

God has also reserved to himself one tenth of our income. The tithe is not a Jewish institution but a deep underlying principle mentioned in Abram's time, Gen. 14: 20; Jacob took it for granted, Gen. 28: 22; it became a part of the Jewish law, Lev. 27: 30; Jesus put his "ought" upon it Matt. 23: 23; and systematic giving is continued in the early Church 1 Cor. 16: 1, 2.

Because the tenth is the Lord's not paying it is robbery. God says so Mal. 3: 8, 9. Let the poor man, and also the rich man remember, that nine-tenths of income with God's blessing, is far better than ten-tenths without His blessing. Pay this tenth as you would any other debt—anything above and beyond that is *giving*. Tens of thousands are to-day observing this law of God and all find it pays in temporal prosperity and in spiritual blessings. No one can afford not to tithe his income. The following conclusions seem to be fair. 1. That the lowest proportion of our income for which the Bible gives us any show of justification is, one tenth. 2. If the Christian need not give a tenth then it is right for a Christian to be more selfish than a Jew and Christianity has lowered the standard of liberality.

V. The Promises.

The poor and persecuted Christians show the ideal Spirit of Giving, 2 Cor. 8: 1–4. God gave us His best in love, John 3: 16 and He loves a cheerful (hilarious) giver. Giving is a proof of our Christian sincerity, 2 Cor. 8: 8 and there is no large development in Christian character possible without generous giving 2 Cor. 9: 6–8. If a Christian finds himself making slow progress, with little faith, love grown cold, and no joy, let him give money—more money and God's promises will be verified. Ps. 41: 1; Prov. 11: 25; 19: 17; Isa. 58: 10, 11; Mal. 3: 10–12; Acts 20: 35; Luke 6: 38.

Grand Rapids, Mich.

Get Up from the Pots.

I remember two women in a former parish. The first was rich, beautiful and in a high social position. Her husband loved her, her children were her pride, her home was a gem of taste and comfort, but her heart was dissatisfied. Again and again have I talked and prayed in vain—she was always a disappointment to herself and to her Lord. What was the trouble? Every thought was for herself, every expenditure was for something that belonged to her, her children, her home, her husband. Her very religion was a selfish effort to benefit herself and those that were dear to her.

But there was another. She was our city missionary. Her name was Mrs. Sadd, but I always thought it ought to be Mrs. Glad. She was gray haired when I knew her first, but she always seemed young. Her face was dignified and noble, and her income very small, but it was sufficient. Her life was spent in visiting the homes of the poor and trying to lift them from misery and sin to the light and life of God. When I first met her there was a benignant picture hanging upon the wall, and I learned that it was the face of her late husband. I was about to sympathize, and asked, "Is he dead?" But she looked up brightly and said, "No; do you think such a face can ever die? Why", she added, "I am conscious of his presence and fellowship every moment, and mine is the joy of finishing his work, and looking forward to meet him soon again". It was an inspiration to grasp her hand and look into her face.

What was the secret? She had risen out of the prison of self into the heaven of love. Such a transformation will come to you, dear friends, if you will drop your miserable selfishness, your petty cares, your small ambitions and find the joy of living for others and for God. Job lay among the pots a good while and called for a potsherd; that is, a piece of broken earthenware, to relieve his misery. But when Job began to pray for his friends the Lord turned his captivity. All that some of you want to make you happy is to get converted from your selfishness. The erratic Sam Jones was once asked by a cavilling hearer, "Where heaven was, anyway?" "Well", said Mr. Jones, "I saw a widow yesterday sitting on her household goods with her children crying around her, not knowing where to go. She had just been dispossessed by a brute who called himself a man, and if you want to know where heaven is, you go out to No. 560 Cherry Street and help her to get her things on a moving van, and then pay a month's rent to get her a home and send round a few things from the grocer's and butcher's, and if you do not find where heaven is you will at least land next door to it". Dear friends, get up from among the pots, rise from your selfishness, wretchedness, despondency and self-bound misery and come into the light of life and joy.—DR. SIMPSON in the "Christian and Missionary Alliance."

Rome and the Bible.

Those who have been praying that light may come to the Roman church will thank God for the extraordinary step in advance taken by the Vatican, in authorizing the publication of a new edition of the Gospels and Acts in Italian. Of the merits of that translation I am no judge; but I note that, in Acts 2, the passage which used to be translated "Do penance," is translated "Repent".

The preface is most remarkable. While defending the general position of the Church of Rome briefly, it does so without a trace of animosity to Protestants, whom it describes as "our separated brethren", and dilates for the greater part on the deep importance of the Word of God.

In "Things to be remembered in reading the Holy Gospel," it says:

1. That the Gospel should be read as a divine Book, with deepest reverence.

2. That the priests should, with suitable solemnity, distribute it.

3. Special indulgences are promised by Leo XII. to its daily readers.

5. That it is most useful for each head of a family to read it to the family. . . .

6. Prefaced by a short prayer for God's teaching, and succeeded by prayer that the teaching may come out in practice.

The notes I have just begun to read. Two are very striking. One on the "Kingdom of Heaven" says: "The Jews were looking for liberty and deliverance from sorrow; but the more spiritual understood it was a spiritual reign of righteousness and love, not occupying themselves with politics or human glory."

Another note on Matt. 5: 17, says: "The object of the rites and teaching of the Old Testament was righteousness and love, and that in this sense the Lord came not to destroy, but to fulfil, showing that moral virtues practised for the love of God are the substance of religion, and that all the rest has only a relative importance."

While admitting this is a meager and imperfect commentary, that the tendency of the Notes and the authority of the commentator reveal an entire change of mind from that hitherto prevalent. It means that outward regulations are valueless unless the fruits of the Spirit are the result. This, indeed, cuts at the root of all purely formal ecclesiastical systems, and is a principle which if acted on by all Protestant churches, would cause deep heart - searching, which would tend to the elimination of all mere "form of godliness," and a deeper seeking for the "power thereof."

I am told 160,000 copies have already been sold. The principles enunciated even in the few sentences which I have quoted should lead to a deep revival of spiritual life far more magnificent than any mere outward reformation.

Commending the whole Roman Catholic Church to the prayers of God's people, that the 300 millions of its members may be led to know the glorious liberty of the children of God.

* * *

Since the above was written, I have been able to read all the notes, and am more than ever convinced of the momentous character of the change of attitude they indicate. While there is nothing said about confession or prayers to saints, and only a passing allusion to the sacraments and the Church, the coming of the Lord is spoken of as being the "parousia," which is, as far as I know, the first time His personal second coming has ever been recognized, even dimly, in the teaching of Rome. The Society of S. Jerome, which is for the diffusion of the Gospels, has its representatives among leading clergy in over a hundred towns in Italy.

If the reformation with us was the result of and diffusion of God's Word, why should we not expect a revival of spiritual life which is inconceivably better than any mere iconoclastic zeal.

I hear that the appearance of this edition from the Vatican press is causing a great sensation in Italy, and is warmly welcomed by evangelical pastors at Rome. —"The Christian."

Finding God in His Word.

"Your literary ear-marks were there. I saw you in it in an instant," remarked one friend to another, of an article which the latter had written.

"Saw you in it." How much that means! At first he saw only the impression of the type upon the paper; then the words, the sentences, the expression of thought in them. Suddenly a familiar turn of phraseology or play of fancy, a characteristic of his friend, a flavor or aroma of that absent one, greeted him, and lo! the curtain lifted and the absent one was present. He saw no longer merely the printed characters, the letters forming words, and words forming sentences; but he saw the smiling face, the kindling eye, the noble brow, of his friend. He heard his voice, caught the gleam of a kindred spirit, and was in spiritual touch with him.

You say you find the truth in the Bible; you find guidance; you find gems of thought well worth your study; but do you also find God? Beyond the type the phraseology, the parable or proverb or promise or precept, do you get a vision of Him of whom these are but a sign? Do you see your Friend there? Read again, thoughtfully, prayerfully, expectantly, and see whether God does not burst forth on your vision; whether the clanking of the press that imprisoned His thought toward you on the paper be not transmuted into His accent of love.—J. F. COWAN.

Preaching and Practice.

D. G. OBERHOLTZER.

On these two terms much could be said both applied temporally and spiritually. The subject has a wide and almost exhaustless scope. The two ideas are almost inseparably connected. When something of note is to be accomplished, the former will teach and expound a doctrine or principle and the latter will make good the professions of the former. Without practice preaching will have little or no effect upon the sense of any human being. I believe that a great mistake is made by so many preachers in our day that they do not live up to what they preach. It is natural that humanity in general looks for fruits and the holy Word says, "by their fruits ye shall know them." I believe it is right and proper for any man or woman to make confessions if they are really prompted by the Holy Spirit; for the Word says if we confess our Lord before men He will also confess us before His heavenly Father. We should have the aim in view to do some good by it. A great man once said, you can't fool all the people all the time, which is certainly true. What we want to have preached is the glorious gospel of Jesus Christ and Him crucified, which is suited to man's need's, and by God's grace does it's work perfectly. Let every preacher and teacher stick to it for they never will find a better gospel; try to win men by its loving words and precious promises, and there is no fear of labor done in vain. Some praise the Balm of Gilead, or man's morality; many try the Roman salve, or the oil of Babylon and others use a cunning ointment mixed by learned philosophers, but for our own soul's wounds and for those of others there is but one cure and that is given free by the Good Physician to all who ask for it. A humble faith in Christ Jesus will soon bring you this sovereign remedy. Now we want nothing preached but the pure and sound doctrine of our Lord and Master. I fear that to-day there is too much worldly matter considered in the sermons of our preachers. What we need especially in this age is the Gospel preached in a very plain and powerful way. Now we will consider the second term and will try to show that we believe what we say. Scripture says we shall not be hearers of the Word only but doers also. Actions sometimes speak louder than words. We should be careful not to be only Sunday Christians but every day of the week. By practising what we preach we accomplish a great good to others. Let us ask God to strengthen and aid us to live up to our confessions. One bad act sometimes spoils many good precepts. Never forget that your Maker knows all about your lives whether good or bad. For God is not mocked, for whatsoever a man soweth that shall he also reap. Allentown, Pa.

The Bible.

The following is Spurgeon's estimate of the Bible: "The Bible is the writing of the living God. Each letter was penned with an Almighty finger; each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided the pen. It may be that David touched his harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the living strings of his golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent. If I follow the thundering Nahum, when the horses plow the water, or Habakkuk, when he sees the tents of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth pages of John, who tells of love, or the rugged chapters of Peter, who speaks of fire devouring God's enemies; if I turn to Jude, who launches forth anathemas upon the foes of God — everywhere I find God speaking. It is God's voice, not man's; the words are God's — the words of the Eternal, the Invisible, the Almighty, the Jehovah of ages. This is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying: 'I am the book of God; man, read me; I am God's writing; study my pages, for I was penned by God; love me, for he is my Author, and you will see him visible and manifest everywhere."—EX.

Our C. E. Topic.

Topic for September 20: WHY AND HOW WE SHOULD BEAR WITNESS FOR CHRIST. Acts 5: 27–32.

MEDITATIONS.

I. Why.

1. Because "we ought to obey God rather than man" (29). It was in obedience to the command of Christ that Peter and John incessantly preached Christ (John 15: 27). Their commission was to bear the message to every creature, beginning at Jerusalem. They could not, of course, reach every creature, but they could devote their entire life to testimony. We cannot say that we, Christian people of to-day, have such a specific commission from Christ, as Peter and John and Paul had; nevertheless the Holy Spirit in our hearts prompts us many a time to bear witness, and we fail to do it. The Holy Spirit acquaints us with God's will, which should be carried out. We should then be obedient and not resist or quench the Spirit.

2. "We cannot but speak the things which we have seen and heard" (Acts 4: 20). Peter and John had seen and heard (not imagined or dreamed) wonderful things, far-reaching in their results in and for mankind. They had seen Jesus crucified as the Lamb of God which taketh away the sin of the world. They had seen him risen from the grave and had frequently witnessed his appearances during those mysterious forty days, and they had heard the truth from Christ's own lips, the gospel intended to save all that believed. So they had to speak out. There was an inner necessity. The heart was full and the mouth had to speak. Good news are contagious. If we were to become suddenly rich, we would soon have our neighbors know all about it. Likewise if our salvation is precious to us, in the very nature of things, the good news will leak out. "We cannot but speak the things we have seen and heard".

3. The world needs Christ. The sin and consequent misery in the world is appaling. The soul in its prison gropes for the light and asks how about the after-life, the state of things beyond. This is the standing riddle. Christ solves it. He brought life and immortality to light through the gospel. He says, "Whosoever believeth in me hath everlasting life" — "though he were dead, yet shall he live". For this reason, all mankind is entitled to hear our testimony concerning Christ.

2. How.

1. By being filled for the purpose with the Holy Ghost (Acts 4: 31). When the apostles were thus filled "they spake the word of God with boldness", in the face of persecution. Fear of men is what bothers most of us. We are afraid of their ridicule or their insulting responses. The Holy Spirit casts out all fear, and fills us with love for our fellowmen, and it then becomes easy to speak the Word of God. Unless the Spirit works mightily in us we never overcome our natural timidity, and we would never speak to a single soul.

2. "Speaking the truth *in love*" (Eph. 4: 15). This wholesome method is disregarded by many whose zeal for truth is more prominent than their love for men. But the truth must be spoken in love, if it is to win anybody. The speaker must not only love the one he wishes to convert, but he must let his love show itself, prove itself. I must especially be on my guard lest those I want to reach get the impression that I am only bearing witness for the sake of argument or controversy, and I must beware of showing a partisan spirit. Then, also, the hated cant and air of professionalism must be absent. Testimony must not have an official, but a personal motive. Love, not professional duty, must drive me.

There are many other minor ways and means of bearing witness for Christ, but the two dwelt on above are the most important.

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Editorial.

The "Mennonitische Rundschau" in its September 9th number, begins to translate into German for its readers the excellent tract, "Safety, Certainty and Enjoyment" or "In which class are you Traveling". This tract has been abundantly blessed of God in the salvation of souls.

The next two numbers of THE MENNONITE will be jointly gotten up by the following brethren: Rev. A. S. Shelly, Rev. A. B. Shelly, and Rev. N. B. Grubb, and these brethren will be assisted by still others. They have kindly consented to furnish the required material between them, while the editor is laid up in a Philadelphia hospital. It goes without saying that our paper will not suffer, but rather gain in value during these two weeks, and we herewith ask the prayer of our readers in behalf of the brethren, that their labors may be abundantly owned of God.

Is it a sign of pride in a minister of the gospel to allow others to prefix the title of "Reverend" to his name? Josiah Leeds, in a recent article, says this custom is only about two hundred years old, and condemns the use of a name which should be applied to God's name alone. The name is, indeed, somewhat unfortunate. Yet we believe that in the minds of most ministers as well as of laymen it means simply,—"preacher", and serves only to designate a man's office in the church. The word may, when first brought into use, have prompted the paying of peculiar honors to the clergyman thus addressed, but to-day it calls forth no more outward demonstration or inner adoration than does the title "preacher", or "minister", or "doctor". It is by no means a happy word for this purpose, but it does not necessarily imply dishonor to God or unseemly reverence to men. And any preacher worthy of his cloth don't care to parade it before his name.

We do not deny that benefits result from preaching against lodges, testifying to the evils in them, and calling to men to come out of them. At the same time we must take great care not to descend into the arena of mere argument and controversy. The most convincing evidence against lodges is the superior Christ-life lived by those who testify against them. There is no use in denouncing those who put their trust in lodges, when there are those in one's own set who put their trust in money. People must be drawn out, not driven out. There must be a higher tone of spirituality in those who speak against organized secrecy, and enough of it to be of sufficient attraction. The church ought to be in such a Mount Hermon atmosphere that whenever its members are tempted to leave it for the plains below, they shall be prompted to exclaim, "We prefer the mountain-top. It is good for us to be there."

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN, Berne, Indiana.

Correspondence.

DONNELLSON, Iowa. Last Sunday we had no services at our church. The Evangelicals at Franklin held a "Missions-Fest" to which we were invited. They were blessed with beautiful weather and a large assemblage.

On next Sunday the candidates for baptism at our church are to be examined.

Last week the surrounding community of Donnellson were shocked to hear that the city marshal had shot and killed the Ex-marshal who refused arrest for disturbance of the peace. It occurred in a saloon and as is generally the case the poison sold over the counter did its devilish work. There had been bad feeling between the parties for some time on account of the office. Both men were in good standing and respected. It is not our duty to judge either one, but the act is to be deplored and both families to be pitied. The dead man leaves a wife. The marshal has a wife and two little children. He is in jail now awaiting his trial. God alone who knows the motives of the heart is capable of judging correctly.

Whenever public opinion becomes sufficiently aroused in opposition to the saloons they will be wiped out and the courts will have less to do. May that time arrive soon, is the wish of many.

WAYLAND, Iowa. After a long, dry summer season, we are getting plenty of rain now. It is feared the rain will keep the corn growing too long and old Jack Frost may catch it before ripe.

Last Tuesday Bro. Musselman left here for Pulaski where he is assisting Bro. W. W. Miller in a series of meetings. While Bro. Musselman is gone the Methodist minister of this place, Bro. Zimmerman, is attending the conference at Muscatine, Iowa. The Christian Endeavor society of the Mennonite church and the sister society of the Emmanuel church, of Noble, held a union meeting at our church here Sunday evening, Sept. 13. We had a crowded house and the program was very interesting, as it was a temperance program.

Multiplying Our Congregations.

The problem of evangelization has been agitated and discussed several times in our church conferences, and it has usually been the problem of the large cities, this being recognized as the field where the most acute forms of our social and religious questions are presented. City evangelization as found in Chicago, St. Louis, Cleveland, Niagara Falls, and Philadelphia has been quite naturally our theme.

But it is my purpose in this paper to point out that among us as a people there are problems just as important, those of evangelization of our smaller towns, and thickly settled communities.

Several localities and towns have had one congregation for over forty years, and in all that time these have never put forth a single branch, never sent out a single swarm from the parent hive.

Many of the congregations date their organizations back to that first great planting time in our history from 1830 to 1860, and in many instances these congregations have not grown in their methods of evangelizing in the community in which they are situated.

Many of the congregations still hold to the old idea, that their duty in reaching the community is done, if they maintain a strong central congregation. They feel that the unconverted of the entire town or country ought to come up to this "central church" as the tribes came up to Jerusalem in the days of the temple. They feel that after so many years of struggle for recognition, now that one good congregation is established the saints should enjoy a little of the rest that remains for the people of God, they should be allowed to be at ease in Zion.

This, then is the problem of the hour in our congregations: To get the congregations which are tempted to rest and which are satisfied with past victories, to see the new opportunities and duties right at hand that the country and towns afford; to get them to understand the duty of wisely multiplying the centers of influence in order to properly develop their own forces and reach the unsaved. It is the next step that ought to be taken by our people all along the line. We have lost many opportunities, we must not repeat the sad mistake in our towns which though small to-day will be large to-morrow.

Let us notice a few of the reasons for urging the policy of multiplying congregations; they are very familiar ones and need no elaborations.

Multiplying congregations is the New Testament plan. Congregations are households of faith. The New Testament idea was not that of one temple but of many synagogues. In the cities of Paul's day there were many congregations, meeting ofttimes in the homes of the people.

Again, congregations should be multiplied in order that the people get to hear the gospel. Churches, like schoolhouses, must be built where people live. Congregations must be multiplied that Christians may be trained and developed in the Christian life.

Two or three congregations with three or four hundred members each, will accomplish a great deal more in training its members and reaching the unsaved, than one congregation of eleven or twelve hundred communicants.

It is practically impossible for the pastors of a congregation of over one thousand people to secure among its members the bond of personal affection and mutual interest, without which it is absurd to call them a "household of faith."

Dr. Gladden wisely says, that "the passion for *bigness* in a congregation often increases the bulk of the church at the expense of its vitality", and adds, "As a rule it may be questioned whether it is good economy to gather churches of more than a thousand members. Generally it will be expedient to colonize, to swarm before the number reaches

the limit."

Dr. E. Lynn, from whom most of the thoughts of this paper originated, says, that six hundred is a large membership for one hive, and more than this produces congestion and torpor. Another noted minister of the gospel makes it a rule that after a congregation reaches five hundred it ought to swarm, because much of its power is in danger of becoming latent.

Many of our churches have talent that is powerful and would be active, but for the congestion of the church it is latent and dormant.

Again, we must multiply congregations in the growing towns in order to lay the foundation for the future. What is recognized as a village to-day will be a city to-morrow. The church that early lengthens its cords and strengthens its stakes and spreads abroad on the right hand and on the left, will grow strong with the community.

Fortunately, my paper needs not only be confined to things that ought to be done. For there have been some most encouraging things accomplished, not so much with us but with other sects in multiplying congregations.

We need only look to the towns and cities and we can in most cases find two, three and even four churches in the place. In Philadelphia we soon will have three Mennonite churches. Why don't they have one "central church?" Because they can better develop their own forces and reach the unsaved.

Let us next note some principles to be kept clearly in mind in this work of multiplying congregations.

We should keep clearly in mind the difference between splitting churches and multiplying churches. Many congregations hesitate even to discuss this subject, because the moment the matter is mentioned there comes up before their minds in all its hideous presence the sad experience of some once happy church split up by a self-seeking leader into two or more rival congregations, making the hearts of those that love God sick with rivalry and bitterness.

But these sad experiences in splitting churches should in no wise confuse our minds as to the duty of wisely multiplying churches, which is a wastly different thing.

God be praised that such movements are growing less, and the true gospel spirit of expansion is coming in to take its place.

The success in the work depends much upon a right spirit in the mother church — the new church is a child and need be nursed. The mother church must realize that the church is not sent to save itself but the world, and it is true of the church as of individuals, that he that would save his life shall lose it. We must never forget that the church is a means, not an end in itself.

The church must not be handicapped by calling it a "mission", but call it a "church" at once and as soon as possible organize it into a full-fledged church.

Let the mother church willingly and unselfishly surrender members and money, and most of all their prayers. Many should be the Christian workers willing to give up their membership in the large, well-established congregation and go out and assume the more strenuous responsibility of the new point for Jesus sake.

I hope the time will soon be here that every large congregation divide their congested forces into a veritable Gideon's army to move against sin, and also that many be the new churches planted this year in growing communities and cities that now have but single large congregations; that Isaiah's picture may more and more become true that each city may become a city of Jehovah, whose walls are salvation and whose gates are praise.

JOHN J. SUTTER, M. D.

Neglected Bibles.

I often have people say to me, "I wish I knew my Bible better than I do," or, "I confess I do not read my Bible as often or carefully as I ought," or sometimes, "I wish I knew my Bible as well as you do yours." Only the other day, as we journeyed in the cars, a Christian gentleman said to me, "I fear most of us business men are comparatively ignorant of the Bible. We take our knowledge of God's will from our ministers at second hand. We are content to let them read and study the sacred Scriptures, and give us the benefit of their thoughts." And then, turning to me, he said: "Do you read your Bible every day? Do you read it apart from study and preparation for your public ministry?" And when I told him that it was my habit daily to read the Bible altogether apart from my professional use of it he sighed and said: "I wish I knew more of it for myself. I have often dreamed of the pleasure I might find in sitting down daily and studying the Bible, but I am too busy; the habits of my life are too fixed; I am too old to begin now, but I feel that I am very ignorant of divine things, and very unfurnished for this life because of my ignorance of the world to come."—DR. GEORGE F. PENTECOST, in "Bible Society Record."

Quiet Hour Thoughts.

Saturday, 19. *The consecration of his God is upon his head. Num. 6: 7.*

Consecration is not wrapping one's self in a holy web in the sanctuary; it is going into the world and using every power for God's glory.—SEL.

Sunday, 20. *Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee. Isa. 48: 17.*

God's methods of teaching vary greatly. He taught Moses for forty years in the desert, while tending sheep, though Moses' education was not then completed. He taught Paul three years in Arabia, but Paul learned much after that. He teaches us all when we look into His Word, but also in the stern school of adversity. Oftentimes the lessons are exceedingly hard, but in due time we learn them. But we would want no other than God for our teacher. It is the best teaching we can have, and the school is open forever.

Monday, 21. *What is my life? 1 Sam. 18: 18.*

It is not a jest, it is a solemn reality. Its years on earth may be few, but its heavenly career is boundless. It is a delicate machine which God alone properly understands and is entitled to handle. My life is not what I make it. It may be a puzzle to me, it is not to Him. Give your life to God in trust, and waste no time asking what it is, but live it under God's direction.

Tuesday, 22. *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shal he not do it? or hath he spoken and shall he not make it good? Num. 23: 19.*

Now when we say that God cannot lie because He is true * * * we mean that He is real, not a dream nor a name, but the living God. We mean that He is perfect, that everything which belongs to the divine ideal actually exists in Him, so that He alone is the true God, of whom the false divinities are but broken and distorted shadows. We mean that He is sincere, that He is what he appears to be, so that in Him the fact corresponds to the revelation, and the thought to the deed, and the feeling to the action, and the whole character to its expression. We mean that He is faithful, that what He foretells He will surely bring to pass, that what He promises He will certainly perform. — VAN DYKE.

Wednesday, 23. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 15: 34.*

Come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness. O strive to enter into something of that large celestial charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever!—ROBERTSON.

Thursday, 24. *God . . . . always causeth us to triumph in Christ. 2 Cor. 2: 14.*

Can you name any evil, any fear, any bugbear, any danger that will not vanish if we approach it in the name and power and spirit of Christ? It was the consciousness that all victories were won in Christ that caused Paul to exclaim, "Who shall separate us from the love of Christ?" "O grave, where is thy victory?" Christ with us, nothing can prevail against us.

Friday, 25. *They that . . . . . sow wickedness, reap the same. Job 4: 8.*

There is a story of an abbot who coveted a piece of ground. The owner consented to lease it to the abbot for one crop only. The abbot sowed accorn, a crop which took three hundred years to ripen. Jeroboam's one sowing mortgaged the new kingdom for evil through all its history. Satan begs for one crop only, and then sows seeds whose harvest will fill all the life to the end. We do not know what we are doing when we start a wrong thing.—J. R. MILLER.

The Sunday School Lesson.

Subject for September 20: ABSTINENCE FROM EVIL. 1 Pet. 4: 1-11.

GOLDEN TEXT: Be not drunk with wine, wherein is excess. Eph. 5: 18.

LESSON TEACHINGS.

Our lesson shifts rather suddenly from the Old Testament to the New. We are introduced to the first of Peter's Epistles to the "strangers" (1: 1) or proselytes to Christianity from among the Gentiles. The first Epistle of Peter has always been a favorite with Bible readers. And no wonder, for it presents in such a plain and reasonable and forcible manner those practical truths of Christianity which need to be recognized in our lives.

The lesson before us begins with chap. 4, and follows the thread of the argument pursued in chap. 3. The leading thought is: Be filled with the mind of Christ. What the mind of Christ was is indicated in chap. 2: 21-23, and also in 3: 17, 18. Christ's motive in life was to do the will of the Father, even though it involved suffering and the contradiction of sinners. See Phil. 3: 5-8. He "suffered in the flesh" for righteousness' sake, and all that follow in His steps and suffer for their faith and works, "have ceased from sin." Suffer rather than sin, is their motto, as it was Christ's. This means any particular vice, or manner of life, as indicated in

vv. 2 to 4 of the lesson, not to the sinful nature, which cannot be atoned for by suffering, but only by the precious blood of Christ (1: 19). The people whom Peter addresses once lived in the flesh, to the lusts of men, and what they did is given in detail in v. 3. Some of these practices were more immoral than others; all alike were worldly, and aimed at gratifying the flesh rather than inflicting suffering upon it. Dancing and confirmed theater-going are not necessarily always immoral, but they generally stand for a wholesale abandonment of the soul to sensual pleasure. Drinking and banqueting do not seem immoral, especially when they do not lead to drunkenness and gluttony. Yet it was for giving himself over to a life of ease and merry-making that the "rich fool" in Luke 12: 16–21 was condemned. He left God out of his life, living only to the flesh, and the result was he reaped corruption. But these Gentiles whom Peter addresses had been converted from their sensualities and worldliness and had withdrawn from their former associates and ceased from their former mode of life. For this they were called odd and laughed at and mocked, which ended in slander and abuse. Just so the Christians in Rome were denounced as haters of the human race because they withdrew from the "abominable idolatries" and excesses of their former life. It was the wonderful transforming power of the gospel that changed these lives (see Rom. 1: 16).

Every one whose life is radically changed by the same gospel to-day must suffer for it. This oftentimes seems hard to believe, but one moment's consideration will convince any one that a strict walk according to Christian principle, and a strict standing by the law of Christ is irritating to the easy - going worldling, and a failure to unbend or compromise makes lots of enemies. Each one can find his own examples in his own home town or community. But a Christian never forgets that "we must all stand before the judgment seat of Christ," and that he must give an account of himself. For this reason his life aims to meet with God's rather than men's approval. If the world were to take this solemn truth to heart it would no longer persist in its godlessness.

Verse 6 is not easy to understand on the surface, "judged according to men in the flesh" means suffering persecution or martyrdom. A good paraphrase of the verse would be this: The gospel was preached to the spiritually dead, in order that though they might lose their life thereby, they would be spiritually alive by the power of God. Men can kill the body, but there their power ends. The spirit still lives on. But God is able to destroy both soul and body in hell (Matt. 10: 28) and is likewise able to preserve the spirit and quicken the body. Peter speaks about the end of all things being at hand, which meant that the judgment was not far off. Peter was not mistaken, even though over eighteen centuries have elapsed since his day. The end is always imminent. No one knows the exact time, but it may come at any time, like a thief in the night, hence one great duty of the believer is to be sober and watchful, never forgetful of his responsibilities, never relaxing the strenuous mood of his Christ-like mind. To be sober means to be one's self and always ready for an emergency — in thorough self-mastery and self-possession. See 2 Tim. 1: 7.

The practical virtues and graces from v. 8 to 11 are an outcome of this sobermindedness and need no comment. For a comment on v. 8 see 1 Cor. 13. This love, or "charity" is to be "fervent", intense. Its happy effect will be the covering of a multitude of sins. How easy it is for us to stop fault-finding when we love our brethren, and see nothing but good! See 1 Cor. 13: 6, 7. Every Christian is the steward of some truth by the grace of God (v. 10), whatever it may be. It is each one's duty to find out from God what his stewardship is, and then to be faithful to it.

Announcement.

The officers of the Mid. Dist. Conf. together with the church at Trenton, O., where the Conference of the Middle District is to be held this year, have decided that the Conference shall be held on the 2nd and 3rd of October. Opportunity is thus offered to have a Missionary service and Children's festival on the Lord's day following, Oct. 4. The officers of the S. S. Convention, Sewing Society, and Y. P. S. C. E. are requested to take notice of this announcement.

S. K. MOSSIMAN,
Sec. Mid. Dist. Conference.

PROGRAM

FOR THE 16th MIDDLE DISTRICT CONFERENCE TO BE HELD AT TRENTON, OHIO, OCTOBER 2ND AND 3RD, 1903.

I. Thursday evening, October 1.
Preaching service.

II. Friday, October 2, 9: 00 a. m.
1. Conference sermon by the Chairman, J. B. Baer, Bluffton, Ohio.
2. Organization.
a) Receiving of Certificates of Delegates.
b) Reports of Congregations.
c) Admission of new Congregations.
d) Order of the Day.
e) Delegation of Votes to Visitors.
f) Reading of the Minutes of the previous meeting.
g) Appointing of temporary Committees.
3. Report of the Conference Treasurer, F. H. Krehbiil, Donnelson, Ia.
4. Bible Study. Colossians 1 and 2.

III. Friday, afternoon session.
1. Devotional Exercises.
2. Topic:"Denominational schools;" (a) their growth; (b) their worth; (c) their support. Discussion.
3. Report of Committee on Education.
a) Discussion.
b) Resolutions.
c) Election of Members of the Board of Trustees of the College.
4. Topic: "The Establishment of a Chair for Bible Study in the Cent. Menn. College.
Discussion.

IV. Friday evening.
Preaching services.

V. Saturday, forenoon session.
1. Bibelstunde. Kolosser 3 und 4.
2. Thema: "Systematisches Geben und seine biblische Begruendung." Besprechung.
3. Report of Evangelization Committee.
a) Discussion.
b) Resolutions.
c) Election of Members of the Committee.
4. Topic: "How are people induced to attend divine services regularly?"

VI. Saturday, afternoon session.
1. Devotional exercises.
2. Topic: "How can our Young People be induced to prepare themselves for Mission Work and the Ministry?" Discussion.
3. Question Box.
4. Selection of place for the next Conference.
5. Election of Conference Officers.
6. Report of Committee on Resolutions.
7. Closing Remarks.
8. Adjournment.

The Committee { C. v. d. Smissen, J. C. Meiil, N. C. Hirschy.

PROGRAM

FOR THE S. S. AND Y. P. S. C. E. CONVENTION, TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE AT TRENTON, OHIO, OCT. 5, 1903.

FIRST SESSION.

Song Praise Service.
Opening by chairman of Convention P. B. Hilty, Pandora, O.
Miscellaneous business.
Reading of minutes of previous meeting.
Appointment of committees.
Topics:
1. How can the S. S. teacher gain and retain the child's confidence?
2. How should teachers and scholars prepare themselves for their classes?
3. What is the correct condition of the S. S. toward the church?
4. How can the S. S. be made inviting to young and old?
5. The lesson of Missions in the S.S.
6. Virtues and qualities of a successful S. S. teacher.
7. The S. S. worker in daily life.
8. Personal work of S. S. workers.

SECOND SESSION.

9. The minister in the S. S.
10. Conditions and blessings of prayer.
11. The lesson of temperance in the S. S.
12. Round Table.
a. By whom should the S. S. officers be elected?
b. By whom should S. S. teachers be appointed?
c. The review of the lesson by the Superintendent; advantages and disadvantages.
d. How should the Bible be studied?
e. How can teachers and scholars be induced to better Bible Study?
f. Why should church members take a more decided stand for the S.S.? How can they be induced to do so?
g. How can indifferent parents be brought to the assistance of their erring children?
13. Necessity of unity among S. S. and church workers.
14. Aims of the S. S.
Discussion after each topic.
Election of Officers.

THIRD SESSION.—Y. P. S.
1. The young Christian in the vineyard of God.
2. The object of Christ's coming. Who shall proclaim him?
3. Our duties toward the strayed ones.
4. Mutual Assistance in the Y. P. S.
5. The power of song, How developed in the Y. P. S.?
6. What should be done in the Y. P. S.?
7. Who should attend the young people's meeting?
8. Aims of the Young People's Society; How best reached?
Question Box.
Resolutions.

COMMITTEE { D. J. Basinger, Christian Auernheimer.

PROGRAM

FOR THE FESTIVAL OF MISSION SEWING SOCIETIES TO BE HELD ON THE OCCASION OF THE MIDDLE DISTRICT CONFERENCE AT TRENTON, OHIO, OCT. 2ND AND 3RD.

1. Opening.
2. Singing, Pandora society.
3. A letter from Bertha Kinsinger.
4. A poem from Donnelson, Iowa.
5. Essay, from Goshen Society.
6. Song, by Berne society.
7. Essay, from Wayland society.
8. A letter from Hillegonda van der Smissen.
9. Song by Trenton society.
10. Collection.
11. General remarks.
12. Close.

THE COMMITTEE.

N. B. To shorten the program this time several societies were omitted, which, however will receive their duties next year.

Marriages.

KURTZ—RICHENBACH. — In Philadelphia, Pa., on August 12, 1903, by Rev. N. B. Grubb, Adam A. Kurtz to Miss Kate Richenbach, all of Philadelphia.

ROSENBERGER—DIEHL. — In Philadelphia, Pa., on September 5, 1903, by Rev. N. B. Grubb, D. Webster Rosenberger, of Quakertown, Pa., to Miss Ida M. Diehl, of Philadelphia.

HAUCK — SEVERIN. — In Philadelphia, Pa., on September 9, 1903, by Rev. N. B. Grubb, Elmer K. Hauck to Miss Mamie E. Severin, all of Philadelphia.

REGAR—SCHEARER. — In Philadelphia, Pa., on September 12, 1903, at the home of the bride, by Rev. N. B. Grubb, Chester A. Regar to Miss Ella Schearer, all of Philadelphia.

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News of the Week.

Domestic.

BLIZZARDS AND FLOODS.

SNOW IN DAKOTA.

MINOT, N. D., Sept. 14.—Two feet of snow covers the ground and trains are greatly delayed. A special from Kenmare, N. D., says one foot of snow covers the ground with snow still falling. It is said to be the worst storm in three years.

At Medira, N. D., the snow is ten inches deep.

CROPS RUINED BY FLOODS.

MILWAUKEE, Sept. 14.—A special to the Sentinel from Menominee, Wis., says:

The heaviest storm of many years occurred here to-day, the rain coming down in torrents for twelve hours. This whole farming region is flooded and extensive damage has been done. Thousands of acres of unstacked grain have been covered with water and much of it is ruined. It is estimated that at least eight inches of water has fallen in the last sixty hours. Railroad traffic is seriously interfered with. Many points in this section report similar damage.

BLIZZARDS IN THE NORTHWEST.

WINNIPEG, Man., Sept. 14.—One of the earliest autumnal storms in the northwest for years swept over this territory Saturday and early yesterday morning. The only fatality reported occurred at Gretna, where an old man fell from a buggy and perished in the storm. At Hartney twelve horses died in the Canadian Pacific yards and other live stock is reported to have perished.

A telephone message from Minnedosa reported that the storm was the worst experienced there in five years. It started to blow about 10 o'clock in the morning and a heavy rain followed. At noon this developed into a snowstorm, and by dark the snow was ten inches deep on the prairie. This storm was a regular blizzard, and neither man nor beast could stand against it. Grain which was still standing is almost ruined.

SNOW IN COLORADO TEN FEET DEEP.

DENVER, September 15. — A fierce snowstorm prevails in the northern part of the State. In a number of places snow is falling and the storm has taken the proportions of a blizzard. In the mountains it has been snowing for several days. In the neighborhood of Buena Vista a high wind prevails, causing the snow to drift in many places it is ten feet deep.

CHEYENNE, Wy., September 15. — A heavy snowstorm has been in progress here since Sunday and shows no indication of abating. A great deal of snow has fallen, but it melts almost as soon as it strikes the ground.

From Laramie come reports of a fall of eighteen inches of snow. Telephone and electric wires were broken by the weight of the snow, and last night the city was in darkness. Reports from the country state that the grain crop in Albany county has been ruined.

SPECIAL WEATHER BULLETIN.

WASHINGTON, September 15. — The Weather Bureau to-day issued the following special bulletin:

"Lowest temperatures of the present cold spell in the middle West and Northwest have been reached. Somewhat lower temperature is indicated for to-night in the lower Missouri and upper Mississippi valleys, but cloudiness in that region will prevent serious frosts."

Editor's Home Dynamited.

BERNE, Indiana, September 11.—About ten minutes before one o'clock yesterday morning the neighborhood of Fred Rohrer's home was roughly aroused from slumbers by two heavy reports of explosions. The damage to the house was not very great however.

One shot was evidently placed on the west window sill, and the other near the door on the south. The charge on the window sill was a lighter one and exploded first, while about a minute later the one on the front porch or at the door went off with considerably greater effect.

The murderous intention of the perpetrators was evidently to get Mr. Rohrer down from up stairs where the family slept, and by that time the second charge, which was intended for him would go off. Mr. Rohrer and family, however, remained upstairs until some time after the explosion and their lives were saved.

Mr. Rohrer went to Decatur yesterday morning to attend the commissioners' court as he had done ever since Monday, as if nothing had happened. He is attending the court as attorney in-fact on a blanket remonstrance against Joseph Hocker, of Monroe, who is expected to apply for liquor license this week. He also has thirty-three cases of law violations against the Berne saloon-keepers, and of course as a result he is living in a very inimical atmosphere just now, and the outrage committed against him yesterday morning is very naturally connected with the saloon element.

High School Initiation Resulted in a Death.

BLUFFTON, Ind., September 15. — Ralph McBride, age seventeen, died to-day as the result of initiation into a high school secret society. Ralph and four other students of the Bluffton high school were given the initiation last spring, and it is said the ordeal caused the injury to the bone of McBride's leg, the immediate cause of death being septic inflammation. The grand jury returned indictments against nine students in connection with the affair.

Beveridge Had No Funds to Pay For His Luncheon.

FT. WAYNE, Ind., September 10.—Senator Beveridge had an embarrassing experience in this city last night, while he stopped for lunch at the railroad restaurant en route for South Bend. No one about the restaurant knew him, and the junior Senator was dressed for comfort rather than display, wearing an old slouch hat and no vest. After eating his luncheon the unknown guest fumbled about in his pockets and announced to the waiter that he had no money. He gave his name and the waiter grinned. He said he had seen the same trick worked before, and guarded the door, while manager Sid Hubbard was summoned.

Senator Beveridge produced documents and railroad passes to identify himself, and did so to the satisfaction of Hubbard. When convinced that his guest was a United States Senator, Hubbard was anxious to serve him in any way possible, and finally pressed a loan of $2 on the penniless statesman. Senator Beveridge declared that he had started from home with $50 in his pocket, but whether he had lost it or had been robbed on the train does not appear.

Foreign.

English Cabinet Crisis at Hand.

LONDON, September 12. A special meeting of the Cabinet has been summoned for September 14, and the political atmosphere is thick with rumors. These include reports that the government will break up and that a general election will be held, or at least that the Cabinet will be reorganized.

French Warships Going to Turkey.

PARIS, September 12.—After a conference between the officials of the marine ministry and of the Foreign Office, it has been decided to send the cruiser La Touche Treville to Turkish waters without waiting for the other ships of the French squadron ordered to be in readiness to sail for the Levant.

THE BALKAN TROUBLES.

ABSOLUTE DEVASTATION.

LONDON, September 12.—The Salonica correspondent of the Times, after visiting Monastir, sends a history of the insurrection and the Turkish operations for its suppression. He says:

"No details have yet been received as to the result of more remote military drives, but from information emanating from trustworthy sources, not usually unfriendly to the Turks, there is reason to fear that the country has been absolutely devasted and all the Christians of both sexes and all ages, who have failed to find refuge in the woods, have been put to the sword."

POWERS NOT TO STAY HAND OF THE SULTAN.

LONDON, September 14. — Beyond making urgent representations to Bulgaria, the powers will take no action to avert war in the Balkans, until after the conference between the Czar and Emperor Francis Joseph, at Vienna, during the latter part of the month. The result of this decision will be to continue to leave Turkey a free hand in the ruthless suppression of the insurrection, unless Bulgaria, unmindful of the warning of the powers that she will reap nothing from intervention, should act, an eventuality which the diplomates fear can not long be postponed.

Turkey has assured Great Britain, as well as the other powers, that she now has the revolutionary situation well in hand, protesting that her troops are showing admirable self restraint. Nevertheless, interest is taken here in the suggestion of the Noyoy Vremya, of St. Petersburg, as a solution of the difficulties that officers of the foreign powers be attached to all Turkish repressive expeditions, with authority to prevent unnecessary cruelty.

BULGARIA'S NOTE OF WARNING.

SOFIA, Bulgaria, September 15. — The Bulgarian Government, through its foreign representatives, has addressed a note to the great powers, declaring that the Porte is systematically devastating Macedonia, and massacreing the Christian population. The note says Turkey has mobilized her whole army, which can not possibly be for the sole purpose of suppressing the revolution. Therefore, the Bulgarian Government appeals to the humane sentiment of Europe to prevent the continuance of the massacres and devastation, and to stop the mobilization of the Turkish army.

The memorandum concludes with the statement that, unless the powers intervene, Bulgaria will be forced to take such measures as she may deem necessary.

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Vol. XVIII. BERNE, INDIANA, SEPTEMBER 24, 1903. No. 41.

Brotherhood.

BY E. S. MARTIN.

That plenty but reproaches me
Which leaves my brother bare,
Not wholly glad my heart can be
While his is bowed with care.
If I go free and sound and stout,
While his poor fetters clank,
Unsated still, I'll still cry out,
And plead with whom I thank.

Almighty: Thou who Father be
Of him, of me, of all,
Draw us together, him and me,
That, whichsoever fall,
The other's hand may fail him not—
The other's strength decline
No task of succor that his lot
May claim from son of Thine.

I would be fed. I would be clad.
I would be housed and dry.
But if so my heart be sad,
What benefit have I?
Best he whose shoulders best endure
The load that brings relief,
And best shall he his joy secure
Who shares that joy with grief.

—Scribner's Magazine.

Items of News and Comment.

Next Sunday, September 27, the Schwenksville church will celebrate the communion of the Lord's Supper.

Men who live near to God and are willing to suffer, if need be, anything for Christ's sake without being proud of it, these are the men the world needs to-day more than any others.

On Sunday, September 27, Rev. A. S. Shelly will enstall the deacon and other officers, recently elected by the First Mennonite church of Allentown, into their respective offices.

The Christian Endeavor Society of the First church of Philadelphia will celebrate its Twelfth Anniversary on October 19. Rev. William Patterson, pastor of Bethany Presbyterian church, commonly known as Wanamaker's church, will give the address for the occasion.

On Sunday, September 13, Wm. H. Grubb, who was called to the pastorate of the Allentown church, recently organized there, was solemnly ordained to the Gospel ministry in the presence of a large congregation. His father, Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia, preached the sermon and performed the ordination, assisted by Rev. A. S. Shelly, who has been chosen as elder by the congregation.

Not long since a religious publication brought several contributions and an editorial severely condemning all who wear anything but the plainest clothing. The same paper contained an advertisement offering for sale a method for making fashionable, up-to-date clothing. Consistency is a jewel indeed.

A special series of Gospel meetings will be conducted in the First Mennonite church of Philadelphia during next week to be followed with the communion of the Lord's Supper on October 4. At the morning service communion will be administered in the German language and English in the evening.

As has been noted last week, the editor has gone east to visit his parental home and to find medical treatment for physical suffering. After careful examination by his old physician it was deemed necessary to undergo an operation. He was accordingly taken to the St. Joseph's Hospital, in Philadelphia where he was operated on the 18th. The operation was declared successful and the patient is doing as well as can be expected under the circumstances. We ask the prayers of the readers of the MENNONITE in behalf of our editor and for a speedy and complete recovery.

The Schwenkfelders of Eastern Pennsylvania will celebrate the 172nd anniversary of their landing in this country, at Krausedale, Pa., to-day. The exercises are always of a religious nature and the keynote of the same is praise and thanksgiving. A simple meal, consisting chiefly of bread and apple butter, is spread on a large table and all present partake of it in common. The members of this devout people have become wealthy but instead of building costly churches their energy and means are spent in missionary and educational enterprises. Perkiomen Seminary, at Pennsburg, Pa., one of the best and most influential schools in eastern Pennsylvania, is the work of this people.

In the death of Pastor Ernst Weydmann, which occurred August 9th at his home at Crefeld, Germany, the Mennonite church of the German Empire sustained a loss that seems almost irreparable. His pastorate, covering a period of thirty-seven years, not only proved him a beloved and faithful pastor, but a leader among his people and in his conference. As a preacher, his brethren say, his one theme was, "perfect salvation in Christ." Pastor Weydmann was a keen observer of the progress of the church in America and this with his ambition for progress in his own field made him a leader among his people and enabled him to live in advance of many of his co-laborers. None knew him but to love him.

Fiftieth Anniversary.

Next month it will be fifty years since the Mennonite church at Wadsworth, Ohio was organized. This event will be appropriately observed by special services in the morning and evening of Sunday, Oct. 11th. These services will be preceded and followed by a series of evangelistic services. A cordial invitation is extended to friends to be present. Those whom distance or other circumstances will prevent from being present can help us in praying that these meetings may be to God's glory and that this prove an occasion of ingathering of precious souls.

J. W. KLIEWER.

The Central Illinois Conference.

The Mennonite churches of central Illinois held their sixth annual conference at Flanagan on Sept. 10th. Some twenty ministers were present, representing about fifteen churches. The sessions were held in a tent with seating capacity of about five hundred. Free meals were provided for all in attendance.

The principle aim of this conference was to secure deeper spirituality among the churches and greater efficiency in evangelistic work. The fact that "the old-time religion" has not lost its power was strongly manifest. Plans are being formulated for entering the foreign mission field in the near future, and for doing systematic evangelization. Next years' conference will convene at Meadows, some twenty miles southwest of Bloomington.

From India.

Missionary P. A. Penner writes, July 11th, 1903, as follows: With the close of the second quarter one begins to feel more joyful again. Only those who have been hard and diligent at work can appreciate a season of rest. So only those who have experienced the pressure of the scorching rays of the summer's sun and the cloudless sky of the rainless season in India, can be truly thankful for a refreshing breeze and a copious rain. It has become cooler now since the rainy season has set in, although we have had thus far but little rain. There is as yet no apparent danger of a famine, yet the poor people are so much intimidated by the experiences through which they passed during the two successive famines that they frequently ask the question: "What do you think, will there be another famine?" It must not be forgotten, however, that the harvest in India is not so much dependent upon the quantity of rain which falls as upon the proper distribution of the same. "The late famine," says the Deputy Commissioner, "was due to a wrong distribution of rain." One is involuntarily reminded of the blessing promised the people of Israel, Deu. 11: 14, "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine and thine oil." We with all the other missionaries pray earnestly unto the Lord to graciously spare the country from the calamities of another famine. The people are so poor and weak already that another famine would no doubt cause many of them to succumb.

With gratitude towards God it is our privilege to report, that we have been blessed with ordinary good health during the past quarter. In fact, during the hot season it is at times hard to distinguish whether you are sick or merely fatigued on account of the heat. The worst time of the year for fever comes right after the rainy season when the moisture evaporates from the ground. It is then that we affectionately caress our quinine bottles.

Our meetings might have been

better attended during the past quarter than they were. Yet they were never so small as to discourage us in our work. We have evidences of the fact that the Lord blesses our feeble efforts. There are a number of those of whom we know that they are convinced of the truth of the Gospel, but who have as yet not the courage to come out openly for Christ. We are earnestly praying for them. In private conversation the remark is frequently made, "Sahib, what you say is right, but how can we become Christians?" An intelligent young man said to me, "When you speak of Jesus then my heart opens, but what would my mother say if I became a Christian?" Only last Sunday evening a young man, who has been attending some of our Sunday meetings, came to me with his book under his arm and said, "I have here Ramayan (The Life and Deeds of Ram) and I have come to ask you whether Ram really came into this world and did all that which is written in this book of him," and added, "I am seeking the way of salvation." It is not necessary for me to state, that I pointed him to Jesus as our Savior and as the only prepared way unto salvation.

Our number of orphans has remained the same since our last report. But the number of lepers has considerably increased. We now have thirty-one. We thank God for this work and we believe that in His time the Lord will find His witnesses among these poor souls, the inhabitants of the asylum. What we now need is $2000 to erect a more wholesome dwelling and to make the necessary arrangements for the accommodation of those already here and for others who are coming, and we are bold enough to believe that the Lord will provide us with the money needed. We have already $250 for this purpose on hand. Besides this it is necessary to provide for their living. A few weeks ago I wrote to the king and asked him for the grant of some land for a leper asylum. About a week later he sent me word, that he loved us and that he would soon give us an answer to our request. Although we are on friendly terms with each other yet I thought to myself, "this is honey." But really the answer came, in which the king expressed his willingness to grant us the land as soon as we designate where we desire to have it. This latter has not been done yet. This generosity on the part of the king also convinces us of the fact that the Lord desires us to engage in this kind of work. Hitherto we have purchased a quantity of rice and distributed it weekly among the lepers as they had need of it. We are, however, obliged to pursue a different method in the future on account of the depredations the white ants are making. We have eleven bags of rice on hand now and only to-day we found, that these little villains had spoiled a great portion of it. These little fellows annoy us not a little. Wearing-apparel, photographs, shoes, in fact everything is subject to their ravenous appetite. After returning from Janjgir, where we spent a few days with Brother and Sister Kroeker some time ago, we found that these insatiable fellows had been heartily at work trying to satisfy their little stomachs with everything eatable and uneatable. Some missionaries give every leper Rs. 3 ($1) a month by which he is to procure his own food and clothing. The money is given into the hand of the "caretaker" instead of into the hand of the leper himself. By this means the missionary is relieved of a great deal of care and is shielded against losses.

As stated above, we spent a few days with Brother and Sister Kroeker at Janjgir. The object of our visit was not only to assist in the dedication of the new and well-built house and to enjoy a refreshing with them, but also to discuss with them many different points in reference to the future of our work here in India. Among others there are two especially important points that engaged the attention of this conference of four mission workers. These were in the first place the vastness of our work here upon our field and then the small number of workers in comparison to the work. There is a vast amount of work to be done among orphans, lepers, the diseased and among others whose confidence we have won, the inhabitants of the villages in the vicinity of our stations, not speaking of the work necessary to be done in the more distant villages. Viewing then the small number of workers and comparing them with the vastness of the work we are led to cry out, "Lord, be Thou mighty in us few." Whether we could not possibly do more than we are doing! As for me I find it a much needed prayer: "Lord, make me ever more faithful!" Yet it will be utterly impossible for us to do all the work that is to be done. More laborers should be sent. We are glad to know that there is at least one young man who is designed for the work in India. Then a number of native helpers should be given us, as is the case upon all, or nearly all, mission stations in India. India must receive the Gospel through Indians.

Carnal and Cardinal Virtues.

There is a fundamental principle, advocated by our Mennonite people, the real nature of which is but very little understood, even by many of our own people. It is the oft mentioned principle, or doctrine, of non-resistance. The wrong conception of this principle, or ignorance of the far reaching influences which its practice wields upon the whole Christian life, has caused very many people to misunderstand our profession. On the other hand, and I am sorry to say it, there are those who, realizing the place it occupies in the life of every true Christian, have at times expressed surprise at the attitude taken or the demeanor assumed by some who are supposed to hold to the principle of non-resistance.

This principle, as the gospel teaches it, and as our great Leader exemplified it, is not understood by the world. It is not a system of philosophy, attained by a course of human reasoning, although there is a divine reason for giving it the place it occupies in the Christian life. It is even looked upon as unreasonable by the world, yet at the same time we cannot render unto God a reasonable service (Rom. 12: 1) unless it is a part of our life. The carnal mind conceives things from the standpoint of self and this is contrary to the principle of non-resistance. Self is the center round which all carnal interests cluster, and toward which all carnal ideas and conceptions tend, and if Christianity were merely a system of human philosophy, its advocates and adherents, actual or professed, might be excused for making or taking exceptions to non-resistance as a fundamental principle, that underlies every cardinal virtue, and consequently influences every act and thought of every faithful follower of Christ.

Among the cardinal virtues that are most directly controlled by this principle are patience, meekness, self-denial, charity, etc. But there are many professed followers of Christ who, while admiring these virtues and practicing them in the ordinary course of their relations and dealings with their fellowmen, hold the strange idea that there is a point in these relations beyond which "patience ceases to be a virtue," when "God will help him who helps himself," when "you have to stick up for your rights," when "you must do the other fellow, or he will do you," etc., etc. In other words, when, according to our Saviour's teaching and example the practise of such virtues would illuminate Christian life and profession with the brightest lustre, these all-profession and no-possession Christians discard the cardinal for the carnal virtue, that is, they take that course of action or thought that appeals to the carnal reason, but which is contrary to the mind of Christ and is inexcusable in the Christian.

Since I have realized more and more the tremendous importance of this principle, and how little it is understood or the spirit of it is obeyed by those even who profess it, I can understand better why our faithful bishops and ministers never fail to present this principle in every conference sermon. I believe they often understand it better than they explain it to their hearers, they thinking perhaps that the mere mention of it will be sufficient. It is not. The people, our people, do not understand it as they should. They do not practise it as they should. They will hear non-resistance spoken of, and will then go out and put the aforementioned limits into practice and put the whole principle, as well as their profession, to shame. They profess the cardinal virtues and practise the carnal. For doing so they win the applause of the world, but what is right in the eyes of the world is an abomination in the sight of God, while those virtues which in the sight of God are precious are overlooked or condemned by the world. The true Christian is never slow to give a reason for the hope that is within him, he never compromises with sin, he is never afraid to present the word of the Master as authority for all his acts, but he presents the truth in love, not with the sword or the cannon. That quality which might be called passive courage, that endures sufferings, is patient under affronts and injuries, is humble, non-resistant, placable, is one which the world, with the unthinking small boy, is apt to call tameness, weakness, want of resolution, cowardice. The man who possesses vigor, firmness, resolution; who is daring and active, quick in his sensibilities, jealous of his fame, name and dignity, enterprising in his aspirations and bold in his ambitions; who has no time to attend to all the little details that make some of his actions questionable; who never bends in his purposes and is violent in his resentments, is the man whom the world admires. He is talked about, held up as an example. Young Christians are made to believe that he is an ideal person, and that to assume his traits is noble and necessary to achieve success and to obtain proper recognition. But while a few of these virtues are laudable when their exercise is not in the least affected by self

and selfish motives, they are not of the kind that develop a Paul, a John, a Luke, a Philip, or a Stephen, because they are not Christ-like.

The Heroic idea has been infused into the delineation of the Christian character until the great majority of men have no place for the real spirit of non-resistance in the Christian life. The cry is, "Get up!" "Do something for yourself!" "Be somebody!" "Don't let people tread on your toes or on your back!" etc., etc. They appeal to the exercise of the carnal virtues, or, to speak more plainly, those qualities which the carnal mind calls virtues. The character that is meek, yielding, forgiving, not prompt to act against an evildoer, but is willing rather to suffer; that is silent and gentle under rudeness and insult, suing for reconciliation when the carnal virtues would demand satisfaction; that gives way to the pushes of impudence, moves aside for the proud step of arrogance, and takes gently the buffetings and bellowings of fury, that is indulgent to the prejudices, the wrongheartedness, the intractability of those with whom it has to deal — this character, I say, is far too much lost sight of, its Christ-likeness is not noticed, its value to the world unheeded. Nevertheless were such a disposition universal among Christians, the world would soon become a society of true friends. On the other hand, were the carnal virtues to prevail everywhere, the world would soon be a scene of universal contention. And how dangerously does it resemble such a scene!

May our bishops, ministers and deacons, our members, Sunday-school workers and all, unite in one prayer and meditation to better understand the Savior's words given in Matt. 5: 38–48 and Luke 24: 34, and in this connection think of the admonition of Paul (Rom. 12: 1, 2). The knowledge of the letter alone killeth, but the Spirit giveth life. We know the letter; do we understand it? Have we the Spirit?—Herald of Truth.

A Woman's Views of Secret Societies.

BY CYNTHIA NOLCOMB.

Of all inventions to entice the superficial thinker, the secret society stands out most prominent. It sounds so considerate for your welfare to be told that by paying a mere pittance a week these good brothers of the order will stand by you when you are sick, will bury you when you are dead, and provide for your widow, and save you the trouble of laying up anything for her. If this isn't lovely, what is? It is a bait so tempting that the average man can not resist. But when he gets sick he finds that they are not overly anxious to sit up at nights with him and pay over the money they have promised for such cases; and if he stays sick longer than is polite for a secret society man to do, they squirm considerably, and invent many reasons for not paying up, and even be-labor the doctors for not curing incurable cases right off. The most popular and best-liked man of the secret society is the one who doesn't get sick. The secret society in all its forms is an abomination on the face of the earth. It is anti-Christian and directly in opposition to the declaration of the Savior, "Ye are the light of the world" and "Let your light so shine before men that they may see your good works". To clothe good works with secrecy behind locked doors is like placing a lighted candle under a bushel that prevents its giving light to all that are in the house.

That parent who persuades the child of twelve years, or of any age, to join secret societies, is teaching him to try to get more than he earns. The only object in joining is that he may get out more than he puts in should sickness or misfortune overtake him. If he could be taught to save his money and to keep it at his own command he would be on a surer road to independent manhood, and be able to pay his own doctor and nurse—the most honorable way to do. That man who has no money at his disposal, who places all his surplus earnings in lodges and life insurance and such things that take it where he cannot get it back entire in case of necessity, is crippling himself for the future, and don't forget it, the time will come and maybe come sooner than he expects when he will wish he hadn't. Men's eyes open slowly, but they do open.

The country needs more genuine manly independence, more who are willing to live within their means, humbly if needs be, and lay up something for a rainy day. The beneficial organization is calculated to increase extravagance, to augment that don't-care-if -I-do -spend- all-my -earnings sentiment, I will be taken care of any way.

Let the boys be taught to rely on their own exertions to supply their wants, and the girls to be helpful and saving and not marry those who are so improvident as to have to depend on some society for support during a term of sickness. I have known of men who spent almost every evening away from home, they were members of so many societies and clubs, and the wives and children had to pass the time without their company. The lodge man is almost a stranger at home, and if I were his wife I would invite him to find board and washing elsewhere. The man who has no time to spend with his family has no business to marry. What cheek a man must have who asks a woman to marry him simply to be his cook, his washer-woman and his nurse. If he doesn't need her companionship, let him stay single.

The farmer of all men should shun things that have a tendency to alienate him from his family. Farm life is the most happy of any life, there is unity at home; but with the head of the house on the wing, and the wife at home alone, cooking and scrubbing and waiting on his laborers, and caring for the children, she leads a life that will sooner or later injure her health, and make of her anything but the bright, attractive woman she once was. The secret society and lodge are not good for any one, but are particularly bad for farmers—bad for the farmer for the reason that they take him away from his home in the evenings, just when he is most needed there.

A Missionary Hero.

Rev. Samuel Chadwick, of Leeds, England, said at the Northfield Conference in 1901:

I think the greatest missionary "Life" that I ever read is the "Life of James Gilmour". I measure it by its influences upon me, of course. The one thing that was characteristic of James Gilmour was that he always brought everything to this test, "Is it like Christ?" "Is it in harmony with His spirit?" He threw the beer out of the window because he could not imagine Jesus Christ drinking beer that was damning so many thousands of people in the city where he lived —never touched beer again. When he wrote a letter he said: "I often stop and go down on my knees and say, Is this the sort of letter that Jesus Christ would write under these conditions?" In all things he shaped his life with this one thought, that he was called to be in the midst of those Mongolians as Christ, instead of Christ, the very representative of his absent Lord.

Our C. E. Topic.

SUNDAY, Sept. 27.—TOPIC: AN EVENING WITH JAPANESE MISSIONS. Mal. 4: 2, 3.

AN AWAKENED COUNTRY.

J. R. MILLER.

Of all countries, Japan is the one that has awakened most to her own shortcomings and needs. Since Perry opened two Japanese ports to the world in 1854 Japan has been taught to learn Western ways. In 1614 an inscribed stone, so it is said, was placed in a castle in Japan: "So long as the sun warms the earth, let no Christian be so bold as to come to Japan." This was because the Jesuit teaching had brought such harm. But now-a-days the Japanese have entirely different feelings about Protestant Christian teachers, and make them freely welcome to the empire.

Japan is awake to the greatness of Western progress. She wants to learn the best the West can teach her. The Japanese are a very teachable people. They will attend missionary schools gladly. They are ready to receive the best that we can give them in the way of progress and knowledge.

Japan is now in a time of opportunity. Nine tenths of her forty millions of people are still ignorant of Christianity, but they are not hostile to the Gospel, they are waiting for it. Shall we not send men and money to the most awakened nation of the East?

As Commodore Perry was the first to open Japanese ports, so the relation between Japan and our country has always been close. Many Japanese students have been sent to our Colleges, and there is great admiration in Japan for American invention and mechanical skill. American missionaries have done a great work, and American aid has made Japanese colleges possible.

In this very liking for America however, lies a real danger for Japan. Its commercial and material success is what many Japanese admire in the United States. They are dazzled by the wealth and power of the United States and they desire these things for Japan. The aristocracy of money is the new aristocracy of Japan. Religion of any kind takes the second place, and not the first, in such a national ideal.

We are accused of being a nation of money lovers. We need show Japan that America has higher ideals than money and power. Not until we have taught Japan that Christianity is the one foundation of national greatness, and that the Bible is the secret of progress will we have done our duty by the little nation that looks to us.

Buddhism has no intention of relinquishing Japan to the missionaries. One of its most dangerous activity is the attempt to corrupt Christian doctrine. It has taken in as many Christian forms and methods, as it can convert to its own use. The result is that Christianity has hard fighting to do to keep to the simplicity of the Gospel. The pure gospel alone can conquer Japan and give her people a living faith in place of the corruptions of Buddhism.

The Mennonite.

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Editorial.

The editorial pen which our beloved brother has been compelled through bodily ailment to lay down for a while is used to such vigorous handling that we hesitate to pick it up. We will have to contend ourselves with using our own somewhat rusted one, and hope that under God's blessing the editor may soon be able to resume his chair with improved health and renewed physical and mental vigor. The dear brother will take comfort and encouragement from the assurance that many prayers are offered up in his behalf at this time. May the Lord, who knows as no human friend howeyer intimate can know, the burden of suffering the brother has had to bear in different ways, stand very close by him with the assurance of grace sufficient for his every need, and may he be spared for many years of service in this line to which the Lord both by outward circumstances and by special endowment has called him.

Let the readers of the Mennonite unite in thanksgiving and praise to God for the miraculous escape of the printer and his family from the dastardly attempt upon their lives made in the night of Sept. 9 to 10. The attempt was made by sons of Belial in the spirit of hateful persecution against a conscientious and fearless defender of righteousness as opposed to sin and social iniquity. The Lord can and does bring to naught the secret counsel of the wicked.

The excellent thoughts quoted and expressed by our friend, Dr. Suter, of Bluffton, O., in last week's issue are timely and to the point. It is a very short-sighted policy, to say the least, for members of a church to oppose the organization of a new church in a neighboring town or community from the selfish fear of losing a few members from the home church. Many a golden opportunity has been thrown away in this manner. But the distinction between multiplying churches and splitting them deserves special emphasis. If you didn't read it do not fail to look it up yet. It is worth the trouble.

There is cause for rejoicing in the fact that a man like Dr. Lorimer, the great Baptist preacher of Boston, who a few years ago not only countenanced but openly favored the secret society evil, Freemasonry in particular, gives evidence now of conversion on this point and of quitting his compromising attitude toward this anti-Christian institution. In a book of his that has just appeared he has put on record his better and, let us assume for his credit, new-found convictions on the question of secret societies. A reviewer of the book says: Some of humanity's current foibles such as Christian Science and secret societies are dealt with in a view of satire, which perhaps is the best way of treating such subjects.

The Eleventh Hour Call.

The earnest plea of our missionaries abroad for reinforcements to be sent out speedily must not be allowed to be forgotten. The need is plainly so urgent that the call comes with the force of the voice of the Lord calling for laborers in His harvest field. Human need in whatever form and wherever seen is a direct appeal to those whom the Lord has saved to serve or endowed with means and ability for the needed service. Our missionaries would not be doing right if they would withhold from us —from the thousands in the home churches—the pitiful cry of the helpless and hopeless condition presented to their view at close range, and for those at home to "sit at ease in Zion" unmoved by the piteous appeal of our fellowmen is to quench the Spirit and to harden our hearts.

It is one of the impressive signs of the time that the appeal becomes louder, more general, and more imperative from year to year. It indicates in a way that cannot be mistaken that these opening years of the twentieth century are a time of intense significance in the unfolding and execution of God's eternal purposes with the human race. The Lord delays his coming for the final consummation of the ages while he gives the present day church an opportunity to fulfil its mission, "not willing that any should perish"; but "the day of the Lord will come" and what shall we say then if now we stop our ears to the voice of His appeal and harden our hearts toward those whom we might help.

On this subject of the appeal from the mission fields a writer in "The Interior" says: "The respectful request for reinforcements received from this station and that has been known at mission headquarters ever since our denominational (Presbyterian) operations in this work began, but now something different is coming to pass. What was a mild suggestion before has this year become an imperative requisition; the missionaries are saying that they absolutely must have stronger forces to meet the extraordinary opportunities which are opening to them. What was the personal opinion of a far-sighted leader here and there has become the united voice of whole bodies of mission workers. Different missions are meeting in solemn assembly to express their conviction that if the church at home does not enlarge its missionary plans and provisions suddenly the epoch hour for advance will be missed. And what was before an occasional voice for one country and another has become a chorus of demands and pleas from all the world around. Out of every land now occupied by our Board there comes to-day the cry that more preachers must be had forthwith to preach to the increasing multitudes waiting to hear. The whole outlook bespeaks the arrival of a time when the spiritual destiny of nations trembles in the balance and refusal to proclaim Christ in the ears of the world passess from recreancy to double-dyed treachery —treachery to both God and man."

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN, Berne, Indiana.

Correspondence.

HILLSBORO, KANS.—The last two weeks have been a season of special blessing for us at Hillsboro. On the 16th was the wedding of Miss Anna S. Hirschler to Rev. Gustave A. Linscheid, of the Haoenaom mission station in Okla. Rev. J. S. Hirschler, the father of the bride, officiated at the ceremony and delivered a very impressive sermon on the occasion. The young couple will spend a short time visiting friends in Kansas, after which they will go on their wedding tour to California. Rev. Linscheid has twice preached in our church during his stay here, and it is hoped that our interest in the mission work has been greatly increased by his excellent talks. As a young sister of our congregation thus leaves us for her new field of labor, it is but fitting that we express our regrets at losing her from our midst; but we assure them that we will remember them and their work in our supplications before the Heavenly Father.

Last Sunday we celebrated the Holy Communion, which had been postponed from last spring, and as it was also the last Sunday that Mr. and Mrs. Linscheid were with us, the services should leave a lasting impression on all partakers.

Our Sunday-school children were taken out into the country last Saturday to spend the day in the grove of Brother Jacob Krause. The merry voices and happy faces that they showed on their return testified that they had greatly enjoyed their picnic.

BOYERTOWN, PA.—Our church building is at present undergoing some needed changes and repairs. The building will be heated from a hot air heater in the cellar for which a special flue has to be constructed. The stoves have been removed and the walls inside neatly adorned by papering. Special re-opening services will be held on Sunday, Oct. 4th, to be followed by a series of Gospel meetings during the week and the celebration of the Lord's Supper on the following Sunday, Oct. 11th.

BALLY, PA.—It is a long time since this heading last appeared in the Mennonite. Several occurrences that took place since the last correspondence from here deserve notice. One is the visit of Missionary John Funk and his wife. They could be with us only a few days in the middle of the week and that at a time when the farmers were very much pressed with their work; yet a number came out to the service on the appointed evening and were glad to make a nearer acquaintance with one of our missionaries and through his direct narration get a more vivid idea of the work done in the field in which he has been laboring for some years. Such visits are a mutual benefit to the missionary and the congregations. We have since learned of their safe return to their field of labor and in spirit we are often with them especially as we remember them and their work before the throne of grace.

In the death of our aged brother John W. Bechtel the congregation sustained a great loss. He was such a pillar of silent influence in the church that he is greatly missed. So many of the active members and leading workers have been called to their eternal reward within the last few years, and so many others have gone to other fields of labor, especially of the younger members, that those who remain very keenly feel the increased burden of the work as it falls on fewer shoulders and the need of reinforcement to fill up the gaps thus made. However, we know that while the workers are called away one by one, the cause remains and will go on. The Lord will provide if only His people will always be ready to heed His call as He would send them forth in His vineyard.

Seven young people have indicated their decision for Christ and their desire to be united with His church. They are being instructed with a view to this step, by the pastor. He has also a similar class of four young people in the Upper Milford congregation. The fall communion services here will be held on Sunday, Oct. 18th.

Quiet Hour Thoughts.

Saturday, Sept. 26. *Stand still and see the salvation of the Lord. Ex. 14: 13.*

From the experiences of carnal warfare comes the testimony that the severest test of the soldier's courage comes when he is required to stand still in the face of approaching enemy, waiting for the commander's orders. Much then depends on his faith in the wisdom and generalship of the commander. With the Captain of our Salvation in command what have we to fear? Infull view of the great trials that would confront His disciples He said: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Oh for a faith that shines more clear
When tempests rage without,
That, when in danger, knows no fear
In darkness feels no doubt.

Sunday, 27. *The effectual fervent prayer of a righteous man availeth much. Jas. 5: 16.*

We must have faith in prayer before we can have the prayer of faith. Satan knows the power of believing prayer or he wouldn't try so to get us to doubt its efficacy. God seeks to win our confidence while He takes us into His. The Holy Spirit indwelling the believer gives us the impulses to prayer and as we respond to His promptings, connects us with infinite power. As the electric current moves along the line of least resistance so the power of God flows into and through our lives in the measure as we cease resisting, grieving the Spirit. The righteous man is the yielded man —fully yielded to the promptings and guidance of the Spirit. Evidently in the effectual, fervent prayer that has the promise to prevail then is a large element of *waiting* upon God to "hear what the Spirit says", spreading the sails to catch the impulse of the heavenly current.

Monday, 28. *Whoso hearkeneth unto me . . . . . shall be quiet from fear of evil, Prov. 1: 33.*

The secret of a quiet heart is to keep ever near God. We get above the fogs when we soar to God and circumstances in their wildest whirl will not suck us into the vortex if we are holding by Him and know that He is at our right hand. — ALEXANDER MACLAREN.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Like a river glorious,
Is God's perfect peace;
Over all victorious
In its bright increase.
Perfect, yet it floweth
Fuller every day;
Perfect, yet it groweth
Deeper all the way.
Stayed upon Jehovah
Hearts are fully blest,
Finding, as He promised,
Perfect peace and rest.

Tuesday, 29. *As we have therefore opportunity let us do good unto all. Gal. 6: 10.*

We are "created in Christ Jesus unto good works". As He "went about doing good" so shall we. "As the Father hath sent me even so send I you", says Jesus. And the opportunity will never be wanting. May we not seek to hide our indolence behind this miserable excuse. To the church at Philadelphia He sent the word, "I have set before thee an open door and no man can shut it." He provides us with opportunities on every hand. As we embrace them one by one and not selfishly or proudly pass by some that may not suit our fancy, but "do good unto all" the work grows sweeter and life brighter. It is the good done unto "the least of these my brethren" that is noted especially by the Savior. O, Thou who didst come not to be ministered unto but to minister to give beauty for ashes and the oil of joy for mourning, may Thy love be shed abroad in our hearts that its constraining power may move us in the paths of loving service and "passing through the valley of Baca make it a well."

Wednesday, 30. *If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. 8: 13.*

No man is called to a life of self-denial for its own sake. It is in order to a compensation which, though sometimes difficult to see, is always real and always proportionate. No truth perhaps in practical religion is more lost sight of. We cherish somehow a lingering rebellion against the doctrine of self-denial—as if our nature, or our circumstances, or our conscience dealt with us severely in loading us with the daily cross. But is it not plain after all that the life of self-denial is the more abundant life—more abundant just in proportion to the ampler crucifixion of the narrower life? Is it not a clear case of exchange—an exchange however where the advantage is entirely on our side? We give up a correspondence in which there is a little life [no life, but rather death.—Ed.] to enjoy a correspondence in which there is an abundant life. What though we sacrifice a hundred such correspondences? We make but the more room for the great one that is left.—DRUMMOND.

Thursday, Oct. 1. *Before I was afflicted I went astray; but now have I kept thy word. Ps. 119: 67.*

An old Puritan said, "God's people are like birds, which sing best in cages; they sing best when in the deepest trouble." Said old Master Brooks, "The deeper the flood was the higher the ark went up to heaven." So it is with the child of God: the deeper his troubles the nearer to heaven he goeth if he lives close to the Master.

Ah! we thank God He has sometimes opened our mouth when we were dumb; when we were ungrateful and did not praise Him, He has opened our mouth by a trial; and though when we had a thousand mercies we did not bless Him, when He sent us a sharp affliction, then we began to bless Him.

Often our trials act as a thorn-hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—SPURGEON.

Friday, Oct. 2. *Kept by the power of God through faith unto salvation. 1 Pet. 1: 5.*

What a precious thought! Kept unto salvation. Not only to be saved and made a child of God but to be kept in this blessed relation. Not only present salvation ready to be revealed in the last time. A glorious foretaste now, fulness of glory at His coming, and to know with a blessed assurance that "He is able to keep that which I have committed unto Him against that day". Not that there is no danger: the very idea of keeping implies the idea of danger; except for the deluge the ark for the keeping of those within were not known. The season of heaviness through manifold temptations causes us to rejoice the more in the power that keeps us and will keep us all the way. Glory be to the Father who predestinated us unto the adoption of children, and to the Son in whom we have redemption through his blood, and to the Holy Ghost who is the earnest of our inheritance until the redemption of our purchased possession to the praise of his glory. Eph. 1: 5, 7, 14.

Unionism.

The great concern to be looked after in church unionism, for which some in these times are making plans, is whether God is their union or union is their god.

There is a unity which God draws men unto, and for all true churches it centers in Christ — and that is the unity of the Spirit, and Christ is their bond of peace. There is also the busy mind of man, as rife for unity as for division, when it is uneasy, now to be turning up things, or now for building its babylons—doing for doing's sake—which must be felt as a great stumbling block to promoters of true unity.

Between the poetic sentiment for union and the lust for combinations and trusts, there is as much danger of the idolatry of union as there is hope of the unity of the Spirit. If the merely syndicate motives are to prevail, along with that popular indifference to essential differences which likes the association and tolerates its truth, then "Say not ye a confederacy, to all them to whom this people shall say, 'A confederacy!' Neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread, and he shall be your sanctuary." Isa. 8: 1–24.

The basis of union is not the swapping of doctrines, or the leveling of some points and the forcing up of others, but it is the Spirit of Him to whom the gathering of the people shall be. There can be unity of Spirit and honest, helpful difference of opinions, healthy because exercised in the bond of peace. When we as a society report that love and unity are maintained, we believe that there is a unity of spirit and purpose alive among us, steadily minding the same essential thing; and perhaps all the more so because true to differing convictions on various aspects of truth. The unity of the Spirit does not mean uniformity of opinions. These belong to the head rather than the heart, and may be left to follow the lead of a heart that is concerned to be right towards God. It is not right to respect others' opinions of every sort, but it is right to respect others who are honest in their opinions. In running with one another the race that is set before us, are we called upon to copy exactly each other's steps and so get our eyes off the goal, or to be looking unto "the Au-

thor and Finisher of our faith, who for the joy set before him endured the cross despising the shame?" If we, with eye fixed on Him, so run as to obtain, He will not criticise us for our individual gait, but the uniform aim of eye and steps towards Him will be the unity with which He is well pleased.

Good and pleasant as it would be for all Christ's brethren on earth to be found dwelling together in unity—even of organization if that need be, but we doubt it—yet we cannot see that it is not better at present for the professing church at large that some of its different bodies should continue to preserve their individuality. The maintenance of living principle in the truth by some individual denominations is a more eminent service to all churches, than the sinking of those testimony-bearing denominations into a common ecclesiastical mass could possibly be. This, in the present state of the church, would be a drowning of the most living instances of the unity of the Spirit in the uniformity of deadness. Union is not for the sake of union, but for the sake of the Spirit, and the better to band men together in maintenance of His testimonies and the furtherance of Christ's kingdom.

While it is conceivable that most Protestant churches might combine without real loss of any spiritual principle for which they stand, though not without several changes of mode and form—yet those absolutely non-priestly religious societies among them would have to remain distinct or else be utterly cancelled. These are wholly unmixable with the other systems, without the surrender of all the points which made them societies. In these cases union would be simply obliteration. Such obliteration of most but the name has already, over large areas, come to pass, through attempts to accommodate principle to the usages of others. In such cases the distinctive principles simply drop out, and the principle of worship, of ministry, of usage and of doctrine generally which obtains in other churches sets in and keeps on under cover of our name. So church - unionism, consistently applied to the rest of us, would have to mean the annihilation of all that is distinctive in our society. Without naming now our several fundamental tenets that gave our system a separate existence, we leave to any one so disposed to see if he can blend them, one by one, with the practice of other church systems, without surrendering them. We are glad to hear of the growing spirituality of the churches, and hope it is true. But until their standards (we compare no individuals) reach a higher level still or ours a lower one, our religious society must stand separate, or be submerged in the common tide. And yet how many, swept along in that tide, we have heard calling to us, Oh Friend, keep true to your special principal and show to the church at large the more excellent way!"

On the whole, we join the Christian Instructor in fearing that "the schemes of union of the churches of our time means a leveling down to the plane of the churches that have made lower attainments.... It is questionable whether a union formed under these circumstances would be endeavoring to keep the unity of the Spirit."—The Friend.

The Truth or Nothing.

One of the striking traits of Gen. Ulysses S. Grant was his absolute truthfulness. He seemed to have an actual dread of deception, either in himself or others. One day while sitting in his bed-room in the White House, where he had retired to write a message to Congress, a card was brought in by a servant.

An officer on duty at the time, seeing that the president did not want to be disturbed, remarked to the servant: "Say the president is not in." General Grant overheard the remark, turned around suddenly in his chair, and cried out to the servant: "Tell him no such thing. I don't lie myself and I don't want anyone to lie for me."—Exchange.

An Invitation.

We have been praying that God would bless the Conference and Convention to be held in our church Oct. 2–5. And we herewith extend to all our Christian friends a cordial invitation to come and enjoy these meetings and blessings with us.

Please arrange to be with us on the evening of Oct. 1st when the first sermon will be preached by Bro. W. W. Miller, from Pulaski, Ia.

H. J. Krehbiel, Pastor,
Trenton, Ohio.

Announcement.

The officers of the Mid. Dist. Conf. together with the church at Trenton, O., where the Conference of the Middle District is to be held this year, have decided that the Conference shall be held on the 2nd and 3rd of October. Opportunity is thus offered to have a Missionary service and Children's festival on the Lord's day following, Oct. 4. The officers of the S. S. Convention, Sewing Society, and Y. P. S. C. E. are requested to take notice of this announcement.

S. K. Mossiman,
Sec. Mid. Dist. Conference.

PROGRAM

FOR THE 16th MIDDLE DISTRICT CONFERENCE TO BE HELD AT TRENTON, OHIO, OCTOBER 2ND AND 3RD, 1903.

I. Thursday evening, October 1.
Preaching service.

II. Friday, October 2, 9:00 a. m.
1. Conference sermon by the Chairman, J. B. Baer, Bluffton, Ohio.
2. Organization.
a) Receiving of Certificates of Delegates.
b) Reports of Congregations.
c) Admission of new Congregations.
d) Order of the Day.
e) Delegation of Votes to Visitors,
f) Reading of the Minutes of the previous meeting.
g) Appointing of temporary Committees.
3. Report of the Conference Treasurer, F. H. Krehbill, Donnellson, Ia.
4. Bible Study. Colossians 1 and 2.

III. Friday, afternoon session.
1. Devotional Exercises.
2. Topic: "Denominational schools;" (a) their growth; (b) their worth; (c) their support — S. M. Musselman, Wayland, Iowa. Discussion — E. J. Hirschler, Hillsboro, Kansas.
3. Report of Committee on Education.
a) Discussion.
b) Resolutions.
c) Election of Members of the Board of Trustees of the College.
4. Topic: "The Establishment of a Chair for Bible Study in the Central Mennonite College — J. W. Kliewer, Wadsworth, Ohio. Discussion.

IV. Friday evening.
Preaching services.

V. Saturday, forenoon session.
1. Bibelstunde. Kolosser 3 und 4. — A. A. Sommer, Dalton, Ohio.
2. Thema: "Systematisches Geben und seine biblische Begruendung." — I. A. Sommer, Berne, Indiana. Besprechung — C. v. d. Smissen, Summerfield, Illinois.
3. Report of Evangelization Committee.
a) Discussion.
b) Resolutions.
c) Election of Members of the Committee.
4. Topic: "How are people induced to attend divine services regularly?" — J. H. Tschantz, Dalton, Ohio. Discussion — D. F. Jantzen, Bluffton, Ohio.

VI. Saturday, afternoon session.
1. Devotional exercises.
2. Topic: "How can our Young People be induced to prepare themselves for Mission Work and the Ministry?" — W. W. Miller, Pulaski, Iowa. Discussion —
3. Question Box.
4. Selection of place for the next Conference.
5. Election of Conference Officers.
6. Report of Committee on Resolutions.
7. Closing Remarks.
8. Adjournment.

The Committee { C. v. d. Smissen, J. C. Mehl, N. C. Hirschy.

PROGRAM

FOR THE S. S. AND Y. P. S. C. E. CONVENTION, TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE AT TRENTON, OHIO, OCT. 5, 1903.

FIRST SESSION.

Song Praise Service.
Opening by chairman of Convention
P. B. Hilty, Pandora, O.
Miscellaneous business.
Reading of minutes of previous meeting.
Appointment of committees.
Topics:
1. How can the S. S. teacher gain and retain the child's confidence?
2. How should teachers and scholars prepare themselves for their classes?
3. What is the correct condition of the S. S. toward the church?
4. How can the S. S. be made inviting to young and old?
5. The lesson of Missions in the S.S.
6. Virtues and qualities of a successful S. S. teacher.
7. The S. S. worker in daily life.
8. Personal work of S. S. workers.

SECOND SESSION.

9. The minister in the S. S.
10. Conditions and blessings of prayer.
11. The lesson of temperance in the S. S.
12. Round Table.
a. By whom should the S. S. officers be elected?
b. By whom should S. S. teachers be appointed?
c. The review of the lesson by the Superintendent; advantages and disadvantages.
d. How should the Bible be studied?
e. How can teachers and scholars be induced to better Bible Study?
f. Why should church members take a more decided stand for the S.S.? How can they be induced to do so?
g. How can indifferent parents be brought to the assistance of their erring children?
13. Necessity of unity among S. S. and church workers.
14. Aims of the S. S.
Discussion after each topic.
Election of Officers.

THIRD SESSION.—Y. P. S.
1. The young Christian in the vineyard of God.
2. The object of Christ's coming. Who shall proclaim him?
3. Our duties toward the strayed ones.
4. Mutual Assistance in the Y. P. S.
5. The power of song, How developed in the Y. P. S.?
6. What should be done in the Y. P. S.?
7. Who should attend the young people's meeting?
8. Aims of the Young People's Society; How best reached?
Question Box.
Resolutions.

Committee { D. J. Basinger, Christian Auernheimer.

PROGRAM

FOR THE FESTIVAL OF MISSION SEWING SOCIETIES TO BE HELD ON THE OCCASION OF THE MIDDLE DISTRICT CONFERENCE AT TRENTON, OHIO, OCT. 2ND AND 3RD.

1. Opening.
2. Singing, Pandora society.
3. A letter from Bertha Kinsinger.
4. A poem from Donnellson, Iowa.
5. Essay, from Goshen Society.
6. Song, by Berne society.
7. Essay, from Wayland society.
8. A letter from Hilliegonda van der Smissen.
9. Song by Trenton society.
10. Collection.
11. General remarks.
12. Close.

The Committee.

N. B. To shorten the program this time several societies were omitted, which, however will receive their duties next year.

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News of the Week.

Domestic.

Lore Would Not Spare Lynchers.

WILMINGTON, Del., September 21.—Chief Justice Lore, of the Delaware Supreme Court, to-day delivered a strong charge to the grand jury which is considering the criminal work of the county courts. After reciting the details of the murder on June 15 of Helen Bishop by George White, and the subsequent lynching of White by a mob, Justice Lore said: "The crime of George White and his punishment are not before us. On his body human vengeance has done its work.

"No good citizen, we are persuaded, can regard the lynching of George White in any other light than as a brutal crime, and as a flagrant violation of law.

"Gentlemen, in this country we make our laws. They are our will formally expressed. It is the duty of every good man to obey the law himself and to see that it is obeyed by others as far as he may. Lynching is a crime against the law of both God and man. Every wilful participant in such an act is a murderer. No man has a right to commit that crime because he believes or fears that some other person who is intrusted with the execution of the law will fail or has failed in the performance of his duty.

"Lynching and mob laws, their promoters and encouragers, whether they be of high or low degree, should receive no favors at the hands of thoughtful and patriotic men. There must be government or non-government. The line of cleavage is clear. All history teaches that the prevalence of mob law is the end of free government. Obedience to law is the life of our republic.

"In the obedience to the oath you have taken, and to your duty to your State, we ask you so to act that the crime of lynching may be suppressed in this State, so far as by your action that end may be attained, and that the perpetrators of this crime and the authors of the disgrace that has come on us through their crime shall be dealt with according to their just merits. To you the people look for the faithful, fearless and honest discharge of your duty. They ask nothing more and expect nothing less."

Skinner Will Penetrate the Wilds of Abyssinia.

WASHINGTON, September 21.—Under instructions from the State Department, Robert P. Skinner, the American consul-general at Marseilles, will penetrate the wilds of Abyssinia, guarded by a detachment of American marines from the European squadron. He goes to negotiate with the King of Abyssianla a commercial treaty, which it is hoped will give important advantages to American trade.

State Department officials say Mr. Skinner's mission is of a confidential character. Mr. Skinner at present is at Massillon, O. He will remain in this country several weeks.

Physicians Explore Brain with a Probe.

INDIANAPOLIS, Sept., 22.—An operation was performed at the Fletcher Sanatorium this morning which will probably attract considerable attention from medical men. The patient is William H. Schmidt, ex-treasurer of Marion county, who for some time has been entirely blind. The operation was not made in the hope of restoring his eye-sight, but to arrest violent pains in the head, which cause periods of temporary insanity and which it is feared, would result in permanent insanity.

The skull was entered by trephining and removing a button of bone one and a half inches in diameter at the most prominent portion of the back of the head, on the left side.

The surgeon cut through the outer membrane of the brain to the convolutions, going through the angular gyrus, from which point, by means of a flexible probe, the brain on the left side was explored. The probe was also passed between the cerebrum and cerebellum.

At the point of entrance the brain for a space the size of a quarter of a dollar was soft and pulpy. Forward and to the base of the brain the structure was found more dense. The operation took about an hour.

Beaupre Without Hope.

WASHINGTON, September 19.—Minister Beaupre has abandoned hope for the ratification of the Panama canal treaty. He cables the State Department, under date of Boguta, September 18, that the situation is unchanged, discussion seems hopeless and the Congress will probably adjourn October 20.

Died as Crowd Prayed.

CHICAGO, September 22. — "Kneel and pray for the soul of a dying man."

At this command from the lips of Father Madden, of St. Gabriel's Roman Catholic church, 250 persons of many creeds and many races fell on their knees in the network of railroad tracks at Forty-fifth street and Stewart avenue last night and prayed for Thomas Shaughnessy, over whose mangled form the priest was bending.

The man died as they prayed. In the reverent assemblage were Jews, Protestants, Roman Catholics and men without a creed. Irishmen, Italians, Poles, Americans and negroes stood side by side with bowed heads.

The injured man, with both legs and one arm crushed by the car wheels, faintly moaned a few of the syllables after Father Madden, but soon lapsed into unconsciousness, passing without further pain to death.

Foreign.

Girl Hurled to Death Down an Alpine Chasm.

GENEVA, September 22. — Another terrible Alpine accident has happened, the victim being a young girl named Klaeger, age twenty years.

With two Swiss girl students of the Winterthur Technical school, she left to attempt the ascent of the Great Kreuzberg, one of the most difficult peaks of the Santis Alps.

They went without a guide, and when they had reached a considerable height, found further progress upward impossible.

They then decided to descend, and had covered the worst portion of the homeward journey, when they unroped.

Suddenly the two students heard their companion scream out "I am falling." At the same moment she lost her hold of the cord and disappeared over the edge of the precipice.

Terror-stricken, the other girls scrambled down the rest of the descent and on arriving at the bottom secured the assistance of some shepherds in the search for their lost companion.

She was found lying at the base of the precipice, 300 feet below the spot from which she had fallen. She was dead, her skull and limbs being horribly smashed.

Earthquake at Santiago, Cuba.

SANTIAGO, Cuba, September 19. — The most violent earthquake since 1885 occurred here early to-day. The earth shook for fifteen seconds, but there were no undulations.

Many people rushed into the streets and cried and prayed. Bricks and plastering dropped in all directions, and a few walls fell. Nobody, however, was seriously injured.

THE BALKAN TROUBLES.

TEN THOUSAND VICTIMS OF TURKS AT KASTORIA.

SOFIA, Bulgaria, September 18.—Further reports from Kastoria say the city was burned, and that the massacre of its population (estimated to have numbered 10,000 persons) was indescribably terrible. The Turks slaughtered indiscriminately Bulgarians and Greeks, men, women and children.

FIVE HUNDRED TURKS KILLED.

SOFIA, Bulgaria, September 21. — A serious engagement has occurred near Melnik, sixty-five miles from Salonica, in which the Turks lost 500 men killed, including two colonels. Most of the villages in the district of Melnik are in flames.

Bulgaria's efforts to maintain a strict neutrality are becoming more difficult each day, owing to the attitude of the Macedonian population. Backed by the revolutionary committee this element is persistently endeavoring to force the government's hand and provoke hostilities with Turkey.

HARPER DEFENDS TURKEY.

CHICAGO, September 21. — "The Turk does not deserve all the opprobrium that has been thrown upon him." This statement was made by President William R. Harper, of the University of Chicago, in telling of his experiences in Constantinople, where he went for the purpose of securing a firman giving the university the right to excavate the ruins of ancient cities in the neighborhood of ancient Babylon.

"The Turks have received much un just abuse," continued Dr. Harper. "We are accustomed to think that Turkey has made no progress. If we compare the conditions in Turkey today with those which existed twenty-nine years ago, when Abdul Hamid came to the throne, it is found that the progress made is amazing.

British Cabinet is Now Disrupted.

LONDON, September 18.—Consternation and excitement caused by the dramatic announcement last evening of the resignation of Joseph Chamberlain, Secretary of the Colonies; Charles T. Ritchie, Chancellor of the Exchequer, and Lord George Hamilton, Secretary of State for India prevail among all classes in the United Kingdom, to the exclusion of every other topic. The resignations have been accepted by the King. The great majority of the public only learned the news from the morning papers, and their astonishment in many cases was so great as to prevent the expression of any coherent opinion. The Pall Mall Gazette this afternoon aptly sums up the general feeling by describing the recent crisis as the "most extraordinary in the whole history of constitutional government", adding that what will happen next no one can forecast with any degree of certainty.

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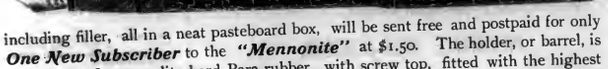

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Vol. XVIII. BERNE, INDIANA, OCTOBER 1, 1903. No. 42.

"Underneath are the Everlasting Arms."

Deuteronomy 33: 27.

"Pilgrim on the road to glory,
Pressing toward the heavenly prize,
Mid the ills that now disturb me,
Mid the dangers that arise,
When the way is dark and dreary,
Rugged, filled with vain alarms,
When perplexed, exhausted, weary,
Trust the Everlasting Arms!

"When the waves of trouble threaten,
When the billows fiercely foam.
Human aid is unavailing,
Friends, and helpers fail to come;
When of succor thou despairest,
And no voice the tempest calms,
Think of this, that underneath thee
Are the Everlasting Arms!

"When corroding cares oppress thee,
When the tempest's doubts assail,
When thy secret foes distress thee,
When they threaten to prevail;
When thou dread'st the thought of yielding
And would'st rather die than sin,
When thy hopes seem just expiring
Everlasting Arms sustain.

"And when all below is closing,
When thou dread'st the briny flood,
When thou feel'st the waters rising
Thou shalt find the promise good.
Timid Christian, venture on it,
Bid farewell to all alarms,
'Tis enough that underneath thee
Are the Everlasting Arms."

Items of News and Comment.

Cornelius J. Claassen, of Beatrice, Nebraska, has entered Haverford College, at Haverford, Pa.

Fourteen persons were admitted into the Hebron congregation, Saline, Kansas, by baptism, on September 6.

The Mission Board of the General Conference will hold their annual meeting at Summerfield, Ill., to begin October 11.

Prof. E. J. Hirschler, of Hillsboro, Kansas, has accepted a position as teacher in the Central Mennonite College, Bluffton, Ohio.

The Second Mennonite church of Philadelphia will celebrate the communion of the Lord's Supper on Sunday morning, October 11th.

The Santa Fe railway company is leading in a movement to abolish the running of Sunday excursion trains. Other western railroads are falling in line and the religious press is strong in shaping sentiment and hopes are now being entertained that the beginning of this good work will spread until Sunday excursions will be known only as a thing of the past.

The Mennonite Home for the aged to be established by the brethren of Lancaster county, Pa., is an assured fact. Several meetings in the interest of the enterprise have been held within the last few weeks. Application has been made to the local courts for a charter.

The next International Christian Endeavor convention will be held at Baltimore, Md., July 5—10, 1905, in the new Fifth Regiment Armory. The building will seat 20,000 persons. The programm committee is already at work and are planning to make it the best convention ever held.

Rev. A. B. Shelly announces his fall communion services as follows: Flatland, October 4; East Swamp, October 18; West Swamp, October 25; Quakertown, October 25; Soucon, November 1. These communion services are preceded by the usual preparatory services on Saturday afternoon, except Quakertown, where the preparatory services will be held in the evening preceding the communion.

Treating a man as if you expected well of him, and as if you recognized his noblest nature as really dominant in his being, is an appeal to him to show that you are not mistaken in your estimate of his character.

There is no better way of bringing out a man's worth than by acting as if you perceived it. "To treat men as if they were better than they are is the surest way to make them better than they are."—S. S. Times.

Oberlin college opened Sept. 24 with an enrollment of 1400, an increase of 100, of which at least twenty belong to the Freshman class. At the formal opening in the evening Pres. King gave an address of Welcome. Dr. J. A. Bewer delivered the opening address of the Seminary, on Psychological Study of the Words of Christ, especially the Parables. Everything points to a year of great prosperity for the school, college as well as seminary. There are an unusually thoroughly prepared lot of men in the Junior class this year. Two men from Hartford Seminary have come for their senior year. Frank P. Diller, of Bluffton, O., and Abel J. Krabill, of Sterling, O., graduate from the Central Mennonite College, have registered as college students. Paul Ewert and Mr. and Mrs. Siemens, of Manitoba, have returned to resume their college work. J. E. Wirkler, of Newton, comes for postgraduate work, and J. E. Sprunger, of Berne, Ind., to finish his theological course. J. F. Alderfer, of Wadsworth, O., who graduated from the conservatory of music last year, has a position as instructor in the conservatory this year.

Moravian Missions.

Moravian Missions is a new illustrated record of missionary work, published at 32 Tetter Lane, London, England. It is a modest monthly of 12 pages, and costs but a shilling sterling a year. The first number (January, 1903) promises well for the future. We find specially interesting the article on "How Moravian Missions Began," by Rev. I. E. Hatten. It recounts the beautiful story of Count Zinzendorf's visit to the Danish Court in 1731, and his meeting with Antony Ulrich, the West Indian negro slave, and his pathetic appeal for his benighted people. Zinzendorf was electrified by the persuasive entreaty of this converted native, and returning to Herrnhut at once, arriving at 2 A. M., he found the "Single Brethren" keeping up the prayer vigil, and he told the thrilling tale. He was addressing a company of martyrs; scarce one of the refugees in Herrnhut but had suffered persecution for his faith. Leonard Dober, for example, could not get the vision of that West Indian slave out of mind; to him it was a new Macedonian cry. So was it with Tobias Leupold. And hearing that no man could reach these slaves unless himself a slave, they were ready to sell themselves into bondage so as to work by their sides. The sacred "lot" was appealed to, and Dober drew a slip bearing the words, "Let the lad go; for the Lord is with him." All doubts were thus laid at rest as to the will of the Lord, and on August 21, 1732, at 3 A. M., the first two Moravian missionaries left Herrnhut for the West Indies. The story has been often told, but after 170 years has lost none of its old charm. The work of Moravian missions for 1903 will require an outlay of £85,000, or about $425,000! So has this little seed grown to a great tree.—Missionary Review.

Mission Notes.

A meeting of the members of our Foreign Mission Board is announced to be held at Summerfield, Ill., on Thursday, October 8th. Many interesting and important points in connection with our mission work both here in America and in India will engage the attention of the Board at this meeting.

A son was born to Brother and Sister Kroeker at Janjgir, India, on August 25th.

There are at present 13 orphan boys in the orphanage at Janjgir, and Brother Kroeker writes that most of them make good progress in their studies.

Our missionaries in India are pleased to learn, that the Mission Board is making efforts to find reinforcements for the work in India. They are anxiously waiting and earnestly praying for them to come.

A noted missionary journal notes it as a sign of the gradual increase of interest in the subject of missions among our churches, that publishers of denominational church papers are devoting more space to this subject now than was formerly the case. If this inference be correct, as no doubt it is, it is an encouraging fact for all those who are earnestly and sincerely praying for the coming of the kingdom of God.

Woman's Work in our Mission.

The work done by our female missionaries constitutes an important factor in the work of our mission. It is a recognized fact, that women have more and better access to, and are able to work with greater success among the heathen women and children, than men can. This fact has been substantiated in our mission among the Indians. The Sisters Kinsinger and Sister Williams

have now been connected with our mission at Cantonment, O. T., for a number of years and from their late reports we learn, that their labors have in no wise been in vain in the Lord. While Sister Lisetta Kinsinger is primarily engaged in alleviating the physical wants and sufferings of the Indians, she at the same time heartily assists in the spiritual work done for the salvation of the souls. And while sister Williams has of late devoted the greater portion of her time to the study of the Cheyenne language, in order to fit herself for future work among these people, she too has not been idle in doing active mission work, as an opportunity was offered her, as the subjoined extracts from late reports to the Mission Board show.

Sister Bertha Kinsinger writes: "The hours for Bible study with the children of the Government school, as they were conducted by us two years ago and as Brother Mosiman had them last year, were continued by us after Christmas. Cousin Lisetta spoke to about 40 of the younger children every Thursday evening, and I to the rest on Monday evenings. It was an occasion of great joy to us when five of the girls individually and voluntarily came to us and expressed their desire to become Christians. By permission of the principal teacher of the school we then instructed them further in the teachings of the Bible and in the month of May they were baptized.

"Later we were requested to start a Sunday-school with the younger children, on account of the annoyance their presence at the church on Sunday mornings gave to the old Indians, who never like to be disturbed in their hearing, when they are told about God.

"As both the Sunday-school and the Bible study during the week gave us too much to do in connection with our other work, and as it was deemed best to relieve the children from the schoolroom in the evening after the weather had become warmer, the hours of Bible study were discontinued. We had 74 children in our Sunday-school. Those we formed into three classes, of which Sister Williams took one. The larger Cheyenne children attended church services regularly, while the larger Arapahoes came to Sunday-school, as no church services, were held in the Arapahoe church during Brother Funk's absence. Before the close of the school two more of the girls presented themselves for baptism, which they also received. There were in all fourteen Indian Christians attending the school. With hearts full of gratitude towards you and all other mission friends, who have united with us in praying for these Indians: "Thy kingdom come," we are full of confidence that His kingdom is coming. Two of the newly baptized are the daughters of Cheyenne chiefs, who themselves have but little ear for the Christian religion. But they said to their daughters: 'We are glad you are taking this step.' This means to say: 'Old things will pass away with us older ones, you younger ones, must accept the new and live accordingly.'

"O, pray earnestly for these young souls, that they may grow strong, so as to be able to withstand and to overcome the evil with which they are surrounded and beset. How it grieves one's heart to see, how the enemy succeeds in causing some to fall, as has been the case during the sundance the past week, where the power is so great as to threaten to extinguish eyen the last spark of Gospel truth. The Lord, however, is able to restore the weak ones, and unto Him we look for help while we joyfully continue in our work.

Sister Williams writes: "On the 19th of January I began the study of the Cheyenne language. I entered upon this task with joy, which is the threshold to the service of giving the precious Gospel message to those in heathen darkness. And with this hope the new strange words become a sacred trust.

"I am very thankful for the help which I have had daily through Miss Kinsinger. Her teaching has made it much easier and pleasanter. Alone it would have taken me a long time to accomplish even what I have accomplished.

"During the winter the study hours were from eight in the morning until noon, and from one until five in the evening, and very little time was lost. As the days have become warmer the time has necessarily become shorter. My grammar is nearly finished and a beginning has been made in reading the Gospel. The copying of the revised dictionary, when missionaries Kliewer and Linscheid were here, was very interesting, since Brother Petter made many explanations as he dictated to us. We all felt rich when we had it finished. A book obtained in this way, word by word, is of more value than those for which we pay a high price. I need the Cheyenne-English dictionary yet.

"So much is accomplished. Yet when one longs to know the burden of the loving mother's heart, which she tells again and again, but which one does not understand; or when a few days later in grief she sits quietly, seemingly waiting for some word of comfort which one can not give, then one realizes that it is only a small beginning. But we look to Him who knows all languages, even that of the soul, and who goes before to prepare the way and us for the way." Sister Williams has since gone to Hammon to assist Brother and Sister Kliewer in their work at that station. No doubt she will find plenty to do there so as to make practical use of the knowledge of the language already acquired and at the same time find an opportunity to make herself still better acquainted with the language. In case the work among the Northern Cheyennes in Montana is taken up, as it no doubt will be by next spring, it will become necessary that one or more female workers accompany the missionary to that remote northern field. Sister Agnetha Harms, of Gnadenberg, Kansas, has gone to our station at Oraibi, Arizona, to assist Brother and Sister Frey in their work there.

The Story of a Chinese Leper.

In the busy Tsao - hu - men (grass-lake gate) of the city of Wu-chang there sat a young man begging. Few, indeed, were the words of pity he heard, and fewer still the coins upon his mat. He held up a wasted hand, and cried, "*Ma fung!*" (A leper!) The surging, busy throng heeded him not.

Wong Keh-shang could not go to Jesus for help, for he knew Him not; but Jesus Himself, in the person of a missionary, with something of the Master's spirit, stood before him.

"Are you a leper?"

"Alas! alas! I am."

"Can't you cure yourself?"

"I! Cure myself? No. The more I do the worse I become."

"True! You are quite helpless."

"Yes. No one cares, and no one knows. I have no friends. I am hungry, no one feeds. I am sad, the people only laugh."

"Some One cares."

"Who is He?"

"Let me tell you." And, sitting down, the man of God told the leper of One who cares, of the deeper leprosy of sin, the great sacrifice of love, the cleansing fountain for sin and uncleanness. Ho! fastidious religionist. You are wont to preach only to the *elite* in England and America, come and hear this man preach to a leper. Yes, bring your Florida water along. This leper is offensive, I know — almost as offensive as human pride is to the spirit of God. Hush! now, listen.

"Does Jesus care?"

"Jesus loves you."

"Will He bless me?"

"Only trust Him?"

"Where can I find Him?"

"Come, I'll show you."

"Come! Where? I have to beg."

"Jesus will provide. Come with me."

Then that awkward, fanatical missionary with the gray beard (we know his name and so does his Master) actually took that leper to his own house! And why not? A leper's soul is worth saving.

If our eyes were open we should see angels going in and out of that room where the leper and the saint are kneeling. If our ears were not so dulled with earth sounds, we should hear the angels singing over a soul born again. The glory of God is here.

In a little school-room on the city wall sits the leper, Wong Kehshang. His leprous hand is wrapped in a white bandage. A Christian physician has eased the pain if he can not cure the disease. The day is hot, the flies are buzzing about, the houses below are quivering with heat, the schoolboys drone over their books. Wong has had his head shaved, he is dressed in a clean white summer gown, and he looks contented and happy. He is teaching the little mission school, and daily tells the story of his own conversion, and urges the children to faith in Christ. Nor was the story told in vain.

The scene changes. In far away Shensi province there is a little mission graveyard. A group of sorrowful missionaries stand around an open grave. Chinese converts are there weeping quietly with real sorrow. Wong Keh-shang has done his work. Leper as he was, with increasing pain and weakness he accompanied a band of pioneer missionaries to the far interior, praying only to be allowed to testify of the love of the Lord of Salvation, Jesus Christ. Then the leprosy did its fatal work, and he in heavenly glory beheld the Savior "who cared" for him. "And he was clean." (Selected.)

Bible Study Class.

E. K. MOHR.

"GOD'S WORD TO WOMAN"

(Adapted) Ps. 68: 11–13.

I. The Divine Weapon. v. 11.

The sword of the spirit Eph. 6: 17 is the only offensive weapon in the armor of God. It is not a carnal weapon 2 Cor. 10: 3–5, but forged in heaven 2 Pet. 1: 21. If we learn to use this weapon Jer. 5: 14, our weakness shall not prevent the mighty power of God to be manifested Zech. 4: 6.

II. The Great Army of Women v. 11.

A. Four Periods in Woman's History.

(a) Creation. Gen. 1: 27. The two make the complete man. The proficiencies of each are to make up the deficiencies of the other. Matt. 19: 4–6.

(b) Degradation. Gen. 3: 16. Through the fall woman became the slave of man — she is a slave to-day where Christ is not known — a slave physically, socially, intellectually and spiritually.

(c) Restoration. Jesus Christ set woman free. He was born of a woman, Mt. 1: 23, woman was his first missionary, John 4: 28, 29, 39 and brought the first tidings of his resurrection, John 20: 18.

(d) Revelation. During the last fifty years more than ever before we have had a revelation of woman's true nature, capacity and power and she is restored to her rightful place with man.

B. The Perfection of Womanhood is possible in Christ.

(a) Physically. John 10: 10, Phil. 3: 20, 21. "I believe in the resurrection of the body."

(b) Socially. True courtesy is Christian. "Ease of manner is not always an atmosphere of ease." Unrest communicates itself, but see Isa. 26: 3.

(c) Intellectually. John 8: 32, 36; 1 Cor. 13: 12; 1 John 3: 2.

(d) Spiritually. 2 Pet. 1: 2–4; John 17: 20–23. And this perfection is for every believing woman who will accept it.

III. The Magnificent Results of Woman's Work v. 12.

"Woman's heroism, self-sacrifice, endurance, and fervor in missions can not be surpassed in history." Woman has a very large share in missionary work and this is changing the face of the world. Keshup Chunder sen. said of India: "Who rules India? Christ rules British India. It is not the British Army that deserves the honor of holding India; if any army can claim that honor, that army is the army of Christian missionaries headed by their invincible Captain Jesus Christ."

IV. The Reward is to all that help v. 12.

Not all are to go, 1 Cor. 12: 4–7. Some can pray, others pay, and others live.

Sarah Hormer, the poor seamstress living in an attic, and giving six times $60, will surely share in the labors of the six missionaries she started in the work.

Andrew brought Peter to Jesus and so has a share in Peter's Pentecostal sermon and Peter's splendid work.

V. There is no Menial Place in God's Service. v. 13.

"Christianity lifts life to a higher plane and makes the daily round and common task divine and glorious." Everything done for God is sacred 1 Cor. 10: 30; Col. 3: 23, 24. The body is his temple 1 Cor. 6: 19, 20. What is that in thine hand? Ex. 4: 2–4. Dignify your calling and you will not take any soil.

"The Lord, He giveth the Word;
A host of women heard,
And published the glad sound
The very world around.
And, as the tidings spread
Lo! hostile armies fled,
Yea, kings did flee apace.
The message of God's grace
Some to the nations carry;
At home their sisters tarry
In spheres of humble toil,
And yet they share the spoil.
If God our place allots,
Like doves among the pots
We lie, yet take no soil.
The silver on our wings
Unstained by earthly things;
The golden feathers shine
With luster all divine.
There is no menial place
When hearts are filled with grace,
Our drudgery may share
The beauty of His face,
All work becoming prayer."

Grand Rapids, Mich.

Some Missionary Items.

Out of 1,746 walled cities in China, only 247 contain missionaries.

In 1901, 4,000 copies of the Scriptures in Arabic were sold in Arabia.

The Bible Society reports an extraordinary demand for the Scriptures in Shanghai, China.

The Finlanders send 448,000 of their 470,000 to school. 60,000 families are now fighting there with starvation.

Many East Indian laborers are employed in railroad building in Africa. Some of them are Christians and are carrying the Gospel with them.

In 1902, accessions to all Christian churches in all foreign fields numbered nearly 100,000, at a cost per member on the part of missionary societies of about $200.

The census report of India says: "The principal feature in the last ten years is the enormous increase in native Christians, amounting to almost 200 per cent."

Corsica, a field from which Protestantism has been more than once driven out, has decided to accept it by allowing several villages to hold evangelical services.

There are now in Uganda, Africa, 1,070 church buildings, a Sunday-school of over 50,000, a church attendance of over 100,000 and the first baptism occurred about 20 years ago.

Slave markets still exist in Arabia.

There are now twelve teachers employed in Japan by the public school commissioners, and recommended by the Young Men's Christian Association. Naturally, they are doing much missionary work out of school hours.

The National Drink Bill.

The national drink bill of the United States has nearly doubled in twenty-two years. The total amount paid for stimulants, as beverages, in 1902 was $1,370,000,000, an advance of $130,000,000 over the average of five years previous. The above estimate includes coffee and tea, as well as distilled and fermented liquors. But the showing is significant and, in our view, alarming.

A prominent New York daily says:

Moralists will see in these figures a warning against the rapid pace which our people are setting in business and other affairs which induces the use of stimulants, and if they will compare the statistics of 1901, when the per capita consumption of alcoholic beverages was 17.90, with that of 1902, when it was 19.48 gallons, there will be some force in their argument that the drink bill of the nation is excessively high. There may be some little satisfaction to them, however, in the fact that the consumption of spirits was not so great in 1902 as it was in 1892. The increase in the past ten years has largely been in wine and in beer. It is one of the interesting phases of human nature, as shown by official figures, that panic years, such as 1893, saw a much larger consumption of spirits than did years of prosperity. Good times, when labor is employed and money is in abundance, stimulates activity in the wine and beer trade, while the consumption of spirits mounts high apparently in years of dissatisfaction and distress.

Our C. E. Topic.

SUNDAY, Oct. 4.—GREAT MEN OF THE BIBLE: WHAT ABRAHAM TEACHES US. Gen. 12: 1–8; Heb. 7: 1–10; Rom. 4: 1–9.

We can only think of Abraham as a great man. Great because he was the father of a great nation, but greater, because he was a man of faith seeing chiefly the spiritual side of things. His life means much to those who make much of faith and value the spiritual aboye the material.

His call and how he answered it is more than a theme about which to preach. It is a lesson preparing us to answer when we hear the call of God. We can't think of Abram hesitating or refusing to obey, the result of such conduct could never be measured. Neither can we tell what will follow a like refusal on our part. Does God call us as he did Abram? Yes. To forsake the world and its offered attractions and become God's servant immediately. Heb. 3: 7; 2 Cor. 6: 7. Kindred and friends might have come between him and his God. He must leave them all. So we must forsake that which draws us away from the one who calls. There is much to give up. Dishonest business. Friends who are worldly, amusements that debase, pleasures that destroy and possessions that divert our attention from God. Mat. 19: 29.

Abraham's Generosity in dealing with Lot was a graceful art. That which was his—promised to him by God—was given up to another for the sake of peace. He unselfishly surrendered his rights to one inferior to himself. But he found in being generous to others God was more generous to him. What a rebuke to those who continually assert their rights!

His Bravery deserves admiration. In his effort to rescue an unworthy nephew he gave battle to a superior force. That bravery was rewarded but not with the gratitude of Lot. It came in the form of an assurance of safety from God. "I am thy shield and thy exceeding great reward."

His plea for mercy for the sinful Sodomites is only to be expected from one so generous. One can love men without loving their sins. The one who came to die for our sins was so anxious for our safety as Abraham was for the Sodomites. His pleading with the angels to spare them suggests to our minds there is one now who has become "our advocate with the father".

He seems harsh when in the *great trial of his faith* his son was demanded. Why so willingly give up to the God who not only required precious gifts, but *the* most precious of all that could be demanded? But who dare deny God what is his? Better things were Abraham's because of his obedience. He had his son and more too. One who can give what he has gotten from God is the one who gets more.

Wherever Abraham went altars were erected. These lonely altars to Jehovah were the earliest symbols of the worship that was to drive the false religions out of the land. In our own day Christian missionaries like Abraham, go into strange lands and build altars to the true and living God. Soon superstition and ignorance must give way to the God whose altars they are building. Abraham as an ideal turns us to the object of all true faith, the Christ, who becomes the highest of all ideals.

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Editorial.

There are many superficial Bible readers. This is only too sadly true. But even among those posing as Bible students there are many who are hardly less superficial. Some are apt to get puffed up in their supposed superior knowledge while they are really only allowing themselves to be carried away unthinkingly by some new wind of doctrine, some plausible-looking theory set forth with scientific pretensions. To be on the alert to hear and more especially to set forth something new and startling is a modern failing as it was among the Athenians of Paul's time, and no more now than then is it an evidence of thorough study or sound thought.

What Prof. Wedel says in an article in the Bundesbote concerning schools for the preparation of deaconesses is true also of schools in other lines of training for Christian work. He says: "There are among existing institutions such in which sisters in our congregations who would prepare themselves for deaconess work can obtain a thorough and general training for Christian service in the sick room without in any way suffering antagonism in their special denominational views." Viewed from the general Christian standpoint it is a joyous fact that, growing in favor and usefulness, there are such training schools for general Christian work like those established by Mr. Moody in Chicago and Northfield, where not only Methodists, or Lutherans, or Presbyterians, or those of any other sect, but Christian men and women in general receive thorough instruction and training and go forth to work in the various folds and fields of the Church of Jesus Christ.

In the way David treated his bitter enemy, Saul, we may find a good illustration of the love to our enemies enjoined by our Savior. It was as the anointed of the Lord that David spared Saul's life when it was in his power to take it. It was for the same reason he commended and rewarded those who showed kindness to him and respect for his dead body and punished him who boastingly though falsely claimed to have killed him. May we not learn from this that enemies are to be loved not for what they are to us as such—a thing so unnatural as to be indeed impossible—but for what they are in God's gracious purpose. If instead of allowing our minds to dwell on their enmity to us, we will think of the pitying, merciful, loving interest God has in their present and eternal welfare then as we love God it is just as natural and easy for us to love these in spite of their enmity as on the other hand it would be to hate them for it. Then instead of seeking revenge upon them we will be moved to do them good, and make their case the subject of our talk with God by way of intercession.

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN, Berne, Indiana.

The Christian missionary going into foreign lands is often most unfortunate in his forerunner and his company. A large part of all the suspicion, hatred, and open enmity met with among the barbarous and also the more civilized heathen nations and the consequent hardships brought upon the missionaries, is the natural result of the work of the unscrupulous white trader who has preceded or accompanies the bearers of the message of peace and good will. When the simple-minded native sees himself overreached, wronged and ruined by the white-faced strangers, what wonder that his heart should be closed with suspicion against the white man and with deep-seated prejudice against his religion, which he imagines to be tolerant of and responsible for the wrongs he has been made to suffer. While Christian people of Europe and America are giving their money and their lives for the conversion of the heathen, their own countrymen, backed by their own governments, are preying upon, instead of praying for, these objects of Christian charity, to the impoverishment and bodily ruin of the people and the incalculable hinderance of the gospel when the missionary gets there. This applies with especial force to the trade in rum, tobacco, opium, and the like. When will Christians awake to the wisdom and imperative duty of first throttling the wolf which is constantly killing and scattering the sheep they would gather into the Master's fold?

John Moser.

The subject of our sketch, John Moser, was born Aug. 2, 1826, in Wayne Co., Ohio. His early life was spent at the home of his parents on the farm. It was here, that he first experienced many of the lessons of life, which afterward were of invaluable service to him. Here it was where that strong body was developed. His early school education however was very much limited and mainly in German, owing to conditions of schools in those days. However he continued to add to his knowledge from year to year.

The pious and decidedly irreproachable Christian life of his parents gave a healthy influence to the growing youth whose special life-work was destined to begin in early life. Surrounded by these circumstances, he gave his life to the service of his God. He was baptized and received into the Mennonite church in Wayne county, Ohio, Apr. 2, 1846, which marks the beginning of his influential Christian life.

In May 1852, he moved to Putnam Co., O., where he soon established a home. On Oct. 9, 1853, he was called to the ministry of the Old Mennonite church of this place, as successor to Bishop Ulrich Steiner who had died shortly before.

After faithful service for a number of years the needs, of additional help were keenly felt by his aged superior, Bishop Suter, and he was accordingly ordained as Bishop, Feb. 24, 1864.

In the course of his service, he baptized about 900 persons, married 205 couples, and preached many regular sermons, as also a large number of funeral sermons. During his service the number of members in his church increased to about 1000. As most of them live in the country, the limits have also been enlarged, and the points of activity centered in three places, with organized Sunday-schools at Bluffton, Ebenezer church, and St. John's church, two, four and six miles apart.

Elder Moser is a friend of the children and it has been his wish and prayer, that parents bring up their children in a Christian life, in the fear of the Lord. To see people go astray wilfully grieved him to the very depth of his heart. He often advised his people to avoid the ways of wrong, but to keep in the paths of the Lord, the narrow way.

The foundations upon which some of his success rested are, his firm and childlike belief in the word of God, his striving to keep and promote the unity and peace of the church, and his diligence and faithfulness in the practice of the duties of his calling, as his condition and circumstances permitted.

The additional requirements and present needs of the church and the additional personal work caused by the increased membership, combined with the frailties, which age and labor brought upon him, such as a very weak voice, and weakened limbs, induced him to tender his resignation as Bishop in June, which was accepted and J. B. Baer was elected and installed as his successor in the office of Bishop or Elder in the congregation. He is willing, however, to serve further as minister and adviser, wherever he may still be of service. If Elder Moser's life is spared a few weeks longer, he will have behind him the labors of half a century of ministerial service.

In his family he was a kind and faithful father. He is at present living on the old homestead with the family of one of his sons.

Although he did many worthy deeds of love for suffering humanity, and erring ones, in looking back through the vista of time, he humbly says, "I have not done much." May his declining days be blessed, and he remain on the true rock, for the church, for Christ, for God.

Correspondent.

Pandora, Ohio, Sept. 18.

Correspondence.

PULASKI, Ia.—On Sunday evening, Sept. 6, a series of meetings were begun and continued during the week, resulting in six additions, one by letter and five by baptism. The pastor was assisted by Bro. S. M. Musselman, from Wayland, Ia. On account of the rain not as many services were held as formerly announced but in a spiritual way they were all one could have wished them to be. Communion was held on Sunday, Sept. 13, and baptism the following Sunday. Rich blessings were witnessed throughout.

DONNELLSON, Ia.—Sunday, Sept. 27, communion services were held at our church, a large number partaking thereof, among them the seven new members that were baptized last Sunday. Rev. Chr. Schowalter was chosen to represent us at the Conference to be held in Ohio this week. We would very much have liked to be there also but distance and the expense forbids. But we hope the MENNONITE will bring us all the news from there. May God's blessings be with all.

STERLING, O. The Sterling, O. congregation was again permitted to celebrate the Lord's Supper on Sunday afternoon, Sept. 27. Rev. Kliewer was assisted by Rev. J. H. Langenwalter. A very good sermon was preached based on the words recorded in Genesis 18: 26, 27, 32. In connection with these services one person was admitted into full communion and membership of the church on profession of his faith in the Lord Jesus Christ, and by rite of baptism. We wish him great success in the course just entered upon.

We are pleased to know that Rev. Langenwalter will be with us during the fall and winter months, and hereafter our church services will be in the morning again instead of the afternoon.

The superintendent of our Sunday-school, Peter Krabill, with his wife and children, expect to attend the conference to be held at Trenton, O.

Quiet Hour Thoughts.

Saturday, Oct. 3. *Your heart shall live that seek God. Ps. 69: 32.*

All our life is a search: we are a race of seekers. With some of us the aim is consciously taken, is dear, is fixed, and embraces in one the perfecting of character and the glory of God. These—call them by whatever name, of whatever sect, of whatever nation or rank — are the ones that God loves and honors. They are the saints modern or ancient as good if they walk our streets to-day as if they held sweet counsel with Fenelon in Cambray, or knelt with St. Cecilia, or wept with Paul on the shores of Melitus. — Anon.

That path with humble speed I'll seek
In which my Savior's footsteps shine,
Nor will I hear, nor will I speak,
Of any other love but Thine.
John Wesley.

Sunday, 4. *Having each one a harp and golden bowls full of incense, which are the prayers of the saints. Rev. 5: 8, Rev. Ver.*

Christ has just now (in this apocalyptic scene) been acknowledged as the possessor of the ability and the right to enter, with His redeemed ones, upon their inheritance. It is therefore the time for all the prayers of all the saints of all the ages to come into remembrance, that that which has ever been their chief burden may now be answered and fulfilled. "Thy kingdom come, Thy will be done on earth as it is in heaven." So have all Christians ever prayed. Such is the theme of all true supplication, as it looks out over futurity, and utters the spirit of faith and hope. And who can reckon up the volumes and oceans of such entreaties, which remain to this day unanswered? But, not one of them is lost. They are all carefully treasured in golden bowls. They are as sweet incense before God and before the Lamb. And when we come to take our places with our Lord, and He takes the book of forfeiture to break its debarring seals, then will those supplications come into play; and blessed he who has his bowl full of them. —Seiss.

Monday, 5. *And they sung a new song. Rev. 5: 9.*

Singing is the natural expression of the soul filled with joy and praise. Such singing is not always with melodious voice or in poetic language, in which many could not find expression, while yet the heart makes sweet melody unto God. Is the love of God shed abroad in our hearts by the Holy Spirit, then there must be a song of love in our lives. And with every new manifestation and every fuller realization of His love there bursts forth a new song. It may be the same old melody, the same words, the same or similar acts, but all this will not make it any the less a new song expressing a new joy with renewed and stronger emphasis of responsive love and adoration. And when we shall take our places in the scenes described in the passage before us, when we shall begin to enter upon those things which God has prepared for them that love Him, when we shall see no more through a glass darkly but face to face, surely then we shall sing a *new* song.

Tuesday, 6. *Being now made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life. Rom. 6: 22.*

Christ comes with a blessing in each hand—forgiveness in one and holiness in the other, and He never gives either of these to any one who will not take both. J. M. L.

Fully may my life express
All the heights of holiness;
Sweetly let my spirit prove
All the depths of humble love.
Charles Wesley.

Wednesday, 7. *We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor. 3: 18.*

The sunshine must fall on us, not as it does on some lonely hillside, lighting up the grey stones with a passing gleam that changes nothing and fades away, leaving the solitude to its sadness; but as it does on some cloud cradled near its setting which it drenches and saturates with fire till its cold heart burns, and all its wreaths of vapor are brightness palpable, glorified by the light which lives amidst its mists. So must we have the glory sink into us before it can be reflected from us. In deep inward beholding we must have Christ in our hearts that He may shine forth in our lives.— McLaren.

Thursday, 8. *By faith Abraham went out not knowing whither he went. Heb. 11: 8.*

Whither he went he knew not; it was enough for him to know that he went with God. He leaned not so much upon the promise as upon the Promiser; he looked not on the difficulties of his lot, but on the King eternal, immortal, invisible, the only wise God who had deigned to appoint his course and would certainly vindicate Himself.

Ah, glorious faith, this is thy work, these are thy possibilities! Contentment to sail with sealed orders because of unwavering confidence in the love and wisdom of the Lord High Admiral; willinghood to arise up and leave all and follow Christ because of the glad assurance that earth's best cannot bear comparison with heaven's best. — F. B. Meyer.

Friday, 9. *He that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6: 8.*

Every thought, word or deed bears fruit and the fruit it bears will be after its kind. Much of the fruit of the seed we thus sow is seen in the lives of others, but the most direct effect is upon ourselves. Every unworthy thought degrades while every noble thought elevates. Evil thoughts to which we give room, like the seed allowed to lie in the soil, will soon grow up and ripen into multiplied evil. The harvest will be sin, shame and death. On the other hand, as some one has said, get your bulbs from heaven if you would grow tulips of the kingdom of God. Sowing to the Spirit is described in Phil. 4: 8. Think on these things. The result is life, the abundant life, life abounding in the work of the Lord, life growing sweeter and fuller every day unto the perfect life of the eternal years of God.

A Helpful Suggestion for Bible Study.

The suggestion comes from the pastor of some congregational church and is quoted by Dr. Gray in one of his studies in the Union Gospel News. In the course of this minister's communication to Dr. Gray he says:

"I have adopted for this year instead of the usual reading of the Bible in the course of the year, a reading of a book over and over after your plan until I feel that I have secured its power and message. I write to bear testimony to the increased joy and profit to me of this method over the other way. I struggled first with Galatians and soon felt its message of Christian liberty in Christ. But when I tackled Ephesians, though so rich in phraseology, I found a task on me that did not yield its light for nearly three weeks, when one morning, I saw its message, and in less than a half hour I secured its analysis, and I am sure that it is forever a new and still more blessed book for me. It is not only now a book of 'In Christ', but I know just what its richness is as described by Conybeare and Howson, when they call it one of the most precious legacies to the churches of Christ that has ever been sent us.

"I took up next the book of Philippians, and had a severe struggle with it. Most commentators think that it has no special theme, but is a mere personal letter (or letters) which in the nature of the case could have not much of a sequence of thought. Usually they think the break comes at 3: 2, "Beware of dogs, beware of the concision, etc." Well, I have been struggling with that beautiful book for more than two weeks when, one morning, light flashed upon me, and I caught the message and the commentators are wrong! The book is a unity, and with a special message of joy from one end of it to the other, even at 3: 2.

"In the case of Galatians I must go over the ground again and write up the skeleton, but in the cases of Ephesians and Philippians I was wise enough to secure the skeleton at once and forever.

"As a sample I will record my work, which I used with evident profit and pleasure to others last night at a house-to-house prayer meeting. This skeleton may need revision, but it makes the book a new one to me:

EPISTLE TO THE PHILIPPIANS.

Theme: The Christian life one constant joy. Keyword, Rejoice, 3: 1.

1. Rejoice in the fellowship of the saints, 1: 3–11.

2. Rejoice over afflictions that turn out for the furtherance of the Gospel, 1: 12–30.

3. Rejoice in the ministry for the saints, 2: 1–18.

4. Rejoice in the fellowship of such faithful saints as Timothy and Epaphroditus, 2: 19—3: 1.

5. Rejoice that our hopes are in Jesus and not in the deeds of the law and the flesh, 3: 2–16.

6. Rejoice that our citizenship is in Heaven rather than on earth and in the fleshly indulgences, 3: 17—4: 1.

7. Rejoice even over such Christians as Euodia and Syntyche who, though at strife, have the root of the matter in them, whose names are written in the book of life, 4: 2–3.

8. Rejoice always and over all things, 4: 4–9.

9. Rejoice in the bounties of God's people to those in need as was Paul, 4: 10–20.

Salutations and benediction."

How to Grasp Opportunities for Service.

There is no question whether we owe any service to any one nor whether we have any opportunities for service. Man was not placed on this earth to live for himself and to himself alone. The Divine Creator created man and woman as a help to each other and all mankind is so constituted that it is essential that one should render service of some kind to the other. The divine order of human society is such that service is continually demanded. The Christ-life which we as Christians endeavor to follow was a life of continuous service — fellowman first, self second. Our service is needed in our church, Sunday-school and Christian Endeavor society. The oft-repeated saying, "My church and Sunday-school and society can get along without my help", while, as a matter of fact, it may be true, is, however, an exceedingly dangerous principle to live by. Suppose everyone should adopt that policy. Soon there would be no church, no Sunday-school, no society. These do exist without the help of that person, but, undoubtedly, they could get along better with that person helping as much as possible. There is always something which one can do better than another, and possibly that person holding back his service is just the one for that particular something. We cannot afford to hold back our services.

Our services are needed in our Christian Endeavor Societies. The very object of this convention shows this to be true. We are needed to make our meetings instructive, helpful and inspiring. We are needed in our committee work, for there, in fact, much of the real work must be done. Our services are needed in our daily life. A needy one may require our help, a despondent and disheartened soul may long for a cheering and encouraging word; yes, perhaps a mere look may help a great deal. A sin-ridden soul may look to us for words of encouragement and advice, he may long for us to show him the way to the glorious light in which we rejoice. Service we can render every day, if we only know how to grasp the opportunities.

The first requisite for service is willingness to serve. It is true that sometimes we render service when unwilling to do so, but the real life of service begins only when we become thoroughly willing to serve; when we become so imbued with this desire, when it so permeates our whole being that we cannot live without it. This was the way Christ felt about serving others. Paul's life illustrates the same idea. Lord, make us willing to be made willing to serve others, should be our prayer.

We must keep ur eyes open for the opportunities to serve. The successful men of the world have been those who were watching for opportunities for making life a success. The man who sits idly folding his hands, will never see the opportunities, although they pass before him; and, perhaps beckon to him, but the alert, the active, the zealous man will see them at a distance and will prepare for them. He will, in fact, go and welcome them. Watch, if you please, the contestants in any game which requires alertness and see how each one is constantly watching for opportunities to make a good telling play; yes they do more than watch for opportunities, they make opportunities; so we must both watch for opportunities and also make them. The trained eye becomes accurate and reliable. Take, for instance, the steel-maker, who by a glance of the eye at the mass of seething metal in the furnace can tell just when the heating has been going on long enough, so can the christian who watches for opportunities learn to recognize them when they come. He can learn to see them where the untrained could see none at all. Many opportunities we see after they have passed and how sorry we are that we did not improve them. Had we but been watching we would very likely have recognized them and improved them.

We must be ready for these opportunities when they come. The wise virgins were prepared for the bride-groom when he came and gained a ready entrance. Opportunities come unexpectedly at times and only those who are prepared can grasp them. When we expect visitors we prepare for them, so that we may be ready when they come. There are opportunities that we know of constantly, and if we prepare for these we are sure to be ready at all times for any service that we may be called upon to render. If we keep ourselves constantly ready to lend a helping hand to our fellow men, or do some work in our church Sunday-school or Christian Endeavor Society, we will be sure to be prepared for any service that may be expected of us. It is necessary that we should be prepared to act decisively, knowingly and tactfully. Many good opportunities are lost by indecisive and tactless action. A good opportunity wrongly grasped may do more harm than one not grasped at all. Tact is an essential element in our christian work. The wills of satan are so many that tact is necessary to circumvent them.

If we would serve others we must forget self so far that we do not project our own individuality before others. Self must be subordinated. The servant who is constantly thinking of self will not serve well. Our lives must be wrapped up in others. How can we think of helping others when we are all the time thinking only of our personal comfort or our personal gain. Our minds must be on the work of our church, our Sunday-school, our society, then we can render some service. Self-consciousness is a hindrance, a discordant element.

"Live for those around you;
For those whose hearts are true;
For the God of Heaven above you,
And the good that you may do."

We should develop kindness and courtesy, especially is this important for young people. Nothing goes farther towards winning friendships in our Christian work among our friends, or among strangers, in our church, Sunday-school and society than these two important elements. Kindness conquers even savage beasts and certainly it will win humanity. See how courteous Paul was to Felix and Agrippa. He knew the value of kindness and courtesy. Good and kind deeds are not forgotten, neither is their influence lost. The Pennsylvania Indians never forgot the kindness which William Penn showed them.

Courage is another necessary element in our makeup. How often we see an opportunity for some service but our innate timidity holds us back and the service is not rendered. Develop courage to do the service you can render. Be not afraid to speak a word for the Christ who has saved you. Have courage to speak to all men, the greatest are just as anxious to hear as the least.

Follow the convictions of your conscience. How often do we feel that we ought to be more regular and more active in our church work that we should offer our service in the Sunday-school; perhaps teach a class, that we should be more active in our C. E. Society work, perhaps the still small voice within us tells us to make a few remarks in our meetings, but we hesitate, with Felix we say, "Go thy way, at some more convenient time I will call for thee", but the conviction which we felt does not return, the opportunity has passed. We have not obeyed the convictions of our conscience. If we would render service we must at all times follow the honest convictions of conscience.

We must surrender self to God. Let Him guide us and we will not miss the opportunities. He will show us how to grasp them. We must consecrate our talents to Him and He will use them to His own glory and to our uplifting, far better than we ever could use them ourselves. We must not despise our small talents. We cannot all do mighty and great things, we cannot move mountains but we can cheer and uplift someone. Little drops of water make the ocean, atoms of matter make the earth, a cup of cold water may even save a life. Our little deeds in the aggregate amount to a great deal. Only a boy converted in a series of revival meetings, but that boy was David Livingstone, the great African Missionary. Let us learn to do well our little deeds of service and we will be able to grasp our opportunities.

Not in our own strength can we render these services. Paul says, "I can do all things through God which strengtheneth me". Surely he knew from whom he obtained his strength. We need constantly to remember that we must rely upon God to direct and guide us. There must be a source of our power and he is the only source. Relying on Him and living in close communion with Him we can grasp our opportunities and make our lives lives of power, of influence, of service; all for God. This is the highest life we can live, this is nearest to realizing the ideal life which is our pattern.

ANDREW S. BECHTEL, Phila., Pa.

Read at C. E. Convention, Bally, Pa.

Deaths.

SCHMOYER. — On September 13, 1903, the infant daughter of Stephen and Ella Schmoyer, aged 1 month and 6 days. Funeral services were held at the home of the parents, in Milford, Bucks Co., Pa., on Sept. 17th, by A. B. Shelly. Interment was made at the Goshenhopper Reformed church.

LLOYD.—In Philadelphia, September 22, Arthur Lloyd, of Atlantic City, N. J., aged 33 years. Funeral services were conducted by N. B. Grubb on September 25. Interment was made in Fernwood cemetery. A widow and four children survive.

LEBER. — In Philadelphia on September 23, Catharine D., wife of George A. Leber, aged 52 years, 5 months and 6 days. Funeral services by N. B. Grubb on September 26. Interment was made in Northwood cemetery.

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News of the Week.

Domestic.

Yellow Fever Raging in Texas Cities.

LAREDO, Tex., Sept. 28. — There have been no deaths to-day from yellow fever in this city, but five new cases were discovered. Orders have been issued to the railroad company here prohibiting the sale of tickets to any point north. Doctors Guiteras and Tabor have sent out four gangs in charge of competent physicians to supervise the disinfection of all houses within the neighborhood where yellow fever patients have died. Federal and state officers are working in harmony, but there is a difference of opinion as to whether or not the disease is contagious. Dr. Guiteras urges the necessity of fighting the mosquito as the only means of stamping out the disease.

Little information of a reliable nature can be learned from Nuevo Laredo, across the river. It is reported to-night that several cases developed there to-day.

Reports from Linares say the yellow fever situation is little improved. Twenty-two deaths have occurred during the past two days.

Attorney Jerome Wants $100,000 to Fight Gamblers.

NEW YORK, Sept. 28.— District Attorney Jerome to-day made application to the board of estimates and apportionment for $100,000 for his contingent fund for the ensuing year. Mr. Jerome last year received $50,000. In explaining the need for the money Mr. Jerome said:

"I have spent the money I received last year in securing evidence against gambling houses and closing them. I have been kept in touch with the gambling situation and know what should be done. I am reliably informed that the gambling houses in Manhatten are wide open now and I want to get the money so that I can go against these places as I have gone before."

Bids Defiance. Demands of Organized Labor.

WASHINGTON, Sept. 29. — Samuel Gompers, president of the American Federation of Labor, Mr. Mitchell, the head of the United Mine Workers' organization and other members of the executive council of the American Federation of Labor, were in conference with the president for a long time to-night with reference to the case of Foreman Miller of the book bindery of the government printing office whose discharge is sought by the labor leaders. The conference broke up about 11:30 o'clock and shortly thereafter the following statement was given to the press at the white house:

"Pursuant to the request of Samuel Gompers, president of the American Federation of Labor, the president granted an interview this evening to the following members of the executive council of that body: Mr. Samuel Gompers, Mr. James Duncan, Mr. John Mitchell, Mr. James O'Connell and Mr. Frank Morrison, at which various subjects of legislation in the interests of labor as well as executive action were discussed. Concerning the case of William A. Miller, the president made the following statement:

"I thank you and your committee for your courtesies and I appreciate the opportunity to meet with you. It will always be a pleasure to see you or any representatives of your organization or of your federation as a whole.

"As regards the Miller case I have little to add to what I have already said. In dealing with it I ask you to remember that I am dealing with the relation of the government to its employes. I must govern my action by the laws of the land which I am sworn to administer, and which differentiate any case in which the government of the United States is a party from all other cases whatsoever. These laws are enacted for the benefit of the whole people, and cannot and must not be construed as permitting discrimination against some of the people. I am president of all the people of the United States without regard to creed, color, birth, etc., occupation or social conditions. My aim is to do equal and exact justice as among them all. In the employment and dismissal of men in the government service I cannot more recognize the fact that a man does or does not belong to a union as being for or against him than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him.

"In the communications sent me by various labor organizations protesting against the retention of Miller in the government printing office the grounds alleged are two-fold: One, that he is a non-union man; two, that he is not personally fit. The question of his personal fitness is one to be settled in the routine of administration detail and cannot be allowed to conflict with or to complicate the larger question of governmental discrimination for or against him or any other man because he is or is not a member of a union. This is the only question now before me for decision: and as to this my decision is final."

One Million See Centennial Parade.

CHICAGO, Sept. 29.—The great parade of the centennial celebration, which to-night filed for three hours through the streets, was a wonderful Success. A crowd estimated at 1,000,000 people lined the streets through which the procession passed and cheered its features lustily.

The parade was practically destitute of music, with the exception of the bands belonging to the regiments of the national guard. The regimental commanders during the day informed their musicians that they either must march with the balance of the men or they would be court-martialed and dismissed in disgrace from the military service of the state. President Kennedy, of the musicians' union, when confronted with this situation, said the men would not be fined if they turned out, and as a consequence the regiments marched with the usual music.

A few amateur bands were scattered throughout the parade, and all of them were lustily cheered by the crowd as they passed along. A large number of floats were exhibited in the parade, some of them of great beauty.

Rumors of Cassatt's Resignation.

NEW YORK, Sept. 29.—The stock exchange to-day had a report that President Cassatt, of the Pennsylvania railroad, would resign to give way to a man more in harmony with the views of the new interests which have become large holders of the company's stock in the decline during the last year. The interests referred to are those identified with Standard Oil.

The report was not accompanied by a confirmation, but inquiry elicited strong denials from Philadelphia authorities. One well-known brokerage house wired its Philadelphia correspondent for information on the report, and received the following reply: "Friends and high officials in Philadelphia consider the Cassatt rumor ridiculous. None of them consider it worth a second thought."

Nevertheless it is believed the days of Cassatt rule of the Pennsylvania are numbered.

Gold from the North.

SEATTLE, Wash., September 26.—Seattle's gold receipts from the north yesterday amounted to $1,250,000. This treasure shipment came from Nome and the British Yukon on the steamers Ohio, Senator and Dolphin. These three vessels brought 820 passengers.

Purser Robertson had in his charge on his voyage from the north a gold nugget from Anvil creek beach September 8, the exact value of which is $3,285.90.

Jury Failed to Indict.

BERNE, Ind., September 26.—The special grand jury called to investigate the dynamiting of editor Fred Rohrer's house here filed its report in the court to-day. It failed to return any indictments in the case.

Foreign.

THE BALKAN TROUBLES.

STARVING IN THE MOUNTAINS.

MONASTIR, Macedonia, via Sofia, Bulgaria, September 28. — It is estimated that 50,000 villagers of the vilayet of Monastir are now refugees in the mountains and mostly in a terrible destitute condition. They escaped from villages containing 10,392 houses, of which 9,688 were burned by the Turks. At Malkotirnovo only 100 Bulgarian families remain out of 1,500. Two hundred families fleeing toward Bulgaria from villages in the Losengrad district were surrounded by Turkish troops in the Urumbudjak mountains and all of them are alleged to have been slaughtered.

Refugees Driven Out by the Snow.

MONASTIR, Macedonia, via Sofia, Bulgaria, September 26. — Snow has fallen on the higher mountain ranges and the refugees must either leave their hiding places or suffer the greatest hardships.

The Turkish troops continue to slaughter refugees who return to their former homes at the invitation of the government, which promised them protection. Near the village of Zlatan, in the neighborhood of Resna, troops found fifteen refugees working in a field. They bound their hands, drove them into a ditch and massacred fourteen of the peasants. One of them survived his wounds.

The wives of the refugees subsequently discovered the dead bodies and carried the survivor before the lieutenant-governor of Resna, who refused to hear their story.

One hundred and twenty Bulgarians, including four priests, who had been exiled by the Turkish authorities, left Monastir last Monday.

WASHINGTON, Sept. 26. — Withdrawal of the American warships from Beirut seems unlikely for the present, in view of a cablegram received at the State Department today from Minister Leishman, at Constantinople, stating that although his advices from Beirut indicate that the situation is quiet just now, nothing like permanent order has been established. Mr. Leishman says that the state of affairs there may yet be regarded as uncertain.

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Vol. XVIII. BERNE, INDIANA, OCTOBER 8, 1903. No. 43.

Enough.

FRANCES RIDLEY HAVERGAL.

I am so weak, dear Lord! I can not stand
One moment without Thee;
But oh, the tenderness of Thy enfolding,
And oh, the faithfulness of Thine upholding,
And oh, the strength of Thy right hand!
That strength is enough for me.

I am so needy, Lord! and yet I know
All fullness dwells in Thee;
And hour by hour that never-failing treasure,
Supplies and fills in overflowing measure,
My last and greatest need, and so
Thy grace is enough for me.

It is so sweet to trust Thy word alone:
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries entwining
Thy promise roll is all my own—
Thy word is enough for me.

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea,
An infinite craving for some infinite stilling;
But now, Thy perfect love is perfect filling.
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me.

Items of News and Comment.

The Elkhart Institute, located at Elkhart, Indiana, has been sold to the Mennonite Brethren in Christ. The brethren expect to open in the near future in these buildings a seminary and Bible training school.

Jacob Snyder, of the Roaring Spring congregation, is the efficient president of the Fifth District Sunday-school Association of Pennsylvania. He holds very helpful and successful conventions in his district.

The owners of Elkhart Institute having sold the same, have now in course of erection commodius school buildings in Goshen, Ind. The new school will be known as Goshen College; its opening exercises were held on Tuesday of this week.

Miss Sarah C. Sprunger writes from Upland, California, that they arrived there on the 26th ult., after having had a very pleasant journey. Rains the day before they passed through New Mexico and Arizona made the trip more agreeable through the desert. They also had rain since their arrival in California, an unusual occurrence at this time of the year.

Pastor A. M. Fretz, of Souderton, Pa., will have his fall communion services as follows: Souderton, Oct. 11th; Deep Run, Oct. 18th. Preparatory and baptismal services will be held at each place on Saturday afternoon preceeding. At each place there is quite a class in catechetical instruction; all young people, who will be received into church fellowship on the occasions.

The Young People's Paper, published at Elkhart, Ind., so ably edited for a number of years by S. B. McMannus, announces in its last issue that the editorship has passed into the hands of A. B. Kolb, editor of the Herald of Truth. Bro. Kolb will be assisted by five associate editors, located in different parts of the country. We feel assured that the Young People's Paper will continue pure and clean as in the past.

The editor of the "Review" suggests that in 1909 the fiftieth anniversary of the General Conference be observed in a fitting manner. The idea is a capital one, and we add by way of suggestion that the occasion be observed at some central point, early arrangements be made to have in connection with it an exhibition of Mennonite literature, books, papers, pamphlets, cards, pictures, in short anything pertaining to the history and work of the church. It would be a splendid object lesson, and would mean much for the young of the church and thus for the future welfare of the church. To bring this into proper shape, we would further suggest that the president and secretary of the conference be requested to appoint a committee, one in each district conference, to present information and plans to its next session in 1905. N. B. GRUBB.
Phila., Pa.

On Wednesday evening, Oct. 1, on the occasion of the 21st anniversary of Rev. N. B. Grubb's pastorate at the First Mennonite church of Philadelphia, Pa., the pastor's report was listened to with marked attention. The church was filled and the address which followed the pastor's report by Rev. F. A. Gilbert, D. D., held the audience until nearly half an hour after closing time. The report says in part: The congregation was organized in 1865 with 35 members. Two of the original members are still with us, namely, Mrs. Catharine Dietz and Mrs. Elizabeth Geary. Twenty-one years ago when the pastor entered upon his work the congregation numbered 73 members. Of this number 39 are with us, 23 have died, 11 have removed from the city and identified with other congregations. During these twenty-one years 570 members were added to the congregation, thus making the total membership 643. The present membership is 444, a loss of 199. The loss of the 199 members at the end of twenty-one years is accounted for by these facts, viz.: 85 having died, 47 have been dismissed to form the nucleus for two new congregations. The other 67 have removed and were dismissed to other congregations. The pastor has in these years officiated at 575 funerals. Including funeral sermons the pastor has averaged a fraction less than four sermons a week. He has also preached outside of our church in one hundred and ninety-seven churches, these located in eleven States and in two provinces of Canada. Six members of our church are now in the active ministry of the gospel, and four are in charge of congregations. The pastor has been 32 years in active ministry.

The Necessity for Personal Work.

If Solomon was right when he said, "He that winneth souls is wise," and Daniel when he said, "They that turn many to righteousness shall shine as the stars, forever and ever," it follows that every Christian ought to be a soul-winner.

There is nothing in this world so precious as a human soul. There is nothing for which so great a price has been paid and there is no joy this side of Heaven like that of leading a penitent soul to the Lamb of God. Yet, there are many Christians who confess with sorrow that they have never experienced this joy.

It is said that a lady died and went to Heaven. As she walked about she noticed that everyone whom she met stared at her in great astonishment. Finally this became so annoying that she said to the angel who accompanied her, "Why is it that people stare at me so? Is there anything peculiar in my attire?" "No," said the angel, "But I suppose you know that there are no stars in your crown; it is that which makes you so conspicuous." She snatched off her crown, and, sure enough, there was not a single star in it, while the crowns of all the others as far as she could see were sparkling with jewels, representing souls won to Christ by their efforts. She was so chagrined and grieved that she hastened to the Father, and begged that she might return to earth and live a little longer there, so that she might win at least a few stars for her crown. She pleaded so earnestly that she awoke, and, lo, it was only a dream.

I am afraid that many of God's children are going through life so thoughtlessly and, shall I say it, so selfishly, that they will awake in Heaven to find that there are no stars in their crown, and that it is no dream either, but an awful, sad reality. The necessity for personal work arises:

1. From the commands of the Lord Jesus. No one can read the New Testament without noticing that He expects everyone of His followers to become a soul-winner. He taught the world thirty years by example and three years by precept. Then, at the close of his earthly career He uttered one command, "Go into all the world, and preach the Gospel to every creature." That command remains in force to this day. "Ye have not chosen me," He says, "but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." Here then is every Christian's call and commission to be a personal worker. Couple with these commands such ringing utterances as, "Ye are my friends, if ye do whatsoever I command you," and "Why call ye me Lord, Lord and do not the

things which I say?" It is evident that we must either quit calling Jesus "Lord," or we must go about the Master's business.

2. From the nature of the Gospel itself. It is "good news," and hence it must be carried to the individual by an individual. We hear much about reaching the masses, and regenerating society, but we must not forget that society is composed of units. Sin is an individual matter, and so is salvation. The world will not be judged by nations or by townships, but "Everyone of us shall give account of himself to God." Jesus taught the crowds but when he forgave men's sins, he did it one by one. "Ye shall be gathered one by one, O House of Israel." The Gospel is so simple that even a child can understand it, but sin is so subtle, and the needs of men so varied, that often it requires an experienced worker to apply the Gospel to the individual successfully.

One sinner thinks that he is not very bad, another is afraid that he cannot hold out, while others have doctrinal difficulties of various kinds. And what is worse still, most of them are not quite ready to do their duty when they see it without more or less p e r s u a s i o n. Hence no amount of preaching can ever take the place of the personal worker.

3. The changed religious conditions require it. Formerly it was customary for people to attend church. Indeed, one was hardly counted respectable unless he did. That day has gone by. The world no longer comes to the church for the Gospel. The majority of the people to-day do not attend church. One reason for this is the strenuous life which many lead. They work so hard through the week that they c o n s u m e seven days' strength in six days' time. When Sunday comes they are so exhausted that they think they cannot attend church. Many workingmen receive such small wages that they cannot provide suitable clothing, and even if they do go, the contrast between their own home and the elegant church is often so striking as to be painful. In many churches also the Gospel is no longer preached, but only as a cheap substitute for it. "The ministers preach over our heads," is a common complaint among poor people. Occasionally, though not usually, I think, a church is so cold and formal that a stranger is not likely to enter a second time.

For these and other reasons a large part of every community practically ignores the church. This being the case there is only one alternative; the church must carry the Gospel to the world, for the Gospel they must have. But who is to do it? The layman and women. Why shouldn't they do it? They know the people, they meet them in the shops, and stores, and on the street. They know their needs and disposition as a minister cannot. This is the New Testament idea. "To every man his work." The church is not a field upon which the minister is to spend his strength, but a force which he is to organize and lead in a conquest of the world. The church will never achieve any marked success until she trains and sets every available man, woman, and child at work.—Rev. H. W. Pope, Secretary Northfield Extension.

Traits of Character Manifested in the Life of Paul.*

WM. H. GRUBB.

In every saved person there are two elements of character, the natural and the spiritual. But it is not always possible to draw a line between them and tell what is due to nature and what to grace, for grace modifies the elements of nature and brings out the beauty of the character.

The character of Paul presented a wonderful combination of the natural and the spiritual. From nature he had received a strongly marked personality. His character was that of a perfect moral man. But the grace of God brought out the beauty of it and thus we have the wonderful character.

One of the elements of his character was the spirit of enterprise. He was not satisfied to grow where he was born. He was not content with a certain line of work. He wanted a change of circumstances and wanted to make new acquaintances. Nor could he be satisfied to build on another man's foundation. He must preach the Gospel everywhere Christ had not been named. And to build up churches and leave them in charge of others. This was the height of his ambition. He always had long-laid plans for his work.

Another prominent element of his character was his influence over men. The life he had chosen brought him in contact with all kinds of men; kings, Greeks, Jews, soldiers, slaves. He would size up the situation of these different classes of men and adapt himself to them. To the Jew he spoke as a Rabbi out of the Old Testament scriptures, to the Greeks he quoted the words of their own poets. He was all things to all men that he might win them. It seems as though he had a power of fascinating men with a glance. The beauty of his character could be seen as he glanced upon man which must have had an influence. He was so loved by the church that they never could get enough of him; one church was jealous of another getting too much of him. When parting time came they were always sad.

Another very important element of his character was his spirit of unselfishness which is the most powerful of all the elements of character. When we see the unselfish spirit in which he did his work it is impossible to see anything else but the grace of God in him. He knew he was a puzzle to all the people he came in contact with, and that he was being watched. He gave up even the right of support by the church that he might keep himself above the suspicion of working for self-interests. And with his own hands toiled that he might support himself and supply the want of his fellow laborers.

We can picture him in our minds reaching a city. There were no committees to receive him and give a reception in his honor, no mansion where he shall be entertained. But he goes into the first factory he can find and asks for a job and works until the Sabbath comes and then receives his hard earned wages, pays his board and spends the Sabbath in preaching the Gospel. Voluntarily he denies himself of the pleasures of home and friendship that he might be more free to preach the Gospel everywhere. He would not have had it easier if he could. He was willing to make any sacrifice that he may do others good. When we view the unselfishness of a man like Paul, truly we must say he had the mind of Christ.

Another element was the sense of having a divine mission to preach the Gospel. He felt a sense of obligation to give the Gospel to his fellowmen. This zeal and sacrifice with Paul did not spring from mere sentimental enthusiasm but from a sense of duty and right to give the Gospel to every one he could. He did not say, I am a great man, I am an example, but I am a debtor, I am simply fulfilling my trust and paying what I owe my fellow man. Paul felt that he owed the Gospel to every unsaved man he could reach and that he had not paid his debt until he could truly say, as much as in me is I am ready to preach the Gospel both to the Greek and Barbarian, both to the wise and unwise. He realized that it is required of stewards that they be found faithful, and it was in the careful discharge of this trust that he labored more abundantly than they all, yet not he, but the grace of God which was with him.

Another element of his character was his devotion to Christ. From the time he first met the Saviour he had but one desire, to grow more and more like Christ. He had no other ambition than to preach Christ. He loved to call himself the slave of Christ. He said the heart of Christ is beating in his bosom towards his converts, he said the mind of Christ is thinking in his brain. He felt that Christ had done everything for him. He knew that out of the sinful man he was God made a new man, gave him new plans, new thoughts and desires and it was his desire that this work should be made complete in him.

No wonder as he sat in the prison at Rome waiting for the sentence of life or of death he could say, "For me to live is Christ, and to die is gain.

*Read at the ministers' meeting at Bally, Pa., as a part of the study of Stalker's Life of Paul.

Missionaries Supported by Individual Churches.

"The Indian Witness", published at Calcutta, India, contains the following editorial in reference to the support of individual missionaries by individual persons and individual churches:

For some time past there has been much interest in America in the plan whereby individual churches assume the support of individual missionaries in the foreign field. Astonishing results in the form of greatly increased sympathy with foreign mission work have attended the working of this plan. Churches that gave but the most meagre offerings for this cause, in many instances have become phenomenal givers, some actually supporting three and four missionaries. We have seen it stated that out of 700 foreign missionaries of the American Presbyterian Church, 600 are supported by individual churches. In Methodist circles a District or a Conference, as well as a church, has the privilege of having its own missionary. One danger about this plan is that the sympathies of churches linked to particular missionaries in this way may be narrowed. Their thoughts are fixed on "our missionary", the pictures he sends of his work, the field he cultivates; but the great outlying world-field is slighted. This undesirable result is not likely to occur in many instances. Perhaps a more serious difficulty is that when a missionary supported by an individual church happens to break down in health and is obliged to leave the field, those who stood back of him and supported him with their gifts lose heart and are discouraged. Notwithstanding these elements of embarrassment, the plan is undoubtedly working well wherever it has been tried and is worked intelligently and devoutly. It is not likely to fall through, for it seems to have "caught on" in a most tenacious way both in England and America. At the same time there may be a plan that obviates the causes of embarrassment at which we have glanced.

Not only are individual churches assuming the support of individual missionaries, in ever increasing numbers, there is a rush, one might almost say, on the part of individual Christians to support individual Native workers —preachers, evangelists, teachers, Bible women, etc., and also boys and girls in boarding and training schools. One can very deeply sympathize with this peculiar manifestation of the missionary spirit, and multitudes of gifts made for this purpose are the expression of a devotion and sympathy worthy of all praise. As the Treasurer for some years past of a fund through which such gifts pass and are distributed in India, we can testify that literally thousands of these have been administered ranging all the way from $10 up to $200 and more, and many of them are the touching and pathetic expression of real self-sacrifice. It has become just a trifle embarrassing to the Committee to assign the smaller gifts for support of lower grade workers because of their number. But we would not say a word to discourage any who wish to give in this way and for the objects named, although in our judgment it would be preferable eyery way for donors to make their gifts for the support of workers connected with particular stations without insisting that any worker by name be assigned. Individual workers come and go, but the work itself goes on. Instead of Mr. J. H. Sinclair, of Philadelphia, giving $60 for support of Hem Chandra Bhattacharjee—who is liable to transfer or may drop out for some reason or other it would be better for him to designate that $60 "for the support of a preacher at Junglepore." We wish those who are enlisting the sympathy of Christian people in America for this work to kindly bear the suggestion in mind, and try to have it adopted wherever opportunity offers, without, however, discouraging the method already in vogue.

Apropos to the above we clip the following from May number of "The Missionary Review of the World":

WHAT ONE CHURCH IS DOING FOR MISSIONS.

The First Presbyterian Church in Wichita, Kansas, about which an article appeared in our August (1902) number, supports 24 workers in the field. The pastor, Dr. C. E. Bradt, estimates that each Presbyterian church member is responsible for preaching the Gospel to 150 heathen, and that his own church is confronted by the problem of evangelizing 160,000. A missionary from China presented the need of his field, and the church promptly assumed his salary, later providing that of his wife, of a medical missionary, and a lady evangelist —all coworkers. Individual members undertook the support of native workers graduated from the Normal School on the same field. The needs of home missions are met in a similar way. What blessings would follow, both to the home and the foreign field, if other churches by the score, and hundred, and thousand, would follow this splendid example.

A Summer Prayer.

Oh, send Thy summer to my soul,
Lord of the changing times;
Make Thy grand music o'er me roll
From sea and river chimes;
Give me my share of growth and good,
Like thriving corn and songful wood.

Thou givest more abundant life
To wheat, and grass, and tree,
That rise and stretch in upward strife—
Lord, give such strength to me.
Restore me with Thy Spirit's breath,
And let Divine life conquer death.

O Sun of Righteousness, shine through
The mists of sin and care,
Call fragrant blossoms fresh and new
To spaces rough and bare;
And, by the glory of Thy face,
Make my life show some signs of grace.

I lift my weary eyes to Thee,
My Savior and my King;
Extend Thy bounties unto me,
And teach my lips to sing;
My times are under Thy control,
Lord, send Thy summer to my soul.

—MARIANNE FARNINGHAM.

God's Photograph Gallery.

This seems like a rather fanciful expression with which to label the thought of a verse in Scripture. Its aptness will appear, however, from the following extract from an address of James H. McConkey before the Y. M. C. A. State Convention at Lebanon, Pa. Speaking on the subject of the Higher Life, the life that is hid with Christ in God, the life of communion, he says under his thirdly:

"Through communion the Spirit of God transforms us into the image of God. Have you noticed that reference in 2 Cor. 3: 18?

I wrote opposite that verse in my Bible these words: "God's photograph gallery." I want to tell you why. You who know something of photography, know that there are three things needful in it. First, there is the object which is to be photographed. Second, there is a sensitive plate that must look toward that object and receive the impression of it. Third, there is the sunshine which transfers the object to the sensitive plate. As I read that verse that day I thought: "Surely it is God's photograph gallery." Listen to it: "But *we* all *with open face*"—there is the sensitive plate turned toward the Lord. We all with open face "beholding as in a glass the glory of *the Lord*." There is the object to be photographed. "He hath foreordained us to be conformed into the *image of His Son*." Listen again: "We all with open face beholding as in an open glass the glory of the Lord, *are changed*"—there is the process — "from glory to glory." In what way? "Even as *by the Spirit* of the Lord." There is the power, the marvelous power that transfers the image to you and to me. Transformed through beholding; transformed through "looking unto Jesus." What a beautiful, what a wonderful thought it is. And it is in this place of communion, as we look unto Him, that this transformation takes place.

You have heard the story of the sea and the cloud. The sea looked up into the heavens and saw the beauty of the great white summer clouds, and longed to become a cloud. So it struggled, and strove, and tossed itself into the air, and dashed itself against the rocks, but all to no purpose. And then the sun looked down upon the sea, and said: "Be quiet; be still; and just *look unto me*." And then the tossing sea grew quiet, and ceased its strivings, and just lay there with open face beholding the glory of the sun. And as it did so, the sun steadily, moment by moment, drew and changed, and transformed the sea, until bye and bye, there was in the heavens another cloud in all its beauty. What the sea could not do with all its striving, the sun did simply through the sea's looking unto it. Ah, friends, we struggle and strive, and work to become like Jesus, but somehow—I do not know how; I do not understand any more than I understand how that beautiful picture is transferred from the landscape to the plate — as we look unto Jesus in the place of prayer: as we look unto Him in the place of communion; as our souls cease their strivings and their vain struggles and effort to make the old flesh life like Him —which can never be,—and just look, helplessly, to Him, somehow we are changed into the image of the Lord Jesus Christ. As we look unto Jesus we come to look like Jesus. Those who wait upon Him shine with His glory. When Moses came out of the mountain, his face was shining with the glory of God. Why? Because he had gazed into the face of God for forty days. And when he came down, he stood a transformed man before the people, with the image of God in his face, so that he had to cover it, for they could not bear looking upon it. How beautiful then is it that as we look unto Jesus, we are transformed into the image of Jesus. That even down here in the dark night of faith, somehow or other, we grow like Him. The moment a man perfectly sees Jesus, that moment a man is going to be perfectly like Jesus. "When He shall appear, we shall be like Him, for we shall *see* Him as He is"—"we shall be like Him, *for* we shall see Him." Through the imperfect glass of faith, the likeness is imperfect. With the perfect face-to-face vision, the image shall be perfect. Here the picture is being taken in a cloudy day, "through a glass darkly." It takes long time exposures, and the work seems to be slow. Then it will be an instantaneous flash, and "we shall be like Him." In an instant, "in a moment, in the twinkling of an eye"—the Lord, the glory, the likeness! Blessed be God. We are waiting for that glad moment. The instant we see Jesus Christ face to face, that instant we will be changed into the glory of the Lord Jesus Christ. And just so far as we see Him now in communion, so far are we made like Him, even down here.

A Few Choice Sentences.

BY MISSIONARY JAMES GILMOUR.

"Comfort is not the missionary's rule."

"Always do something; never let the work stop because you can't do what is ideally the best."

"Unprayed for, I feel like a diver at the bottom of a river, with no air to breathe; or like a fireman on a blazing building with an empty hose."

"Were Christ here now as a missionary among us He would be an enthusiastic teetotaler and non-smoker."

"I do not now strive to get near God; I simply ask Christ to take me nearer Him. The greatest thought of my mind and object of my life is to be like Christ."

"I feel God can perform by me; or, rather, use me as His instrument for performing if He has a mind to."

"Christ was in the world to manifest God. We are in the world to manifest Christ."

"Some day we shall in eternity look back on time. How ashamed of any want of trust and any unfaithfulness! May God help us to look at things now in that light, and do as we shall wish we had done."

The Mennonite.

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Editorial.

As faith without works is dead, so prayer without corresponding effort is ineffectual. It is as a rule through human instrumentality that God answers human prayer. There is considerable truth in the old adage, "God helps them that help themselves." We have often our own part to do in the answering of our prayers, and we must be willing to do our part before God can fully bless us.

In some way or other, though it may not be, and often is not, the way we had thought, yet in His own good way and time God uses for good every honest effort we put forth in His cause. A Christian worker's greatest and happiest surprises often come to him in the form of blessed results following some effort of his about which he was perhaps at the time greatly discouraged. God's ways and His thoughts are higher than ours as the heaven is above the earth.

This is an age of organization. All classes of people are uniting in organizations of every description. The members of an organization are supposed to have a common interest to be sought and they are united into a body for the purpose of attaining these ends on the principle of the old adage that in union there is strength. Where strength is to be applied to wise and benevolent ends the more of it there is evolved the better. But alas! the selfish, grasping nature so much in evidence in individual lives is very frequently the dominant tone in organized bodies of men. Men are banded together to gain a selfish advantage over their fellowmen, to fight for their rights as they often fondly claim, to compel other people to yield to their demands with little or no regard to justice. And one combination actuated by such a spirit calls forth others formed for self defence or aggressive retaliation in the same spirit. By way of illustration we may point to a meeting held in Chicago the past week of representatives of every large employers' association in the country with a view to forming a gigantic combination on their part to fight the great combination of labor unions which have grown to an alarming extent in the last years. It is the old story of meeting force with force, fighting fire with fire. Almost without exception the spirit of the latter day unionism is selfish, worldly, evil, and the tree is yielding fruit after its kind.

The way some parents talk of their children to others in their presence is enough to drive most any child to the bad. Children's faults are sometimes held up to others with the idea of making them feel ashamed of their conduct. While this may be accomplished in some cases the chances are that with the feeling of shame there is also a feeling of resentment against the parent for doing it, and instead of gaining a point for good with the child the parent has materially weakened his or her influence over it. Sometimes it has seemed to us that certain parents talked of their children's badness in order to create a good impression for themselves, while the children who were present knew from the parent's general treatment of their case that they were only pretending; and thus the parents' hypocrisy is added to the force of evil influences impelling the child on in its wayward course. If the parent really desires the help of the pastor, or whoever it may be, in correcting the child's faults and bad habits she could in no manner more effectually block the way for such help than by the course of which we are speaking. In every way we look at it we can see only harm resulting from it and we feel very decidedly to say to parents, If you can find nothing good to say of your children let them not be the subject of conversation at all while they are present. But the child must be bad indeed if it has no good points and an appreciative mention of such to strangers may greatly increase your influence for good over your child in correcting its waywardness.

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN.
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For the MENNONITE.

Where Does Our Sickness Come From?

J. G. EWERT.

The presence of pain and disease in the world is recorded in all the records of mankind, from the earliest to the latest; and the cause of the same has been sought after and discussed by the deepest thinkers of heathendom and Christendom. Three different answers to our question are current among Christians. One class say that all pain and disease is an evil, and can therefore only be caused by the *Evil One*. Others take a more matter-of-fact view of it, and declare *man* brings all disease upon himself through wrong-doing. Still others say that *God* lays the sickness on us for a divine purpose. Now which is the right view? Let us briefly consider the three answers, and I think we shall find, that the truth includes all three of them.

1. First we will listen to a saying of Christ, which has direct bearing on the subject. In Luke 13: 16 He says of the woman, who suffered from a debility for eighteen years, which had bent her form together, so that she could in no way lift herself up: "Ought not this woman, being a daughter of Abraham, whom *Satan* hath bound, lo! these eighteen years, be loosened from this bond?" These are plain words of our Savior, who came to undo the work of Satan. But this is only a single instance; so we must look for other cases before we can reach a conclusion. It might be, that Satan did not do this binding on his own authority. Paul the apostle, who has probably had as much experience in body, mind and spirit as any other man that lived, tells us that there had been given to him "a thorn in the flesh, the *messenger of Satan*" to buffet him, lest he be exalted over much. Of what nature this "stake in the flesh" was, we are not told, but that it was something very painful and troublesome, is evident, for he goes on to say, that he thrice besought the Lord to deliver him from it, and only received the answer: "My grace is sufficient for thee; for my power is made perfect in weakness." Here we see, that although the pain in the flesh is called a "messenger of Satan," there is nevertheless a power beyond, which controls the purposes and the extent of the affliction (2 Cor. 12: 7-9). This thought we shall find clearly developed, if we take a look into the opening chapters of the book of Job, where we read (Job 2: 7): "So Satan went forth from the presence of the Lord and smote Job with sore boils from the soul of his foot unto his crown." Here it is plain that Satan is but a tool in a higher hand. His intentions in doing what God permits him to do, no doubt, are evil, but the Lord will overrule his plans to our good, if we but heed the warning of St. Paul (2 Cor- 2: 11): "Lest Satan should gain an advantage over us, for we are not ignorant of his devices." But now the question presents itself: Why does God allow Satan to afflict His children thus? And here the second answer, as enumerated above, comes appropriate:

2. Man has brought all manner of pain and sickness upon himself by disobeying the laws of nature and of nature's God. Pain is mentioned for the first time in the Scriptures, where the Lord decrees the punishment on the first disobedience (Gen. 3: 16). And so often he declares unto the children of Israel, that if they will transgress His laws, He will visit upon them the plagues of Egypt and all manner of sickness. Not only the Holy Scriptures, however, but also our everyday experiences prove it to us, that sin conduces to sickness and not to health. But even this view does not solve the problem completely, for we shall find many exceptions, which seem to point the other way. Even the Psalmist confesses (Ps. 73, 2-5): "As for me, my feet were almost gone, my steps had well nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked; for there are no bands in their death: but their strength is firm; they are not in trouble as other men; neither are they plagued like other men." And then we read of so many righteous men, who were sick. Let us name a few. The patriarch Jacob (Gen. 48: 1); the prophet Elisha, who had healed so many others from disease (2 Kings 13: 14); King Hezekiah (2 Kings 20: 1); the patient Job; Daniel became sick, as a result of seeing a vision from God (Dan. 7: 27); Lazarus, the friend of Jesus, was sick; and Jesus says, the sickness was for the glory of God (John 11); Dorcas, the woman full of good works and almsdeeds (Acts 9: 37); Timothy, the spiritual son of Paul 1 Tim. 5: 23); Trophimus and Epaphroditus, two of Paul's companions in his captivity, whose services he was in so much need of (2 Tim. 4: 20; Phil. 3: 26, 27). And isn't it plain enough throughout the writings of the apostle, that he knew well what it was to suffer in the body? And when we consider that there are even more innocent children suffering from sickness, than grown-up sinners, the problem becomes still more complicated. We might cite numerous cases from King David's child and the Shunamite's son down through the ages to the sickly babe now moaning in its cot. True it is beyond a doubt, that if sin had not entered the world, sickness would not have followed; but Christ teaches us, that not every sickness can be accounted for by a special sinfulness, when he says of the man born blind, that it was not on account of his or his parents' sin. Here also that other saying of Christ is applicable: "Suppose ye, that these were sinners above all, because they suffered such things? Nay, I tell you, but lest ye repent, ye shall all perish." And one of the most cherished words of our Savior is: "I was sick, and ye visited me: inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." That the sick may under certain circumstances even have a better chance for the kingdom of God than the well, is shown in the life and death of the sick Lazarus and the rich man, who fared sumptuously every day. So in order to arrive at a more satisfactory answer to our question, we must search still farther, and we shall soon find that we must direct our view toward the Eternal Source of all things,— to God Himself, who holds in His hand the ends of the threads we are weaving in our earthly lives. This brings us to our third solution as above, which we will now briefly consider.

3. God lays the burden of pain and sickness on us with a divine purpose, for our own good. But here many say that pain and sickness are an evil, and God cannot be associated with anything evil. We need not take the first part of this objection for granted, but even if we do, what does the Bible say on this point? Does God ever do anything which in our eyes is an evil? Amos 3: 6 we read: "Shall there be an evil in the city, and the Lord hath not done it?" And in Isaiah 45: 7 he speaks still more plainly: I am the Lord, and there is none else; I form the light, and create darkness; I make peace and *create evil;* I the Lord do all these things." Of course, this is a difficult passage on the face of it, and we must confess, that for a full understanding of how God makes use of evil in his plans, we shall have to wait until we can look beyond the veil, which yet limits our sight. But this much is plain enough, that our Heavenly Father (unlike some earthly fathers) believes in corporal punishment. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." How delicately Christ teaches this truth in the parable of the vine and its branches, where he says: "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he cleanseth, that it may bring forth more fruit." This cleansing of the branches is nothing but a sharp cutting with the pruning knife, and if the branch could speak, it would certainly say that it suffers much pain under the process. Are not pain and sickness therefore but forms of the rod with which the Heavenly Father chasteneth His sons, and of the knife with which the divine Husbandman prunes the branches of the vine? "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12: 11).

Let us now look at our question once more. From whom does sickness come—from Satan, from man, or from God? And the answer that we arrive at is, that Satan seeks to harm man in this way, and that man's sinfulness makes this possible, but that God employs this means to correct and purify his children. Whatsoever of evil intention there is connected with the origin of my pain and sickness, that belongs to *Satan;* whatsoever of fault is connected with it, that belongs to *me*; but whatsoever of love and good will there is connected with it, that must be ascribed to the *God of Love*.

These are the thoughts, which my seven years' experiences on a bed of pain have confirmed in me, and which enable me to join in the triumphant song of the apostle: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Hillsboro, Kans.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is called a child of God. —PHILLIPS BROOKS.

Quiet Hour Thoughts.

Saturday, Oct. 10. *The king arose very early in the morning and went in haste unto the den of lions. And . . . . said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king . . . . My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. Dan. 6: 19-22.*

God always has an angel for those who are willing to do their duty.—Theodore L. Cuyler.

The king had spent a miserable night in his palace under the lash of an accusing conscience. His language shows he had known better than he had done. Dreadful illustration of the eternal misery where the worm dieth not. Daniel on the contrary, could rest in quiet peace accompanied by Him who is able to save to the uttermost, and who will give every one of His confiding ones a blessed assurance of safety. "I will fear no evil for thou art with me."

While blest with the sense of His love
A palace a toy would appear
And prisons would palaces prove
If Jesus would dwell with me there.
—John Newton.

Sunday, 11. *Things present . . . things to come; all are yours; and ye are Christs; and Christ is God's. 1 Cor. 3: 22-23.*

What a chain of entitlings, reaching back to God and forward to "all things" that God has prepared for His own. What a blessed station is ours thus to lay our hand on Christ who links us to God and the other on the eternal verities made secure by this unbroken and unquestionable title!

When I can read my title clear
To mansions in the skies
I'll bid farewell to every fear
And wipe my weeping eyes.

Monday, 12. *Neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 1 Cor. 3: 7.*

Les us be grateful for the privilege of having a part in the sowing and the watering. God could do all without our weak instrumentality and no doubt would in His omnipotence dispense with our bungling efforts did He not design for us an especial blessing through our being co-laborers with Him. And yet while we are nothing our work done humbly and faithfully and cheerfully will with His increase upon it result in great things, and we are assured that our labor is not in vain in the Lord. He will surely give the increase and oh, what a harvest there will be! "They that sow in tears shall reap in joy. Though he goeth on his way weeping bearing forth the seed; he shall come again with joy bringing his sheaves with him."

Tuesday, 13. *He shall give His angels charge over thee. Ps. 91: 11.*

These words Satan quoted in tempting Jesus. He omitted the next part because it didn't suit his purpose. How often the word of God is quoted thus and wrested out of its real intent. But see what it is that is thus missed. The psalmist adds, — "to keep thee in all thy ways." This works both ways. It puts a limit to the promise by cutting out all way not mine by God's appointment; but it also makes the promise boundless by the little— and yet so great — word "all". His keeping power covers me *all* the way even to the very last. When He has given His angels charge can I then doubt or entertain the least fear? Nay rather say with David, — Goodness and mercy shall follow me *all the days* of my life, and I shall dwell in the house of the Lord forever.

Wednesday, 14. *At midnight Paul and Silas prayed and sang praises. Acts 16: 25.*

While your salvation depends on Jesus and His finished work, and on that alone, your enjoyment of that salvation depends very much on yourself — on your holy walk with God, on your living within the veil— living daily by faith on Him who loved you and gave Himself for you. Without this you may be a Christian, but you will never be a peaceful, praising, happy Christian. — Whitfield.

They do not sing some dreary hymn. We might have droned out,— "And am I born to die?" or some such sorrowful dirge to a minor tune — but these men sang praises. They raised a psalm which was not only listened to by the prisoners but entered the ears of God and brought an earthquake which brake their bands asunder. Should we not often lose our chains if we sang praises oftener? Thanksgiving honors God and gladdens men:— Thomas Chainpness.

Thursday, 15. *Judas saith unto Him, not Iscariot, Lord, how is it that thou will manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him and we will come unto him and make our abode with him. John 14: 22, 23.*

The abiding presence of God is the heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day on the face of His children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence of God.—Andrew Murray.

Friday, 16. *Bear ye one another's burdens and so fulfil the law of Christ. Gal. 6: 2.*

Jesus was the great burden bearer. It was the law of his life not to be ministered unto but to minister. He was happy then when he could take the burden of sickness, sorrow, and sin from those that were groaning be-

neath the load. How tenderly He bids them come unto Him that labor and are heavy laden. His law is a law of love. As he puts His shoulder under our burdens He speaks His love into our hearts, and we can only then fulfil His law when we bear one another's burdens in the same spirit of tender love.

The Waldenses.

The Waldenses were more remarkable than any other people on the face of the earth, for the large portions of Scripture which they committed to memory. Scripture was their all; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies, to part with them only with their lives, so these Waldenses laid up rich portions alike from the Old and New Testament in their hearts, so they could not be taken from them.

The preparation of their pastors for the ministry consisted in learning by heart the Gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon, and the prophets.

It was reckoned in the eleventh and twelfth centuries, that a fair copy of the Bible from a convent would have cost more than sixty pounds, or three hundred dollars of our money, for the writing only; and that a skilful scribe could not complete one in less than ten months.

Very precious, therefore, was every single portion; and as their enemies seized upon and burnt every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was trusted to preserve in his memory a certain number of chapters, and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, chapters of the priceless Book, for which they often paid the price of blood. Upon this Church of the Book came down, for century after century, the heaviest vengeance of the church of Rome.

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on the 21st of January 1561, having been ordered to go to Mass, or be subjected to fire, to sword, to cord, the pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, that we may transmit it to our children pure as we received it from our fathers". One hundred and thirty years afterwards, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill Sibaod, and renewed the same vow to God and each other. —Exchange.

Why Preachers Fail.

Many preachers fail, not because they lack knowledge, but because they lack unction. They are orthodox, but they never take fire when they preach. Their sermons are all brains, but no blood. They have plenty of thought, but no feeling. The dinner they serve up to their people on Sunday is elaborately prepared, but cold. No preacher is to be excused who does not as diligently study his manner as his matter. It was said of a certain preacher that he had received his matter from God and his manner from the devil.

Many a good sermon is spoiled by a cold delivery. Two men were addressing a large meeting at Exeter Hall; the one a D. D., and the other a workingman. The doctor was polished and pompous in his style of oratory, and his words fell like a drizzling rain upon the audience — they fairly shivered as he proceeded. Presently the workingman rose to speak. He told of his experience and spoke out of his convictions; he was on fire with his subject and his words fell like sparks among gunpowder — the people took fire and broke out in thunders of applause. Said a gentleman to a man sitting by his side, and who was applauding most vigorously, "What is he saying?" "Oh, I don't know; but look how he is saying it!" Now much of pulpit-power under God depends on that element of enthusiasm. They make others feel who feel themselves. How can he plead for souls who neither knows nor feels the value of his own? How can he recommend a Saviour to others who himself despises and rejects him?

The man who enters the ministry as a profession, as men do the law or army, and goes through the routine of its duties with the coldness of a mere official, resembles the "ghastly form of a skeleton that in its cold and bony fingers holds a burning lamp." It is true that he may hold out a light to others who himself does not see it. It is true that he may stand like a lifeless finger-post pointing the way along a road where he neither leads nor follows. It is true that God, in his sovereign mercy, may bless others by one who is himself unblest. Yet commonly it happens it is that which proceeds from the heart of a preacher that penetrates and effects the heart of the hearer like a ball red hot from the cannon's mouth. — J. A. Soper, in the Christian.

The most Christian person who ever lived on earth was not perfectly like God while in this life, nor can he ever be exactly like God, in the sense of being equal to God, even in heaven. But in the possession of spiritual life, receiving a clean heart and a right spirit, he resembles God in the highest qualities of his nature; he is made perfectly holy as he enters heaven, and is in the way of enjoying and glorifying God to all eternity.—"Herald and Presbyter."

Marriages.

BECK—DEAN.—On Sept. 30, 1903, at Stevensville, Ontario, by Rev. E. F. Grubb, Michael M. Beck and Miss Ida Dean, botb of Snyder, Ontario.

GROFF—GEHMAN. — On Sept. 5, at Schwenksville, Pa., by W. S. Gottshall, Horace W. Groff and Mamie B. Gehman, both of Bowmansville, Pa.

BROWN—GOTTSHALL.—On Sept. 24, at Schwenksville, Pa., by W. S. Gottshall, Howard L. Brown and Alice U. Gottshall, both of Fleetwood, Pa.

Deaths.

MUSSELMAN.—On Sept. 18 in Bowmansville, Pa., of consumption, Elizabeth, wife of Jacob Musselman, aged 64 years, 6 months and 25 days. Her remains were laid to rest in Union cemetery among a concourse of relatives and friends who testified of the high regard in which she was held as a pious Christian woman. Funeral services were conducted by W. S. Gottshall and Solomon Ott.

Contributions.

RECEIVED FOR MENNONITE HOME AT FREDERICK, PA.

Apr. 16, A. S. Shelly, 1 large sausage; May 4, Joseph Wile, 1 qt. lima beans, 2 qts. sweet corn; May 7, Mrs. I. W. Stetler, lot canna lilies, 2 doz. tomato plants; June 3, Mrs. Frank Leister, lot salad and cabbage; June 5, Mrs. John Knerr, lot salad; June 18, Mrs. F. Leister, 3 doz. pickles; June 13, Mrs. W. C. Taylor, lot tomato plants; June 27, Chas. Miller, lot wire nails; July 24, Mrs. C. Stetler, lot cabbage; July 31, Mrs. I. W. Stetler, lot beets; Aug. 11, Sallie Hoffman, pot apple sauce; Mrs. I. W. Stetler, 1 pot apple butter, lot beets and pears; Mrs. Christian Stetler, lot apples; Mrs. Sallie Hoffman, 2 crocks apple sauce, 1 crock pickled cabbage, lot beans, pickles and pears; F. Heimbach, lot elder berries; Mrs. Boyer, pickles and beets; Mrs. John Knerr, lot cucumbers; Mrs. Carichner and Mrs. Geiger, a 10 lb. carp; Mrs. Edwin Weller, 22 yds. calico, 2 lbs. granulated sugar, ½ doz. spoons, 1 apron, 1 towel, 1 cake; John L. Stauffer, 1 door sash.

ANNIVERSARY DONATIONS, SEPT. 12.

Schwenksville Congregation. — $7 used to pay baker bill, 2 hams, 8 lbs. butter. Mrs. B. F. Richard, 6 lbs. sugar, 5 pieces soap, 1 package corn starch; Nathan Umstead, 1 pot chowchow, 1 pot beets, 1 pot corn, 1 pot apple butter, 1 qt. cream; J. R. Allebach, 4½ lbs. cheese, 6 lbs. sugar, 2 lbs. prunes, 1 ham, 1 cake, 1 pkg. oat meal, 2 lbs coffee, ½ lb tea, 1 bag salt; M. A. Kratz, 12½ lbs. bam, 2 fancy cakes; I. H. Smoyer, 50 lbs. flour; Mrs. Keelor, 5 lbs. bologna, 1 fancy cake, lot grapes; H. K. Kratz, 2 lbs. coffee, 4 lbs sugar, lot cheese, 1 fancy cake, 1 jelly roll; M. M. Kremer, 1 fancy cake; Mrs. Breisch, 4 lbs. sugar, 1 pkg. oat meal; M. C. Gottshall, 1 bag oats; N. Ziegler, 1 bag oats; H. F. Stauffer 1 lb. sugar, 3 lbs. coffee.

Bertolet Congregation. Jonathan Gilbert, 1 jar apple sauce, 1 jar pickles, 1 box grapes, 3 lbs. coffee, 2 lbs. sugar, 1 fancy cake; Isaac Hunsberger, 1 fancy cake, 3 cups jelly, 1 can peaches, 2 cans beans, 2 cups mustard, 5 lbs sugar, 2 bu. oats; John Bertolet, 5 lbs. sugar; Wm. Little, 1 bag oats, 2 lbs. coffee, 4 lbs. sugar; Mrs. I. W. Stetler, ½ bu. potatoes, 3 qts. cream, 16 lbs. beef, ½ bu. peaches, 1 bu. pears, lot apples, lot beets, lot pickled cabbage, apple sauce, 6 lbs. coffee, 4 gal. spiced pears, 6 lbs. sugar, ½ gal. vinegar, 1 gal. gasoline, 2 boxes cocoa, 1 lb. pepper, 1 bag salt, 2 pkgs. macaroni, 5 fancy cakes, 3 qts. milk.

Boyertown Congregation.—A. L. B. Stauffer, 15 lbs. sausage; Mrs. Renninger, lot cakes, 1 jar apple sauce, 3 lbs. sugar; J. B. Stauffer, 12½ lbs. beef, 1½ doz. cakes; Mrs. William H. Rose, 1 fancy cake, 1 pot prunes, 2 lbs. sugar; Joseph Wite, 2 bu. oats, 2 lbs. coffee, 5 lbs. sugar, 1 pot apricots, 1 pot prunes, 2 fancy cakes, 2 gal. milk, lot potatoes.

Frederick and vicinity. Frank Leister, 1 pot spiced pears, 2 fancy cakes, 1 basket pears and peaches; Mr. and Mrs. Knerr, 1 cake, 1 pot beets; Miss Emma Jacobs, 1 fancy cake; Miss Hannah Jacobs, lot apple sauce; Miss Glasser 2 bouquets; Mr. Hoffman, 1 fancy cake, 4 qts. milk, 1 pot apple sauce, 1 box grapes; Miss Bardman, 1 fancy cake, 2 lbs. sugar; Dr. Weida, 15 lbs. beef, 2 fancy cakes, lot tomatoes, 1 pot spiced peaches.

CASH DONATIONS.

West Swamp Congr., $34.75; Springfield Congr., $32.50; Saucon Congr. and friends, $21.50.

SPECIAL CASH DONATIONS.

A friend through N. B. Grubb, $25.00; Dr. S. F. Myers, $1.00; Mrs. Wm. Conrad, $.50; Milton B. Schantz, $10.00; Henry B. Geissinger, $5.00; Jacob W. Bauman, $.25; S. P. Hibschman, $.50; William C. Frick, $1.00; H. H. Stauffer, $2.00; Enos F. Mack, $1.00; F. S. Shelly, $5.00; Francis S. Shelly, $2.00; John B. Geissinger, $1.00; Mrs. J. B. Geissinger, $1.00; Joel Gehman, $1.00; Mrs. Joel Gehman, $1.00; Ida Gehman, $.50; John S. Gehman. $.50; I. W. Stetler, $2.00; Tobias Bowman, $5.00; Joseph Gehman, $.50; Isaac Burkholder, $.50; Alison Good, $.25; A. Z. Shelly, $1.00; Daniel S. Rickert, $1.00; W. D. High, $1.00; Samuel W. Gross, $1.50; Mrs. A. L. Leatherman, $.50; Lizzie Ziegler, $.25; N. G. Shaddinger $.25; Joseph H. Moyer and family, $10; Henry K. Kratz, $5; H. F. Stauffer, $5; Mary Gottshall, $1; E. K. Kulp, $1; J. R. Allebach, $1; Anonimous $1; Sophia Wismer, $1; W. D. Detwiler, $1; Chas. C. Myers, $.50; John C. Myers, $1; Mrs. Adam Krause, $1; N. B. Schantz, $2; D. M. Schantz, $1; Mrs. A. Schantz, $.50; Harrison Landis, $5; Mrs. Schleifer, $5; Geo. B. Kulp, $5; John M. Benner, $1; Lizzie Sleifer, $5; Sussfeld Lorsch & Co. $10; Mrs. Peter Moyer, $1; John B. Bechtel, $1; Jonathan Yoder, $1.

Gratefully acknowledged,

JOHN L. BAUER, Financial Sec.

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News of the Week.

Domestic.

Grand Jury Indicts Tyner and Barrett.

WASHINGTON, October 5.—The Federal grand jury that has been investigating the postoffice frauds was prepared to make its final report late this afternoon. It was announced before the jury turned in its report that it had voted indictments against James N. Tyner, of Indiana, and Edward J. Barrett, nephew of Tyner's wife. They are indicted jointly on six counts. The testimony in their case was furnished mostly by J. Henry Helm, of Baltimore, who was Barrett's law partner after Barrett had left the employ of the Assistant Attorney-General for the Postoffice Department.

WASHINGTON, October 6. — It is pretty well understood by the Government officials that James N. Tyner, of Peru, Ind., will never be tried on the indictment returned against him yesterday afternoon. An announcement of his death at any time would not surprise his friends.

He is in his eighty-fourth year and absolutely helpless from paralysis. He has not left his bed since last April. With the members of his immediate family standing about his bed last evening, all weeping bitterly, he signed the bond for $5,000 for his appearance in court.

No one here can recall a more pathetic ending of a public career. Tyner entered the service of the Government from Indiana forty-two years ago, and since that time he has been Postmaster-General, First Assistant Post-master-General and Attorney-General for the Postoffice Department.

The inspectors who gathered the evidence on which the indictments were returned are inclined to put most of the odium for the crooked work on Barrett, the nephew of Mrs. Tyner, who is indicted jointly with Tyner, but in order to hold Barrett it was necessary to indict Tyner. Barret, it is believed, took advantage of the infirmities of his uncle.

Pulled Pistol at the White House.

WASHINGTON, October 5. — A desperate hand-to-hand encounter with an armed insane man who was determined to see President Roosevelt occurred in the vestibule of the White House shortly before noon to-day.

The man, who gave his name as Peter Elliott, and his home as Minneapolis, was overpowered by the officers on duty at the White House entrance, and carried to a police man, which had been summoned. He was placed in the van in the custody of two officers.

Seeming to realize then for the first time that he was under arrest Elliott began the furious struggle with his captors. He drew a revolver from the right side pocket of his trousers, and attempted to shoot officer James Cissel. The officer grabbed his hand and wrenched the weapon from his grasp.

In the struggle within the police van, Elliott had broken a glass panel with his head, severely cutting his head and face. Officer Cissel sustained a cut on the right arm, two inches of flesh being cut out of the arm. He suffered considerably from loss of blood, but his injury was not serious. The van was hurried to the Emergency Hospital, where the injuries of both Cissel and Elliott were dressed.

Incendiary at Oberlin.

OBERLIN, Ohio, Sept. 30.—Ten fires of mysterious origin, all in two nights, have nearly caused a panic among the towns-people. Evidences of incendiarism are many but there is no clew to the firebugs.

Students are guarding the college buildings day and night. Most of the buildings burned have been stables and empty houses.

Explosion in Distillery.

PEORIA, Ill., Oct. 3.—With a terrific roar and a crash Corning's distillery, at the foot of Western avenue, rocked and swayed at five minutes to 9 o'clock this morning and one large section of the five story building rose into the air.

Out of the flying debris shot a huge copper cylinder, twenty feet in length and eight feet in diameter. It was the explosion of this tremendous tube of copper that caused the death of seven men and the serious injury of five more. Every man in the building at the time of the explosion was instantly killed, the injured being men who were on the outside.

Steamer Sunk on Lake Michigan.

MARINETTE, Wis., Oct. 4.—During a squall last night on Lake Michigan, the steamer Eric H. Hackley capsized and twelve persons were drowned. The Goodrich line steamer Sheboygan, early this morning rescued the other nine persons who had been floating about for several hours on pieces of wreckage. Report of the disaster reached Marinette to-day.

The Hackley was struck by the squall when some distance off Green Island, which is seven miles from Marinette. The upper work was blown away before the men could reach a haven. The boat then turned over and went down in deep water.

Connecticut Towns Voted Against License.

NEW HAVEN, Conn., October 6. — Returns from all the towns in the State where elections were held yesterday, with the exception of Killingworth, show that 76 towns favor license, while 91, not including Killingworth, are against license. The license standing of the towns last year was: License 82, no license 86.

Foreign.

THE BALKAN TROUBLES.

CZAR AND EMPEROR FRANCIS JOSEPH CALL THE SULTAN.

VIENNA, Oct. 4.—As an outcome of the conference between the czar and Emperor Francis Joseph at Muerzsteg, the governments of Austria and Russia have sent the following identical telegram to the ambassadors of those countries in Constantinople. The telegrams were couched in the following terms:

"You were recently instructed to declare that Austria-Hungary and Russia adhere to the task of pacification which they have undertaken and are resolved to persevere with the program drawn up at the beginning of the year, notwithstanding the difficulties hitherto opposed to its execution. For indeed, while on the one hand the revolutionary committees have provoked disturbances and deterred the christian population of the three vilayets from co-operating in the execution of the reforms, on the other hand, the officials of the sublime porte entrusted with their application have been generally wanting in the necessary zeal and have not been imbued with the idea which inspired these measures.

"Both powers are united in the determination to show it is their firm resolve to insist upon the execution in their entirety of those reforms which are calculated to guarantee general security. In this connection you will receive detailed instructions without delay.

"While the powers recognize to the full the porte's right and duty to suppress the disorders fostered by the insurrectionary agitation of the Macedonian committee, they at the same time deplore the fact that his suppression was accompanied by excuses and cruelties from which the peaceful inhabitants suffered. It therefore, appears to them to be their urgent duty to come to the assistance of the victims of these regrettable occurrences, and the above-mentioned instructions will acquaint you, with the details of the humanitarian action which they deem necessary with the object of supporting the inhabitants who have been deprived of all means of existence, facilitating their repatriation and restoring the villages, churches and schools destroyed by fire.

"The Austro-Hungarian and Russian governments entertain the firm hope that their continued endeavors to establish a lasting peace in the sorely tried provinces will attain their object and they are convinced that their impartial advice will be heeded by all to whom it is addressed in their own interests.

"By command of his majesty my august master, I request you to communicate the foregoing to the Ottoman government, after you have arrived at an understanding with your Russian (or Austrian) colleague, who has received identical instructions."

126 Miles an Hour on German Electric Line.

BERLIN, October 6. — An electric car on the Marienfeld-Zossen experimental line reached a speed of 125 4-5 miles an hour, or a kilometer more than the highest previous record. machinery and roadbed were unimpaired. The engineers are determined to try for still higher speed and venture the opinion that they will be able to attain the rate of 140 miles an hour. The current was between 13,000 and 14,000 volts, capable of driving the car at the rate of over 200 miles. This power is reduced by transformers to about 450 volts.

The car used to-day had four motors, having together about 1,100 horsepower. It was the car used in the previous tests this year, and is constructed on the Siemens-Halske system. Another car of somewhat different equipment as to motors and transformers has been built for additional high-speed tests. The lives of all on board the experimental car were heavily insured.

Colonies May Defeat Chamberlain's Tariff Scheme.

LONDON, October 7.—It is realized that the attitude of the colonies to Joseph Chamberlain's fiscal propositions is probably the most important factor in his scheme, and that what they will say to his statement that they are prepared to contribute toward imperial preferential trade will largely determine the ultimate decision of this country.

The critics of Mr. Chamberlain say that his whole diagnosis of the present state of the trade of the United Kingdom hangs on a statistical blunder in the comparison of the exports of 1902 with those of 1872.

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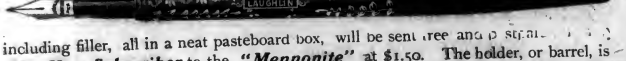

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The Mennonite.

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Vol. XVIII. BERNE, INDIANA, OCTOBER 15, 1903. No. 44.

The Silver Lining.

Darkness over light prevailing?
Are fears your fainting heart assailing?
Behind the cloud the sun is shining,
Your cloud has still a silver lining.
Oh, wait on God in earnest prayer,
You'll find the silver lining there.

Are weary cares your soul oppressing?
And bitter grief your heart distressing?
And do you fear the coming morrow
Till bring some new and untried sorrow?
Tell Jesus all your anxious care,
You'll find the silver lining there.

Though dark the day, and long and dreary,
Your hands be worn, your feet oft weary,
And though your eyes be dim with weeping,
Commit your life into His keeping—
The burdens that you cannot bear—
You'll find the silver lining there.

Though dark the cloud, the sun is shining,
And gives to it its silver lining.
So with the cares our hearts oppressing,
Our God will turn them into blessing.
They teach us to prevail in prayer,
We find the silver lining there.

—Sel.

Items of News and Comment.

Rev. C. K. Kauffman, of Goshen, traveled in Ohio recently in the interest of Goshen College.

Editor H. G. Allebach is still under treatment in Philadelphia, and probably will be for a month to come.

Two new Mennonite settlements are about to be opened in Manitoba; one at Quill Lake and the other at Herbert.

Several members of the Altona, Man., congregation have moved to Colorado, and others will soon follow, on account of their health.

The sixteenth annual business meeting of the Bethel College corporation will be held at the chapel of the college at Newton, Kansas.

On Sept. 26th Bro. B. F. Coffman, of Vineland, Ont., was ordained to the full ministry by Elder Amos Cressman, of New Hamburg, Ont.

On Sunday, Oct. 18, the brethren at the Kehr, near Langnau, Switzerland, will hold an annual meeting and in connection with it a conference will be held.

Bro. J. B. Epp, recently engaged in missionary work at Oraibi, Ariz., is now attending a medical missionary institution at Brooklyn, N. Y. His course will extend two years.

Sister Martha Richert, of Kansas, entered upon a course of training in the Deaconess' Home in Cincinnati, Ohio, Oct. 3rd. Sister Frieda Kaufmann is attending the same institution.

On Sept. 28 the directory of the Mennonite Institute at Gretna, Man., held a meeting, at which action on the choice or acquisition of a building place for the institution was deferred until March 1904.

The three congregations near Gretna, Manitoba, celebrated a harvest thanksgiving festival Sunday, Oct. 4, and one of these, the Winkler congregation, celebrated a mission festival the same afternoon.

On Sunday, October 11th, Bro. Joel Welty, of Fort Wayne, former business manager of the Mennonite Book Concern, was operated on at the Hope hospital in that city for appendicitis. The operation was successful and hopes are entertained for the brother's recovery.

The Newton, Kansas, congregation has succeeded in electing the Brethren Bernhard Regier and John E. Entz into the ministry. May they be of much blessing to their congregation, the conference and mankind as a whole.

Bro. A. B. Shelly, of Pennsylvania, who attended the session of the Foreign Mission Board of the General Conference last week at Summerfield, Ill., stopped off at Berne yesterday on his return trip and preached in the evening at the Mennonite church. Bro. Shelly will also stop at Bluffton, Ohio, on his way home.

Trenton, O., Conference Notes.

The next conference will be held at Pulaski, Iowa.

E. A. Luginbill, of Berne, Ind., directed the music during the conference.

D. T. Eyman, of Upland, California, formerly of Moundridge, Kansas, was a welcome guest at the conference.

The faculty of the Central Mennonite College, except Miss Sarah A. Burkhalter, attended the Conference. Of the students, Oswin Hilty and Miss Matilda Basinger were present.

Rev. Ephraim Hunsberger, aged 89, of Wadsworth, Ohio, closed the conference by an appropriate address and prayer.

About forty of the conference guests visited places of interest at Cincinnati including the German Deaconess Home, before their return home.

The conference was fairly well attended. Fifty were present from the Bluffton and Pandora, Ohio, churches, eight from Berne, Ind., two each from Summerfield, Ill., and Goshen, Ind. Iowa was represented by four guests and Dalton, Wadsworth, and Sterling, O., churches by six, four, and two respectively. Several others were present from various places.

Miss Frieda Kaufmann, of the German Deaconess Home, Cincinnati, Ohio, and Miss Edith von Steen, of Beatrice, Nebraska, were among the guests present. Miss Kaufmann was called upon to give a short address on Deaconess work, to which she kindly responded. In her talk she gave a short history of deaconess work and also touched upon the work of a deacones at present in a very interesting and instructive way.

For the Mennonite.

Unanimity before Unionism.

To the judgment of sound reasoning it seems to me that there should be brought about greater harmony of religious efforts on the part of the individual church members. By this I mean to say that there must first be brought about among the different churches, which are in existence, in the immediate community, cooperation in efforts put forth for the salvation of souls. There is nothing accomplished in the way of uniting different denominations until there is first existing the spirit of unanimity among Christian brethren. I most heartily join in the thought expressed by Dr. F. N. White in "The Advocate" on the subject of "The Proposed Church Union" (Synopsis) saying,—"Organic union, I am confident, will come in a generation or two, but it must come without forcing or any undue haste if it is to be genuine, thorough and permanent." I believe it can not be agitated too much among church members especially among the young people.

What good result is to come out of the uniting of different denominations? The unfailing result could be no other than it will create a powerful impression upon the unbelieving world, and be a great inducement to bring the none-church goers into the ranks. This sectarian spirit which exists so much in most of churches is a hinderance to get the backsliders and unconverted to join the church. They think they have a reason for not joining heartily in the cause because they say that "there is no difference as all believe in the one Book".

Instead of trying to persuade them that our creed is the best and that they could serve the Lord better in our church, than in the church which practices sprinkling, infant baptism, baptism by immersion, adult baptism, confirmation, etc., we should exert all our influence and persuation to get them converted and gather them into the fold of God's children. The question uppermost in his thought should be, do you "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." I have come across many persons who said they do not like this or that pastor because he is too strict on creeds. Often it happens that some of their relatives or friends belong to another church and they say that theirs is better, so they get confused in the matter as they do not know how to find out which is the right thing to do. Hence they drop the idea of joining a church entirely, and think they can be as good Christians outside any church affiliation.

Will any church or denomination have to suffer through the organic union of church? It seems impossible if there is constantly advocated "the unity of the Spirit". Pastors should preach it as well as advocate it among the members. He should be willing to meet occasionally with other pastors of the different denominations in the immediate community, in order to devise plans to bring about the strongest efforts to create a closer bond of unanimity in the cause of Christ, and the evangelization of the community. The pastor

should urge his S. school, Junior and Senior Y. P. Societies to meet in union conference and conventions. Pastors should work unanimously in carrying on the evangelistic meetings in their towns or community. This, if all their workers would join in the movement, certainly would have a ten-fold greater influence over the unconverted.

Church splits and division in advance movements could have been prevented if there were more harmony and unanimity in the churches. It should be cultivated and agitated. What is the creed really doing for the church? It is only the anchor to shield the flock from the unbelieving world.

Converts join as a rule the church whose pastor or lay member has influenced him most to take the stand for Christ and the church.

It should be possible to unite the churches into one organic body; as well as there is one United States, with the many separate states independent by themselves and yet dependent upon the higher authorities.

We all believe there is "strength in unity". Why not join heartily in the movement which I believe God has brought to a climax in order to hasten the coming of Christ's Kingdom.

The church officials could as well make concessions, i. e. if there are any to be made, as the controling officials between two nations in times of war, or when there is a controversy to be settled in order to restore peace. The conclusion of the whole matter is that he who does not favor church unity has not the full measure of the love of Christ in his heart. Luke 10: 27.

M. G. OBERHOLTZER.

Waverly, Ia.

Denominational Schools.

S. M. MUSSELMAN.

If we could have the data and follow the development of the denominational schools in our own country we would find perhaps therein the material for this present paper. That the denominational school has been supplying a need in the whole history of its existence can be no doubt. Even the most casual observer can readily see that the denominational school as such is occupying a sphere of its own and has its place in the development of the church. The decline of the church through all history has been the occasion for the calling forth of church schools to revive interest in religious and church matters. In our own country the population has largely been made up of religious refugees from all countries, fleeing persecution at home. These had often times been forced to leave all they had of property behind and came into the American wilderness to struggle with poverty. On account of this condition of things it is a wonder that denominational schools have flourished as they have. The Catholic church has always built much upon its schools and school system in perpetuating their doctrines and tenets, and, said the president of the Catholic college association in its third annual conference in Chicago in 1901, "the system of church schools developing into the university has been the foundation stone upon which the success of the church as a teacher of nations has been built." In spite of the competition the church has to meet in all the state colleges and state universities, the Catholic institutions have grown from 1 to 200 in the nineteenth century. Of these schools we know that they have been as strictly denominational as any church schools ever have been. The Methodist and Presbyterian denominations have been no less active in establishing schools of their own as the splendid educational institutions in this land bear witness to-day. Perhaps no church or denomination has established itself more firmly and thoroughly in a short time than the Methodist church. This is no doubt due in part at least, to the many schools and colleges they have throughout the length and breadth of the land. In a paper read before the Iowa M. E. Conference a year or so ago, Dr. Schreckengast, of Washington, Iowa, endeavors to show that, in spite of the somewhat limited field in which a denominational school works, and in spite of the competition such a school has to meet necessarily from state and other non-sectarian schools, the denominational school has not only kept the field, but demonstrated its right so to do by successfully competing, though often against great odds, with the afore mentioned institutions. From the standpoint of the Methodist church he has demonstrated by statistics that the schools were really and steadily growing. In our own state of Iowa, the schools of the above denomination are flourishing and growing to-day. The endowment may not be as large and the student body not as numerous but still they are live institutions doing good work.

The worth of denominational schools can perhaps be best stated in the results that have been accomplished by them. Though far from agreeing with the theology and doctrines taught by the Catholic church we can not help to wonder at the firm hold the church has upon its people. This is no doubt due to the fact that they have not been content only to furnish seminaries in which their priests are required to be trained but they have taken the child from its early age and trained it in the way they wanted it to go; viz., in the ways of Catholicism. They have their own high schools and colleges which directly feed their seminaries. The result is a strong church well centred with a firm hold on her people. What has brought down to our times the Presbyterian doctrines in their purity and strength? The church has always stood for a high ideal in education and has spared no pains in making their schools of higher education very thorough and as good as any that can be found. All this can be said with truth of the Methodist institutions. We believe this to be true that if any denomination wishes to keep her doctrines and tenets pure and complete she can only do so by providing schools where at least a part of her young people can be trained in the atmosphere of the same denomination. If the doctrine of any denomination is worth believing it is worthy of being perpetuated. This can only be done by educating the youth in those doctrines and tenets. We almost wonder sometimes at the numerous divisions of our own denomination who still desire to lay claim to the name Mennonite at least. May not this be in part due to what we may term as a fearful ignorance of what our denomination stands for and what it teaches? But not only from a doctrinal standpoint does the worth of denominational schools appear. In our day of many and very excellent state colleges and universities and non-sectarian schools we might ask what other reason besides a doctrinal there could be for denominational schools. We fear that sometimes the tendency of such institutions is to have an atmosphere in which the spiritual life is at a low ebb. There must be some reason for the claims, too true, that a percentage, all too large, of young men entering higher institutions with no well established religious conception come out with a dangerous tendency towards infidelity. Perhaps this reason lies in the fact that so many of the schools have so arranged their curricula that a Christian or Jew, Protestant or Catholic or Mohammedan can study side by side. We need more emphasis laid on spiritual instruction and Biblical education. We believe that the sectarian school will aim to supply this and make the atmosphere in which the student moves such that his religious life will not suffer, but will be strengthened in his search after truth. This is a supreme worth of a denominational school. The young man or young woman who has educational advantages will be a leader in his or her community. Why not then should they be leaders especially in things spiritual? Thus we believe that the worth of the denominational school can not be spoken in few words, it will be for the upbuilding of the denomination; but not only so, it will serve as a mighty power for increase in spiritual life in every community as far as her influence may reach. This is a place which state institutions can not, at least do not, take and a sphere wherein they very often wofully lack.

In glancing over the history and development of denominational schools, the question of proper support, both financial and scholastic, has at one time been a serious problem to the individual institution. The question would naturally arise as to where such support ought to be sought, whether strictly in the pale of the church or at any place where support could be given. The denominational school will, of course, first of all appeal to the people of the particular denomination, for they are specially interested. But not every member of that denomination, and especially not every one that is able to help, can see that he especially would be interested in the building of a strong institution of learning. I think the experience of denominational schools, that have flourished and grown, has been that if they would, however, have only depended upon their own denomination and made it strictly a denominational school they would have had to fail. This condition of things may seem deplorable but it is nevertheless true to fact. And yet why should a denominational school seek her support only from her own members? We believe that the community is as much interested as the denomination. The aim of denominational schools is not only to train for becoming good Mennonites, or Methodists, or Baptists, or Presbyterians, but to lay the foundation of Christian citizenship and to supply that training for our young people in which we claim state institutions lack too much. If this be true, then every citizen of the country is interested in this matter. Every taxpayer helps to support the state institutions; a Rockefeller or a Carnegie will endow a non-sectarian college but it is often left for the less pretentions to support the denominational school. To put this in concrete form, the Iowa Wesleyan University of Mt. Pleasant, Iowa, is at the present time endeavoring to rid itself of a mortgage that hangs over the institution. To this a strong appeal is made to the Methodist church of the district, but not only so, but a general appeal, followed up by a thorough canvass, is made of the surrounding counties and the money is being collected. But why should this not be so? The community has felt the presence of the institution and reaped its benefits and it is only giving now for value received.

An institution needs more than money, however; it needs students. Here, too, we believe the experience has been very much the same. In some institutions it is well to drop out the denominational element entirely in order to make the school a success. A school that has no hold on its own local community can not expect very much support from a distance. If a denominational school expects to build up a student body from its own members, unless that body is well centralized, it must not set its expectations too high. If the history and growth of denominational schools tells us anything, it tells us that the school must get a firm hold on the community. This does not mean, necessarily, the winning of the confidence of every man who has more selfishness than foresight and is jealous of the success of any institution, (every college town can furnish those) but a firm hold on the fairminded, thinking people, and its success is assured. The school, like everything else, is judged by its results. No allowance will be made for poverty or weakness. We must compete with the best and in the ways the best equipped colleges work or we lose the field.

A Sermon.

A. H. SHELLY.

Father, forgive them; for they know not what they do. Luke 23: 34.

This was the first sentence that escaped the lips of Jesus after He was fastened to the cross. Christ uttered seven cries from the time the last nail was driven through His holy limbs until He bowed His head and expired. All of these were full of love and compassion. One might think that in the awful hour of death—in His bitter and unjust sufferings Jesus would forget everything else and only think of the unjust and cruel treatment He was receiving from those who ought to have treated Him with love and affection. But even then He appeared to forget himself, thinking and caring for those whom he loved even more than he loved His own life.

With a word of cheer for the poor malefactor at His side; with a word of commendation to His beloved mother; with an appeal full of solemnity to Heaven and a victorious shout in reference to His earthly mission, He surrendered His life and yielded up His spirit into the hands of His Holy Father. There is an immensity of thought, of instruction, of consolation and admonition contained in these seven cries of our dying Saviour. In considering the first of them, the intercessory prayer for his enemies, let us remember:

I. The subjects of His prayer, "Father, forgive *them.*" Who are those included in this prayer? In the first place they are the Roman soldiers who nailed Him to the cross. But, are they only those? No; but all those who were warned what from the hard-hearted Herod, who sought to take His life while He was yet a babe, to the man who had just hurled his blasphemies into His face; all those who had reviled Him and spoken lies against Him; all who rejected His Word of truth and did not recognize Him as the son of God and the Saviour of man; all that hated Him and sought to overthrow Him; all who were instrumental in bringing Him, the Son of God, to the grave — all are included in this wonderful, holy and solemn prayer. No doubt he thought of that treacherous disciple who betrayed Him—of the Scribes and Pharisees who had Him caught and arrested — of the mock trial He received at the hands of the Jewish sanhedrin—of the false witnesses that were brought against Him—of the multitude crying, crucify, crucify — when Pilate, convinced of His innocence, was about to release Him in a word, He thought of all His enemies and included them all into this His prayer, "Father, forgive them; for they know not what they do." Christ, the son of the most Holy God, is praying on the cross, praying for His enemies.

Now one thought occurs to our minds: *Christ practiced what He preached.* Early in His teaching He said to His followers, "Love

[Continued on 5th page.]

Our C. E. Topic.

Topic for October 18: GREAT MEN OF THE BIBLE: WHAT MOSES TEACHES US. Ex. 34: 28–35; Matt. 17: 3, 4; Heb. 3: 1–5.

MEDITATIONS.

Moses was a human being and had his faults. He had his spells of doubt and despair, and more than once he lost his temper. But in spite of these, he looms up in Scripture and in history as one of the grandest characters that ever lived. It is painful to imagine such a noble figure to have been merely a myth, a legendary creature of some Hebrew writer's brain. Nor is it necessary to do so, as some would have us believe. Moses was a real man of flesh and blood; what is said of him throughout the Bible could only have been written of a real, not at all of a fictitious, Moses.

First of all, Moses was a "servant" of God. That was a high and honorable distinction. God referred to him as "my servant Moses". To be a servant of God, and to be acknowledged as such by God Himself—what loftier ambition, what more signal honor can a Christian cherish? As God's servant Moses led his people from bondage into liberty, faithfully communicated God's messages to them and, with very few exceptions, obeyed God's commands to the letter. God called him to do a great work, and in entire dependence upon His strength, he did it. Moses thus becomes an admirable example to us all in his beautiful trust, and in his strict, cheerful obedience to God's will. Let us, like him, do the will of God from the heart. We are servants of Christ. Eph. 6: 6, 7.

Moses' obedience and service had its reward. God chose him as a member of the inner circle, and he enjoyed close fellowship with God. Read the striking account of his being alone with God forty days and forty nights on the Mount in Exodus 34: 28–35. He looked upon the glorious countenance of God and was transfigured. When he came down from the mount his face shone, like Christ's, above the brightness of the sun. It was so bright that the children of Israel could not keep their eyes fixed upon it, so that he had to cover it with a veil. Just so the overwhelming glory in Jesus' face blinded the vision of the three apostles. When Moses met Christ on Mount Hermon and talked with Him, it was but one of God's transfigured saints communing with the transfigured Son of God—a most fitting association.

The more we contemplate Christ, study His work, His person and His glory, and lose our own individuality in His all-absorbing presence, the more we become like Him; the more His thoughts become our thoughts, His love is shed abroad in our hearts, His faith in God takes root in our own hearts. The more we make Christ a part of our inner life and consciousness, the more will our outer life reflect the glory of His life, and men will see our faces and our lives shine. This we can learn from the experience of Moses. Let us all spend more time on the mount.

Besides this general character of Moses' spirituality, there are three excellent traits of Moses' character which stand out very prominently: his meekness, his consuming love for his people, and his faithfulness. We can refer to these only in brief, not daring to leave them unnoticed.

It is God that tells us in Num. 12: 3 that Moses was meek "above all the men which were upon the face of the earth", and no one would presume to dispute God's estimate of His servant. Illustrations are not far to seek. When his sister Miriam and his brother Aaron ungratefully found fault with Moses and tried to rob him of the solitary prophetic honors that God had bestowed upon him, Moses said not a word in his own defence, but committed his cause to God, who judged righteously. Afterward, when miserable Miriam confessed her sin and begged to be rid of her loathsome leprosy, it was Moses who said, "Heal her now, O God, I beseech thee". It reminds us of our Saviour's intercession for His crucifiers.

So, likewise, when Joshua discovered that there were other prophets in the camp, Eldad and Medad (Num. 11: 26–29), and asked Moses to forbid them, this great-hearted man of God, entirely innocent of such a thing as envy replied, "Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!"

Moses so loved his people that he could have died for them. More than this, he would have been willing to go down to hell if thereby his people could have had an open door to heaven. This is seen in Exod. 32: 31, 32, where Moses intercedes for the people's sin in worshipping the golden calf. Moses, like a true priest, confesses their sins before God and pleads for them, and with heart nigh to breaking, exclaims, "Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." In contrast with such self-effacing love for humanity, what does our feeble, flickering brotherly love amount! There is only one parallel to this—Christ, "who gave himself for us".

As to Moses' faithfulness, it never wavered. He was a faithful steward—"faithful over all his house"—and never dodged his duty. With a "Thus saith the Lord", he faithfully brought God's commands and plans before the people, and was often abused in return. He knew his calling and invariably honored it. The same deep sense of the responsibility of our stewardship, whether over much or over little, should fill us, as we exercise our spiritual gifts in the church of God.

The Mennonite.

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Editorial.

The process by which believers are fitted for the position they are designed to occupy in God's spiritual temple, is not one of hammering and chiseling as in the case of a material building. The stones in the spiritual building according to 1 Pet. 2: 5 are *living* stones and as such they must and do *grow* into shape. Paul tells us that the different members of the body are fitted into one another by diversities of gifts supplied by the Holy Spirit. The Spirit giveth life and where life is there is natural growth and adaptation to surroundings provided by the same Spirit.

"Stepping Heavenward"

By Elizabeth Prentiss.

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MENNONITE BOOK CONCERN, Berne, Indiana.

Middle District Conference.

TREASURER'S REPORT OF THE EVANGELIZING COMMITTEE for year ending Oct. 2, 1903.

Am't. in Treas. Oct. 10, 1902....	$279 14
Received Dec. 15, 1902, Goshen, Ind. by J. C. Mehl.....	5 00
Jan. 6, 1903, Summerfield, Ill. by A. Auernheimer.....	33 50
Dec. 27, 1902, '04; Jan. 18, '03, '04; Feb. 15, '04; Woodburn, Ind. to D. J. Brand, total.....	12 00
May 29, 1903, Goshen, Ind. by J. C. Mehl.....	20 00
June 21, 1903 by Pulaski, Ia. Congr	20 00
Dec. 11, 1902, Berne, Ind. by S. F. Springer.....	75 00
Total	$444 64

Money paid out during the year ending Oct. 2, 1903.

Nov. 24, 1902, Elmer F. Grubb, Stevensville, Ontario.....	30 00
Also Feb. 28, 1903.....	30 00
Also July 20, 1903.....	30 00
March 6, 1903 to J. W. Kliewer, Wadsworth, O., two trips to Ft. Wayne.....	10 76
To same party April 27, 1903, trip to Niagara Falls, N. Y. and Stevensville, Ontario.....	15 30
March 6, 1903 to D. J. Brand, Berea, O., work in Woodburn	24 39
March 6, 1903 to J. C. Mehl, Goshen, Ind., trip to Fort Wayne	2 50
Total	$142 95
Am't in Treas.....	$301 69

RESOLUTIONS.

Since by the grace of God we have again been permitted to meet as co-workers in the Lord's vineyard, and have prayerfully discussed the various needs, and the method of doing the same — We therefore recommend the following resolutions,

1. That, where possible, our church papers print those papers which have been read before the conference.

2. Recognizing the value of Denominational schools, and religious training, as a factor in character building, we recommend that our people send their children to our Parochial and higher schools.

3. That we recommend the setting apart of the first Sunday of September, as a day of prayer for our schools.

4. Because the Conference sees the necessity for the establishment of a Bible Chair, therefore we recommend its establishment.

5. That we recommend systematic giving as one of the forces to aid in evangelizing the world, and that our members ought to practice it more generally, as it will aid us also in doing our church work more easily and better.

6. That pastors and members co-operate in inducing people to attend divine services regularly.

7. That by work and prayer we try to induce our young people to give themselves to the work of the Lord.

8. That we thank the brethren and sisters of this church, by a rising vote, for the love shown to us during this conference.

9. That by a rising vote and singing of hymn No. 271 we thank the Lord for the blessings which have come to us while at this Conference.

C. VAN DER SMISSEN,
W. W. MILLER,
P. D. AMSTUTZ.

PLANS OF THE EVANGELIZING COMMITTEE.

1. To ask Bro. Jacob Krehbiel to hold the Niagara Falls field by doing the work there until the Gen. Conf. Home Mis. Com. take up the work there or give up the field.

2. Not to do anything at Stevensville until an official request come from the church there.

3. To inquire once more into the Canton field.

RECOMMENDATIONS.

1. That instead of employing a traveling minister to visit each church for only a few days we recommend that our churches provide for a series of meetings and in case they ask it the Ev. Com. will try to give its assistance by advice etc.

2. That conference appoint a committee to inquire into the feasibility of arranging for a Mennonite headquarters in St. Louis during the World's Fair and arrange for such if found feasible.

3. In case Niagara Falls be taken up by Gen. Con. the field be recommended to our Middle conference for its special support.

Correspondence.

WAYLAND, Iowa. Those who attended conference at Trenton, Ohio, from this place, were Bro. Musselman and wife, and since our pastor was absent on Sunday, Oct. 4, we were favored by some brethern from a distance that were attending the Amish Mennonite conference at the Sugar Creek church just two miles from town, two speakers in the forenoon and two in the evening. The house was well filled both times.

Last Tuesday, Oct. 6, Bro. Musselman and wife and her mother returned from the conference.

Sunday, Oct. 11, the Marion Tp., Washington Co. S. S. convention was held at the Emmanuel Mennonite church of Noble. The program was quite interesting and the attendance was very large.

In the evening we had a fine sermon preached in our church at Wayland by Rev. Musselman. The house was well filled. May God bless our pastor in his work, is our prayer.

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MENNONITE BOOK CONCERN, Berne, Indiana.

Quiet Hour Thoughts.

Saturday, 17. *For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Phil. 3: 20.*

Christians have been sneeringly called sky-gazers. Let no child of God take offense at this. The enemies and despisers of God's people have often unwittingly borne testimony to their most admirable qualities. The believers at Antioch could not have chosen a more fitting and more creditable term to designate themselves and their fellow believers then and ever since than that applied to them probably in jest. The mocking rabble around the cross on Calvary gave expression to a most profound truth before which even the angels of heaven stand in wondering admiration, when they sneeringly said of our Saviour, "He saved others; himself he cannot save." The most gracious promises are given to them that love His appearing, that look and long for the Saviour's speedy return, to whom that day will not come as a thief in the night. Lord, let the thought of Thy coming be to me a joyful inspiration to faithful service during all the hours of my life's day, that at Thy coming sooner or later, I may be found "so doing" if remaining, or if fallen asleep may have part in the first resurrection and the rapture of Thy saints at the sounding of the trumpet. "Look up, and lift up your heads; for your redemption draweth nigh."

Sunday, 18. *My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John 2: 1.*

The Holy Spirit sets before us clearly the normal sinless standard of the believer. He says: "That ye sin not:" and again, "Whosoever is born of God doth not commit sin." At the same time we are reminded of the possibility, if not indeed the probability, of our deviating at times from this normal condition, but at once assures us likewise that if we sin the Savior whose atoning blood covers all our sins is our advocate at the throne of mercy. What shall we say then? Shall we continue in sin? Shall we be careless or indifferent as to the agreement of our life with the divine standard of holiness? God forbid. Such a thought the child of God can not entertain for one moment. Such a feeling would put one already under the last part of 1 John 3: 6. As children, having the Spirit of adoption whereby we cry Abba, Father, we have an abhorrence for everything that mars our communion with Him. Our failures, our shortcomings, in short our sins of commission and of omission, are the cause of intensest suffering on our part. How comforting then the assurance of a "merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people," "seeing He ever liveth to make intercession for them."

Monday, 19. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke 12: 32.*

A three-fold relationship is here indicated in this mixed metaphor. The flock under the care of the Good Shepherd; the children under the smile of the Father's good pleasure; and the subjects whom the king advances to positions of authority and honor. Mark the advance to the climax. As sheep we are rescued and cared for as so much property. The hireling whose *own* the sheep are *not* careth not for the sheep. The Shepherd giveth his life for *his* sheep. As children we are loved with a fondness indicated by the more intimate and endearing term, father, the full significance of which we human fathers and children of human fathers can only so imperfectly conceive. As heirs of glory we are made sharers with the Elder Brother of all that infinite love and unlimited resources could purpose and provide, even to the throne of the kingdom.

"And they sang a new song saying: Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

I once was an outcast stranger on earth,
A sinner by choice, an alien by birth!
But I've been adopted, my name's written down
An heir to a mansion, a robe and a crown.
With Jesus my Savior, I'm a child of the King.

Tuesday, 20. *Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt. 11: 29.*

It seems like a paradox to be invited to rest by putting on the yoke. It reminds one of the statement made by the Savior in another place, that we shall lose by saving and save by losing. Yet contradictory as it may seem we need but to take Him at His word and we soon learn how sweetly true the promise is. In the service of mammon, of the world, of sin, of Satan, we labor and are heavy laden; the yoke, at first thought so pleasant, soon becomes galling, and presently unbearable. His yoke is easy and His burden is light. It may be closely identified with the cross and seem painful and heavy at first, but the smile of His power and the strong support of His sustaining grace soon fills the soul with joy and makes His service a delight.

Go thou earthly fame and pleasure!
Come disaster, scorn and pain!
In Thy service pain is pleasure;
With Thy favor loss is gain.
I have called Thee Abba Father
I have stayed my heart on Thee;
Storms may howl and clouds may gather
All must work for good to me.

—H. F. LYTE.

Wednesday, 21. *"Who shall lay anything to the charge of God's select." Rom. 8: 33.*

We have the assurance of victory v. 37. The enemy, Satan would bring charges against us. We are tempted with the thought of the stupendity of the debt of sin we owe. Perhaps we are not so much tempted to consider God unjust as to so exalt His justice in contrast to our debt as to make justification impossible. The enemy Goliath-like would discourage us by reminding us of the great debt, which we are unable to pay. We may suggest that "God is just" but fail to say "and the justifier of them that believe." We, David-like should put into the sling of testimony, and cast at the enemy the smooth pebble of Divine writ.—"It is God that justifieth."

Thursday, 22. *"Who is he that condemneth"? Rom. 8: 34.*

The conflict is still on for today as well as for yesterday. The battle of yesterday and the victory gained may not be repeated to-day. The past charges, we have by a happy experience learned, are paid through God's justifying grace. Now comes the enemy Goliath-like defiant and distainful and says, "You can't hold out, you are too weak. See your daily errors, you'll fall into condemnation. God indeed may have justified you, but who can help you now. The efficacy of the price of justification has ceased." By faith David-like we snatch from the scrip the smooth stone: "Christ indeed died, but is risen again, and is now at the right hand of God, making intercession for us." Another victory is won, we are stronger because of it to-day than yesterday.

Friday, 23. *"Who shall separate us from the love of Christ." Rom. 8: 35.*

Still ours is the battle. Satan, the arch enemy, may grant justification, and the intercessory benefits of the resurrected Christ. But now he tempts us to lose love for Christ through the various experiences of life, such as "tribulation, distress, persecution, bodily needs, perils, suffering." Not Christ's love to us is in danger of being weakened but our love to him. In this catalogue of experiences are comprehended every sin aside from those in verses 33 and 34. Satan knows that if love for God the Father, for Christ the Savior is lost in the soul of man through sin causing a separation from Divinity he is the conqueror. David-like, boldly profess that you are in the battle in the name and for the honor of the Lord. Fling at the giant the stone of assurance of the unceasing and unwavering love of Christ to "His own" which begets a reciprocal love in us. Let every wave of trouble for Christ's sake lift us higher upon the Rock; and we shall be more than conquerors through Him that loved us. Grasp hold of the blessed persuasion in verses 38, 39.

A Sermon.

(Continued from 3rd page.)

your enemies, bless them that curse you, pray for them that despitefully use you and persecute you."

And He lived up to this. All the way from His childhood to the cross He practiced what He taught. And even the agony of death and the inhuman and cruel treatment He received could not prevent Him from expressing His divine love for His bitterest foes and tormentors. Even upon the cruel cross He prayed for them that persecuted Him and despitefully used Him. Let wicked and ungodly people say of Christ and the Christian religion what they chose. Let them speak of the inconsistency of Christians, of the difference between the precepts and the lives of believers—of Christ, the founder of that religion, no one could ever say that He did not practice what He preached. His life was in accordance with His teachings. He could say, "Which of you convicteth me of sin?" His life was as holy as His doctrine.

Christ is praying for His enemies. Let all Christians hear it. That which seems to man impossible is possible with Christ. And should it not be possible with him, who has received the Spirit of Christ?—Let all sinners hear it — Christ is pleading for sinners. Hear it, ye who are the enemies of Christ —He in His mercy and love is interceding for you, praying, "Father, forgive them, for they know not what they do."

This prayer of the Son of God stands as wonder before us. When a king's son in a foreign land is known to have stood before the throne of his father a whole day, pleading mercy for his offending brothers, we account for it in the sense of brotherly love. When a dying mother is praying for the salvation of her erring son, we know it is motherly love that constraineth her. But here is One, amid the most intense sorrows that ever touched a soul, all Heaven withdrawn from Him, that He must imploringly cry out "My God, my God, why hast Thou forsaken me", all human aid having forsaken Him, even his disciples having fled from Him, who amid pain and blood, with a heart full of compassion for His enemies could plead for them, "Father, forgive them, for they know not what they do."

What is embraced in this prayer? That God might yet treat them as if they had not committed this enormity. That they might yet find time and opportunity to repent of their sins, turn to God, have remission in His blood and obtain the smile of reconciliation from Him. Christ was anxious for their salvation. He died for them as well as for all mankind. He did not wish that His blood should be lost for them. He did not desire that they should die in their sins, as a ransom was brought for them in His suffering and death. O, the wonderful love of Christ towards sinners. The same loving heart is beating to-day. Still the Savior of mankind is pleading with God in behalf of the sinner, "Father, forgive him, he knoweth not what he does." Should there be any one here to-night, who is not reconciled with God, who is the enemy of Christ, who has been living a sinful, careless and indifferent life, let me lay this truth to your heart, *Christ loves you and out of the fulness of His love He is pleading for you and sincerely desires to be your Savior in order that you may escape the penalty of your sins and obtain life everlasting.* It is this wonderful and dying love of our Savior which should induce every heart to yield to Him and become His disciple.—He gave His life willingly as a ransom for many, for his love was as high above nature as Heaven is above earth, and as His life ebbed away, conscious to the last, His prayer mingles with His sorrows as He pleads with Heaven for the beings who put Him to shame, *"Father, forgive."*

II. In the second place let us behold the plea in this His prayer, "for they know not what they do." They know not what they do! Did they not know they were crucifying Him? Yea, but they knew not the enormity of the sin they were committing. They know not they were putting to death the Prince of Life, the Son of God. Peter in speaking of the crucifixion tells the Jews (Acts 3: 17) "I wot that in ignorance ye did it, as did also your rulers." But why did they not know it? Because of their unbelief. They did not believe His words. They believed He was only an imposter. They would not be persuaded other-

wise. They closed their eyes to the light and hence remained in darkness and ignorance. You see it was this their not knowing what they did, whereas they might have known it, that required the greater forgiveness. Not their putting Him to the cross, but their unbelief was the greater sin. Not the nails driven through his hands and feet, nor the spear that opened his side pained Him most, but their mistrusting His words and their disbelieving what He told them in love and sincerity penetrated His heart. It was not the crown of thorns that hurt Him so much, but it was the bitter prejudice that blinded the minds of men, as to His love, mission and divinity. It is this unbelief, this not trusting in the Savior which pains our Lord to-day. And there is equally as much or even more hope for the ones that crucified him, as for those who reject his message to-day and instead of solely relying on him, seek to obtain righteousness through their own merits. Israel was not to have any other Gods beside the Lord and we are not to have any other Saviors beside Christ.

"They know not what they do," may be said of all who do not truly believe in the Lord Jesus Christ. They know not, how they grieve and offend the Son of God by their unbelief. They know not what rest, and hope and joy, and consolation they lose by not trusting in the Lord and obeying his word. They know not what pangs of conscience they will have to suffer in the hour of death, and what destruction awaits them hereafter. The sinner does not know all this or else he would repent and be saved. — Christ weeping over Jerusalem said, "If thou hadst known, even thou at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." If they knew what they would gain by being sincere and devoted, Christians, even the rankest unbelievers would give up their blasphemies and humble themselves before that Savior whom they now revile. They do not know! Even to-day in this age of churches, Sunday-schools, Bible study and Bible instruction they do not know; although they can read and hear the Word of God daily! Yes; they do not know; not because they have no opportunity of knowing, but because they do not believe the Word taught them. This is the great sin of our day, that people do not believe the Lord. Would they believe they would act quite differently.

Well may therefore the Son of God pray, "Father, forgive them." It was their unbelief why the Jews needed forgiveness, and it is the want of faith and trust in the Savior why many are in need of forgiveness today. Many a one has grieved his Savior for years, not so much by open sinful deeds as by withholding Him that implicit faith and trust which He desires of every one.—O, that people would understand to know, that there are moral sinners as well as immoral ones. That not only those living in open rebellion against the Lord need forgiveness, but that all those who have not fully trusted in the merits of Jesus and have taken His words as a true and perfect guide of life have been sinning all along against Him and need to have their sin forgiven if they are to enjoy peace of conscience and the adoption by their heavenly father.

III. In the third place the question occurs to our mind, was the prayer of Jesus heard? Did those for whom He prayed obtain forgiveness? There was but one way in which it could be heard and answered. This was by them coming to know their sins, repent of them and believe in the Lord Jesus, whom they had crucified. This is what Jesus prayed for. He did not mean that God should change His purpose and forgive them their iniquities and cover their sins without repentance and faith. But what He desired was, that the Lord should not cut them off without offering them sufficient opportunities to come to know themselves, become convinced of their sinful state and become willing to accept salvation through the merits of Jesus. Was this accomplished? Upon this we are not to decide. This much we know, did they not repent and were they not saved it was not owing to a lack of grace from God. Not because God was not willing to save them — not because salvation was not possible for them, but because they were not willing to believe and be saved.

On the days of Pentecost fifty-two days after this, Peter filled with the Holy Ghost said to the Jews, "Therefore let all the house of Israel know assuredly, that God has made the same Jesus, *whom ye have crucified*, both Lord and Christ." By the words, "Whom ye have crucified" we infer that at least part of those whom Peter addressed were among the number who demanded his crucifixion. And we read further, "Now when they heard this they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do." They were convicted of their sin, they became earnest and penitent inquirers after salvation. And as the apostles with many words did testify and exhort them, saying, save yourselves from this untoward generation, they that gladly received His word were baptized, and the same day there were added unto them about 3000 souls. Was not the prayer of Jesus heard? How many more of those for whom He offered His petition became believers afterward we are not told, but we have reason to believe, that still more were added to their number. At the resuscitation of Lazarus Jesus says, "Father, I thank thee, that thou hast heard me. *And I know that thou hearest me always.*" He knew the Lord would hear Him. And dare we not suppose this prayer which He offered in behalf of His enemies was heard also! Did not Jesus believe He would be heard? His prayer was not for unconditional salvation but for a manifestation of the means of grace in such a manner as to bring salvation so near them that they would be without excuse if they did not accept of it. In this sense His prayer was heard and we have reason to infer that some at least were benefited by accepting the offered salvation.

We learn from what has been said: 1. That Christ desired the salvation of all. Even His bitterest enemies were not excluded by Him. For His tormentors He begged forgiveness. None is sunk so low that the love of Christ will not reach him. Man may forsake his fellowman — parents may disown a wayward child — even mothers may cease praying for their erring sons and daughters — but Christ forsakes them never. When every one else has forsaken and forgotten them, Christ our Redeemer still thinks of them, and with a heart full of love and compassion for them He prays, "*Father, forgive them; for they know not what they do.*"

We learn further, that it is through Christ's intercession that grace is brought nigh unto every one. He desires that the Gospel of grace be preached to all. He is still digging around the unfruitful fig tree and is putting dung around it in order that it may bear fruit. He as the winedresser is interceding for that tree. He is praying for His lost and prodigal children. This we should always remember. Christ's love has not forsaken us. Through His intercession the means of grace are not yet taken from us.

3. In the third place we learn, that it is only by accepting the offered grace that Christ's prayer will avail anything for us. God's order of salvation will never be changed. He in His righteousness and justice can never forgive where there is no repentance. We can never pardon without faith.

The question remains, shall Christ's prayer avail anything for us? It avails this much that God's grace is brought nigh unto us all. But whether this shall be to our good or to our greater judgment depends upon our will and our decision. We can accept of it if we will. But we *must* not if we do not chose to do so. But this we ought to know that Christ's praying for us will be either for the better or for the worse for us. Christ says, it will be more tolerable for the inhabitants of Sodom in the day of judgment than for the dwellers at Capernaum, because there were greater opportunities given to the people of the latter city than those of the former. And have we not reason to infer from this, that to be lost with all the means of grace at hand and a loving Savior pleading for us and with us must be the most awful lot imaginable. Of us it can in no sense be said, they know not what they do, unless we willingly and intentionally shut our eyes to the light of the truth revealed unto us.

Marriages.

BAUMGARTNER — SPRUNGER. — On October 4th at Berne, Ind., by Rev. Josef Leaman, Miriam Baumgartner and Mollie Sprunger.

GRABER—SCHRAG, GRABER—SCHRAG. On Oct. 1 at Freeman, S. D. by Rev. Chr. Kaufman, Benjamin Graber and Lena Schrag, and Adolph Graber and Maria Schrag.

Deaths.

PENNER.—On Aug. 23 at Halstead, Kan., a little son of Franz and Elizabeth Penner.

GOOSEN.—On Oct. 3, at Beatrice, Nebr., Maria Goosen, nee Reimer, aged 47 years, 11 months and 13 days, after 9 months of nervous disease. Funeral took place Oct. 7, officiated by Rev. G. Penner.

EGSTI.—On Sept. 26, at, Tiskilwa, Ill., Veronika Egsti, aged 59 years and 17 days. Funeral services by Revs. Joseph Burky and J. Ringenberg.

JANTZEN.—The funeral of the aged Brother Johann Jantzen, one of the veteran preachers of the Mennonite church near Beatrice, Neb., took place on Thursday afternoon, October 8th, at the cemetery adjoining the church on the north. He had shortly made a visit to Kansas where he took a cold, which settled on his lungs. One-half day short of eighty years was his age, of which 47 were spent in the service of the Lord at 4 different churches: in Prussia, Russia, Chiwa and America. Bro. John K. Penner preached the funeral service from the text chosen by the late departed servant of the Lord himself; viz., 1 John 1: 7, "The blood of Christ His Son cleanseth from all unrighteousness." Bro. Penner was assisted by Elder Toews, from Newton, Kan., his former co-worker at the Gnadendorf church, who spoke on Psalm 126: 1, 5, 6. The funeral was very largely attended.

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News of the Week.

Domestic.

FLOOD IN THE EAST.

HIGH WATER AT PHILADELPHIA.

PHILADELPHIA, October 10. — The following notice was posted at the Pennsylvania railroad station to-day:

"The Pennsylvania Railroad Company announces that on account of the high water at Trenton, N. J., the train service between Philadelphia and New York city will be temporarily abandoned, except to Bristol, Pa."

No trains have reached this city over the Pennsylvania railroad since midnight last night because of the flood at Trenton, where the tracks of the company are under six feet of water.

The flood at that point is caused by the high water in the Delaware river backing up the waters in the Assanpink creek.

The storm along the coast prevailed to-day with the same fury as yesterday. Property in this city and vicinity has been damaged to the extent of thousands of dollars. Scores of buildings were flooded and washouts were reported on nearly all railroads.

It is estimated that six thousand textile workers are idle in Manayunk because of the flood. Along the lower Schuylkill there are several places where the water swept over the retaining wall and inundated the Fairmount Park drives, or, farther south, buried the railroad tracks so deeply that service was abandoned. Traffic on the Philadelphia & Reading railroad between New York and Philadelphia was impeded by the water in the Raritan river.

TOWNS UNDER WATER.

NEW YORK, October 10. — It is feared there has been loss of life in the village of Duttonville, N. J., through the bursting of the Westbrook dam, Passaic river, in yesterday's flood which swept down upon the town of Passaic. A score of homes were carried with it.

Last night guns were constantly fired by persons surrounded on the roofs of their houses in the Wallington flats, to attract the attention of rescuers, and scores were taken off in boats.

The town of Wallington was from two to six feet under water to-day and 300 families are homeless. Volunteers in boats rescued many inhabitants from the roofs of their homes. They were cared for in Passaic, where many houses were thrown open to the sufferers.

AMOUNTS TO MILLIONS.

As reports of storms have accumulated, the estimate of the damage in and about Greater New York grows to startling figures, and undoubtedly the total loss will run far into the millions.

An extraordinary occurrence was reported from Greenwood cemetery, Brooklyn. As the result of a half dozen land-slides, tombs were opened and headstones torn from their fastenings. Portions of coffins were scattered about over a large area, and in other sections the slide of dirt, weighing many tons, swept away the monuments and buried scores of graves so that it may be impossible again to locate them.

Mrs. Dwight L. Moody Dead.

EAST NORTHFIELD, Mass., Oct. 10. —Mrs. Dwight L. Moody, widow of the famous evangelist, died at 5 o'clock this afternoon, at her home in this city.

Mrs. Moody had been suffering for some time from an internal trouble but her condition was not considered serious. She suddenly became unconscious about 7 o'clock this morning and passed away without regaining consciousness at 5 o'clock this afternoon. Her younger son, Paul D. Moody, was with her at the end, but her two other children, a son and daughter, were in Chicago. The funeral will take place on Tuesday.

Mrs. Moody was born in England about sixty years ago, where she has a sister now living. She married Mr. Moody about forty years ago and they had three children, all of whom survive.

Treaty Has Been Signed.

WASHINGTON, October 8. — The State Department was informed today that the American-Chinese commercial treaty had been signed at Shanghai and that the Japanese-Chinese treaty would be signed this afternoon. An imperial decree by the Chinese government has made the treaty effective so far as that government is concerned, but it must be ratified by the United States Senate before ratifications can be exchanged and the treaty put in operation.

Great satisfaction is expressed at the State Department at the outcome, as it makes it certain that the two ports in Manchuria will be opened to the United States, no matter what the outcome as to the negotiations for the evacuation of that territory by Russia may be.

The assurance that Russia has previously given and to which this Government would insist upon adherence is that the treaty arrangements made with China covering Manchurian ports will be binding upon the Russian government.

Foreign.

RUSSO-JAPANESE WAR CLOUD.

WAR IMMINENT BETWEEN THE TWO COUNTRIES OVER MANCHURIAN AND KOREAN AFFAIRS.

PARIS, October 8.—Official information received here shows that a formidable Russian fleet, composing ninety warships of all classes, which sailed from Port Arthur, has arrived at Ma-San-Pho, south of Korea, where the Japanese fleet anchored. The Russian ships have anchored within the Ma-San-Pho harbor, alongside the Japenese ships.

Several brigades of Russian troops have been moved forward to the Korean boundary and are now encamped on the border. Diplomatic negotiations are still proceeding at Tokio. These do not relate to the evacuation of Manchuria by the Russian troops, but to the future of Korea.

This was the day on which Russia promised the powers to evacuate Manchuria.

The correspondent of the Daily Mail at Kobe, Japan, telegraphs that Baron von Rosen, on October 4, presented a note to the Japanese government contending that Japan had no right to interfere in the question of the evacuation of Manchuria.

The note further proposed the partition of Korea, and suggested that Japan should take the southern half and Russia the northern provinces.

The Japanese government sent a reply to Baron von Rosen, rejecting the Russian proposal.

Following this it is declared that Russia presented to Japan definite demands concerning Manchuria and Korea. These demands have not yet been answered, but the extraordinary activity in Japanese army and navy circles point to a peremptory rejection.

Russia, it is stated also, has formerly notified the Chinese Foreign Office, through Paul Lessar, the Czar's minister at Pekin, that Russia will never evacuate Manchuria unless her latest demands are granted.

China's reply to the notification, according to dispatches from Yokohama, was an appeal to Japan for assistance.

MANCHURIA HELD BY THE RUSSIANS.

NEW CHWANG, Manchuria, October 9.—The Russians are taking no steps to restore the government of New Chwang to the Chinese. On the contrary, they are hastening the erection of extensive government buildings and have added another gunboat to the naval force here. Reports from northern Manchuria indicate that no movement has been made toward the evacuation of that territory, and Russian officials are discussing the permanent occupation of the points now held as being the settled policy.

The Russian viceroy, Admiral Alexieff, has been conducting joint naval and military maneuvers on a great scale in the vicinity of Port Arthur this week.

PORT ARTHUR, October 9.—A Japanese squadron is maneuvering off Korea, where the Russian fleet is ready. The Russian fleet is lying with steam up, and the vessels are painted as in war time. It is denied here from the highest quarters that the Japanese are landing troops.

SITUATION LESS WARLIKE.

ST. PETERSBURG, October 13.—The Foreign Office says it has no official confirmation of the disembarkation of Japanese troops at Masampho. Regarding Manchuria, the Foreign Office states that the question is at present closed. The existing situation is the fault of the Chinese, Japanese and British. If China desired to reopen the negotiations and adopt certain conditions, the situation could still be changed, as Russia is not rooted to the soil and could have it if she liked.

BERLIN, Oct. 13.—Count Inouyike, the Japanese minister, says everything in the dispute between Japan and Russia will be settled amicably.

A reassuring telegram from St. Petersburg is published repeating a telegram from Port Arthur stating that Viceroy Alexieff has issued a contradiction of the reported movements of Japanese troops to Korea. The telegram adds that the reports circulated on the subject are evidently only intended to serve the purposes of speculation and provoke disquiet.

YOKOHAMA, October 13.—All reports emanating from Shanghai of the opening of hostilities between Russia and Japan, etc., may be discredited as untrue. The second secretary of the Russian legation left Tokio October 12 with secret dispatches for the Russian viceroy of the far East, Admiral Alexieff.

An important conference of veteran Japanese statesmen, including the Marquis Ito, was held at the Premier's office to-day.

"Not I but Christ, be honored, loved, exalted;
Not I but Christ, be known, be felt, be heard;
Not I but Christ, in every look and action;
Not I but Christ, in every thought and word."

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Items of News and Comment.

A week of special service will be held in the Second Mennonite church, Philadelphia, the first week of November. On Friday evening of that week Rev. F. E. Wieder, of the Congregational church, will give an address.

During last month Messrs. Torrey and Alexander conducted revival meetings in Liverpool, England. This month they are laboring in Dundee, Scotland. November will be spent in Manchester, and December in the smaller Scotch towns.

A conference of the Mennonite churches in Oklahoma will be held in Geary, November 1–3. Rev. J. S. Krehbiel's congregation will entertain them. The twelfth Conference of the Northern District will convene at Wisner, Neb., November 2–4.

Many of the expelled French priests and nuns are repairing to England and establishing convents. Thirty years ago there were 299 convents in England, now there are 990. The Catholic authorities are engaging in a very active propaganda in that country.

Prof. J. R. Thierstein has been selected to fill the vacancy created by the resignation of Prof. A. S. Hirschler from the faculty of Bethel college. The new professor is qualified for the position by years of successful teaching. The student body of Bethel numbers 99.

Madame Guyon, who was a prisoner in France from 1695 to 1705, and a refined and educated woman, wrote these lines in prison:

A little bird I am,
Shut from the fields of air,
Yet in my cage I sing
Of Him who placed me there,
Well pleased a prisoner to be,
Because, my God, it pleaseth thee.

H. A. Bachman, formerly assistant teacher in the Mountain Lake (Minn.) Mennonite school, has been selected principal of the newly-opened Mennonite school at Freeman, S. D. The school at Henderson, Neb., long in need of a teacher, has found one in the person of Bro. Hege, who served the Western Conference as home missionary last summer.

"Heaven, Where and What" is the title of a book by Mrs. Blanche Read Johnston. Its sections have novel and attractive headings — By Whom Prepared–A Place of Health–A Place of Plenty—A Place of Peace—A Place of Song— A Place of Service—A Place of Light —A Place of Reunion— A Place of Realization—What Constitutes Right of Entry.

It is estimated that within three months of this year 250,000 deaths of the plague have occurred in India. One missionary writes that twenty million people "are in a chronic state of starvation." Many of the poor, sickly women who come to the medical missionaries to be treated for tumors, cancers, or abscesses upon their faces, live on a pancake per day, while little children have had to be satisfied with half a pancake.

The Rev. D. M. Stearns has lately been in Porto Rico and tells in "Kingdom Tidings" about the conversion of the natives during the last three years. Among the people living in the mountains within fifteen to twenty miles of Ponce, the gospel was preached from house to house, and a wonderful moral reformation resulted. On account of their poverty these people were entirely neglected by the Catholic church, and spent their spare time gambling, dancing, and drinking. Men and women lived together, though never legally married, because they were too poor to pay the priest. Now eight or ten thousand people have heard the gospel, over four hundred have apparently accepted Christ, legal marriage has been instituted, dancing, drinking and gambling have been given up, and both at home and in public service the praises of the Lord Jesus may be heard. The old gospel has lost none of its power.

Middle District Conference Notes.

Sixty students were enrolled in C. M. college the past year.

A committee has been appointed to consider the advisability of establishing Mennonite Headquarters at the St. Louis Exposition.

The churches are asked to hold protracted meetings some time during the year, assisted, when desired, by the Evangelization Committee.

There are now eighteen congregations composing the Middle District Conference. The last to be organized was that of Bluffton, O., with 24 members.

Efforts will be made by the Evangelization Committee to revive the disbanded congregation at Canton, O. The work at Stevensville, Canada, will be abandoned unless an official request for aid comes from that quarter.

It is desired by the C. M. college Board of Trustees that some friend of the college erect a Ladies' Home or Dormitory, since it is difficult for lady students to find board and lodging accommodations in Bluffton. We cannot understand this. Is the town prejudiced against "co-eds"?

A well-to-do Boston lady has offered two lots in the town of Niagara Falls to our church in case a Mennonite mission was started. Financial assistance has been volunteered by others. As yet no steps have been taken to plant a mission there on account of the heavy expense involved.

The trustees of the C. M. college are recommended to send out men into the different churches to solicit school funds for five years, and to lay special emphasis on the necessity of a permanent endowment fund. This last is timely. No school can make headway without an endowment fund. Ask the managers of any denominational or undenominational school on this point.

Rev. S. M. Musselman, pastor of the Noble and Wayland charges in Iowa, was elected on the Board of Trustees of Central Mennonite college, at the late session of the Middle District Conference. His able paper on "Denominational Schools", read before the Conference and published in our last week's issue, doubtless paved the way to this honor. The other two brethren elected with him on the Board are J. C. Mehl and J. W. Leatherman.

A Changed Heart.

A few years since there came into my congregation a man who had recently been converted. Though a stalwart specimen of rugged manhood, he had been a drinker, and awfully profane. One of his neighbors—a Christian man—asked me to have special care of him, as he feared for his stability, on account of his lack of religious training and his fiery temper. So I frequently drove out to the farm of which he had charge, to see him.

One day when I had driven out I found him absent. Calling on the Christian neighbor, I inquired about him, and, in reply, he said: "Oh, he is doing grandly. Yesterday he was plowing in the field adjoining the one in which I was working, and his horses got to acting so meanly that I trembled, fearing that the old habit of swearing would prove too strong for him. Finally he opened his mouth, and I braced myself for the shock when I heard him utter fervently: 'Bless the Lord!'" His was a changed heart, and it found a new language. "Out of the abundance of the heart the mouth speaketh."
—Rev. C. E. Pettis.

"Sing Unto the Lord."

A very considerable proportion of the singing of the present day is not directed to the Lord at all. It may be singing to the people, or persons may be singing about themselves, their frames of mind, their feelings. They may be singing about mists and clouds and stars and sunshine, green fields and golden harps; but they do not sing words which bring the soul into fellowship with God, or prostrate it in adoring worship before Him.

The ancient songs of the people of God largely dealt with facts. They magnified the power and grace and glory of God; they told of the works He had wrought, the wonders in the land of Ham; the victories which His own right hand and holy arm had gotten; the overthrow of His enemies; His mercies which endure forever; the judgments that were to come; the glory that was to be revealed; and the eternal triumph of the people of God, when their warfare would be forever accomplished.

Again there are songs which lead us to Calvary, and show us the mocking and the scoffing, the shame and the spitting. We hear in the voice of the Psalmist the heart-broken cry, "My God! my God! why hast thou forsaken me?" Again they lead us on to the solemnities of the final judgment, when our God shall come and shall not keep silent, when a fire shall consume before Him and it shall be very tempestuous around about Him; when on the wicked He shall rain snares, fire and brimstone, in the time of His wrath. So the varied phases of divine truth, warning, instruction, admonition, penitence, faith and hope were fully treated in the psalms and hymns used in the service of song in the house of the Lord.

How few such hymns are used in the present time. How rarely we hear a hymn which takes us beneath the shadow of the cross. We read those four Gospels which with the most startling minuteness record every fact and delineate every circumstance in connection with the sufferings of the Saviour, but such themes as these do not interest the superficial tastes of the unconverted singers of the present day. How rarely do we find a hymn on judgment or eternity, inserted in the modern hymnal or sung by a modern choir. There are plenty of hymns about mercy, and love, and good feeling, but comparatively few that take hold on the heart's hidden depths, or that bring the soul to face the solemnity of the great white throne.

Let us sing more about the Lord and less about ourselves. Let us sing less about pearls, and gems, and sunshine, and more about Him who is the light of the celestial city, and the glory of the eternal world. Let us sing more to the Lord, and less to men; and so prepare ourselves that at last our voices shall join in those eternal praises, when the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads.—"The Christian."

Bible Study Class.

E. K. MOHR.

SOWING AND REAPING.

Gal. 6: 7–10.

1. The Warning v. 7. "Be not deceived." Have you ever been deceived? By whom? Jer. 17: 9. Satan began his deceitful work in Eden and he continues to this day.

Every sinner is under a delusion, Luke 15: 17; "he came to himself" then he must have been beside himself. 2 Cor. 4: 3, 4.

2. The Truth stated, v. 7. "Whatsoever * * s o w e t h * * reap." A sure sowing and reaping for every saint and sinner. A law enforced for six thousand years. Adam in Eden, Eli at the altar, King Saul on the throne, covetous Achan, self-confident Peter, lying Ananias and every other man that sinned has been reaping his harvest of bitterness. And just as sure is the harvest of good for "light is *sown* for the righteous and gladness for the upright in heart" Ps. 97: 4.

(a) We expect to reap the kind of seed we sow.

Wheat produces wheat, oaks grow from acorns and so in the spiritual world. Jacob finds that a lie produces a crop of lies and David learns, to his sorrow, that adultery and murder are the sure returns of his sowing. Whiskey produces a crop of drunkards and no man can engage in selling the infernal stuff very long without the curse coming into his own family.

"Be sure your sin will find you out" Num. 32: 23. No truth in the Bible is so solemn.

(b) A man reaps more than he sows. Hos. 8: 7.

"Sow a thought and reap an act, sow an act and reap a habit, sow a habit and reap a character, sow a character and reap a destiny."

The good seed in good ground should produce, 30, 60 and 100 fold, but a single way-side seed produces 10,000 seeds in a single year and the thistle brings forth 25,000 seeds in a year.

It takes a longer time to reap than to sow. One act and the character is blighted and peace has vanished. One false step and a reputation is ruined for all time to come. A man leased a piece of ground for one crop only but it took three hundred years to ripen the acorns that were planted. Satan begs for one crop only and fills the life.

(c) One sows and another reaps. John 4: 35–38.

Beware how you start a wrong thing—Jereboam set up his golden calves and the "Son of Nebat made Isael to sin" to the end of the chapter. Adam was disbelieving and disobedient and a race suffers. Never laugh over the flippant remark of "sowing wild oats." The old father is bowed with sorrow, the gray-haired mother reaps tears, the wife dies of a broken heart, and the innocent children reap shame with the father — what a bitter harvest it is. Sin grows like leprosy—like a cancer. Keep it in the heart and no one can tell where it will land you or how it will affect others.

3. The Contrast, v. 8. Matt. 7: 13,14 Which shall it be? Jesus wept over Jerusalem. How our hearts should yearn over the doomed sinner and how we should seek to save one every day. May we live such lives that God can use them for bait to lure others to Jesus Christ.

4. The Exhortation, v. 9. 10. 1 Cor. 15: 58; Dan. 12: 3. James 5: 7. 8. Do not forget that the reward,—the harvest of good is just as sure and be not discouraged because it sometimes seems long coming. Then sow the seed, Luke 8: 11 and the harvest *shall* not fail Isa. 55: 11. When? Ecc. 11: 6; where? Isa. 32: 20, and sow bountifully 2 Cor. 9: 6.

"Sure, oh sure, will the harvest be
* * * *
What shall the harvest be?"

Grand Rapids, Mich.

Decadent Infidelity.

Rev. Dr. David James Burrell, of New York City, has a trenchant paper on "Decadent Infidelity", from which we quote the opening paragraphs, as bringing out the contrast between the old-time infidel and the skeptic of the present day:

An infidel, strictly speaking, is an apostate; but by long usage the word has come to designate one who wilfully opposes truth. The truth is from God. The original infidel was Satan, who addressed our first parents on this wise: "Yea, hath God said?" This is the open question of the centuries: "Has God spoken? Has he revealed himself to men?" The contention is that God has thus revealed himself in the Scriptures as his written Word and in Jesus Christ as his incarnate Word, the two complementing each other and constituting the binomial and complete Word of God.

To oppose that proposition is the special function of the infidel. His plan of procedure is either by open assault or by strategy. Experience has shown the former to be the more admirable but less effective method, wherefore it is little used in these days.

The old-time infidel was oftentimes a man of courage, who hung his banners on the outer walls, like Macbeth, crying: "Blow wind! Come wrack! At least we'll die with harness on our back". There was Celsus, back in the second century, who in his "True Discourse" hurled all the thunderbolts that the Greek philosophy had ever forged against the truth; and Julian the Apostate, who assailed Christ as an impostor and his followers as "Galileans"; and multitudes of others whose minds, however warped, were cast in a heroic mold. And there were also the Titans of the eighteenth century: Hume and Gibbon, the courtly Chesterfield, Thomas Paine, with his "unchained tiger", the grandiloquent Rousseau, Mirabeau, Voltaire with his frightful cry "Ecrasez l'Infame!" and all the fathers of the Reign of Terror. What mattered it that the guillotine gaped for victims, that the gutters ran red? On with the dance of death! We bow at the shrine of Reason! There is no God!

But where are those admirable infidels now? Alas, all gone! In England, Bradlaugh was the last of the Old Guard. In America, when Robert Ingersoll "fell down" as Shakespeare said anent the death of Cæsar, "they all fell down." No more are left to cry: "Let us break his bands asunder and cast away his cords from us!"

The policy of open attack has given way to strategy. The open attack did not work. When the enemy came in like a flood the Lord lifted up his banner. Rant as they would, the Church grew and prospered. The gates of hell could not prevail against it. In the last half-century of blatant infidelity the numerical increase of the Church was larger than in the eighteen hundred years before it.

Hence the ominous silence that prevails in our time. The troops of Ulysses are no longer hurled in vain assaults against the walls of Troy; the wooden horse has been dragged into the citadel, and the ambushed army awaits the issue. The denial of truth is no longer with a bold defiance, but with a rising inflexion: "Yea, hath God said?" On every hand are heard denials, more or less outspoken, of the supernatural factor in both the written and incarnate Word of God.

This is what Jesus foretold: "Many false prophets shall arise and shall deceive many"; and again: "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves."

The false prophet, as Jesus says, may be "known by his fruits"; not merely by his misdemeanors, but by his way of putting things. The old-time infidel would have frankly thrown down his gauntlet on this wise: "The Bible is a fraud and Jesus an impostor." Not so our strategist; he commands a large vocabulary of equivocal words and phrases. One touchstone, however, will always betray him. He denies that God has truthfully revealed himself either in the Scriptures or, by logical sequence, in Christ.—"Homiletic Review".

Delight in God's House.

We must, of course, understand that unless we delight in God himself our pleasure in His house will be in vain. "Delight thyself in the Lord, and he shall grant the desires of thine heart."

But though the love of the Lord is fundamental, our love of God's cause on earth is based upon it as a superstructure. God's house of old was first the Tabernacle. Next it was the Temple. Now it is the Church. God must have a house on earth, not, of course, for His own sake, but that His people may come together into His presence.

An aged Christian was once asked by thoughtless people why he deprived himself of so many worldly pleasures. "It is all very well," they said, "to serve God; but you ought to serve yourself, too." "That is the very thing," he replied, "that I am trying after, for I have long since found out that I get ten times more in obeying God than I do in obeying my own evil heart. Let God's glory be my first and my last aim."

The love of the Church of God prevents us from centralizing self. We are apt to make self the center. Our affections need to be drawn out to others, and in establishing His house God draws us out of our narrow circle of petty interests toward grander aims.

If we realize that God's Church is His abode on earth, we shall expect in it to find abundant blessing. We shall want to be at home with Him and His saints. Here He gives special tokens of grace and love. Mr. Spurgeon once went into the country to see a friend who was building a barn at the time. The barn had a weather-cock, and on it were the words, "God is love." "Do you mean by that," he asked "that God's love is as changing as the wind?" "No," was the answer; "I mean that God is love, no matter which way the wind blows." We change and wave even in the Church. But Jesus is the same yesterday, to-day, and forever.

Many years ago a French clergyman noticed that a poorly-dressed laboring man went into his church every morning at the same hour, and remained there a considerable time. The practice was kept up for years. Being much interested in the man, the clergyman often went into the church after him, and from a certain position, hidden from view, would watch him. He noticed that he fell on his knees, clasped his hands, and turned his eyes to heaven; but there was no motion of the lips. Later the clergyman spoke to the man, and told him of his having watched him for so long a time, and added: "I never see your lips move at prayer. Why is that? Do you not say your prayers?" "No sir," the man replied, "I say no prayers. I look at God and God looks at me." How these words illustrate, on the one hand, the Divine command, "Look unto me, and be ye saved," and on the other, the believer's prayer, "Look thou upon me, and be merciful unto me." All over the earth millions are turning their eyes, their hearts, their steps toward heaven, the final Church and the eternal home of the saved. From the Church militant we shall enter the Church glorified. — Christian Commonwealth.

Whiter Than Snow.

"Once, when I was paying parochial calls, and dropped in on a washerwoman, who had just got out a line of clothes, I congratulated my friend because they looked so white. So much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down.

"While we were taking the tea the sky clouded, and there was a snow storm; and as I came out the snow lay everywhere, and I said to her: 'Your washing does not look quite so clean as it did.'

" 'Ah,' she said 'the washing is right enough; but what can stand against God Almighty's white?'

"So you may think that you are clean, because you never saw God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say: 'Forgive me my debts as I forgive my debtors.'"—F. B. Meyer.

Knowing One's Business.

Some time ago a shoemaker accused a minister of preaching poor sermons and gave the clergyman instructions as to how a sermon ought to be preached. The minister took it all in and resolved to do his best for the Master. He wore a pair of shoes made by the shoemaker. They bore the marks of wear. The minister began to complain of poor workmanship and gave instructions to the man of the last in the art of good shoemaking—an art of which he knew as little as the shoemaker did of sermonizing. Of course his object was to silently instruct the maker of shoes to stick to his trade and not to interfere with other people's business. If he should do the best for the sole of man and the minister for his soul, then the sole man would be cared for. The shoemaker kindly took the silent admonition and was from that time the most attentive worshiper and ardent supporter of the minister, and always took special pains that the clergyman should have good shoes. There is in this little story a lesson for many another would-be instructor in business and professions outside of his own calling. Perhaps no one is as often criticised as the minister of the Gospel. As the servant of the Most High he is answerable to Him for his work and should by the help of the Holy Spirit do the best possible for the conversion of the sinner, the edification of the believer and the glory of God. We ought to render each his due. But then the shoemaker and all the rest should like Aaron and Hur hold up his hands with encouragement of word, support in temporal need, and intercession at the throne of grace.

A. M. Fretz.

Our C. E. Topic.

Topic for October 25: What the Bible Teaches about Giving. 2 Cor. 9: 6–11; 8: 23, 24.

MEDITATIONS.

The Word of God teaches us both for what, and in what spirit to give. It dwells upon the objects upon which to bestow Christian liberality as well as upon the motives which should inspire such bestowals. The brethren at Corinth and Galatia, for example, were requested to hold "collections for the saints" in Jerusalem who were impoverished. See Acts 15: 25, 26. The gathering of such a fund was one if not the main object of Paul's third missionary journey. Acts 24: 17. It is a privilege as well as a duty to give of our abundance to our less favored brethren, and always to keep an eye open to the needs of the poor in our churches. "Ye ought to support the weak," said Paul to the Ephesian elders. Already in the early days of the church seven men were appointed to superintend the support of the poor Jerusalem saints and to keep in constant touch with them, informing the congregation of their needs and dispensing the contributions of the church. There ought not to be a single case of neglect of the poor in our churches to-day. A church is not called upon to imitate a lodge and give to those who are not in need of it. But it is expected to relieve every case of poverty.

A second object of Christian benevolence is shown us in the person of the apostle Paul himself. He thanks the Philippians for remembering him with gifts when he was doing missionary work in Thessalonica (Phil. 4: 15, 16). It was not Paul's policy to wait on a salary. He labored with his own hands. He thought he had good reason to make no demand whatever upon the purses of the saints, for fear of being misunderstood and lowering the high tone of his unselfish mission. But he none the less insists upon the duty of the congregation to support the ministry. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" 1 Cor. 9: 14. This makes ministerial support by a congregation obligatory. It is not exactly a salary that is specified, but it is not less than a living.

But the great bulk of the gifts of Christian people ought to be devoted to missions. It was missionary money that the Philippians sent to Paul— that is, contributions toward his support while he preached to the heathen. Missions is the great pursuit of the church, and numerous instances have demonstrated that the non-missionary church is a decaying church.

As to the motives which should inspire giving, the chief one mentioned by Paul is thanksgiving. "Being enriched in everything to all bountifulness, which causeth to us thanksgiving to God." God gives us abundance in order that we may imitate Him and give in turn. We are stewards of the grace of God, and what He gives us is not entirely our own. God rewards us in proportion to our liberality. If we sow sparingly we shall reap sparingly, if we sow bountifully we shall reap bountifully.

The motive determines the spirit of giving. A thankful heart will give cheerfully, not grudgingly. God does not care for gifts that are extorted or squeezed out of the giver.

A story is told of a man who, when the mission basket was being passed around, found that he had a dollar and a cent in his purse. He was ashamed to give the cent so he threw in the dollar, though very reluctantly. Afterward he reflected what the thoughts of the heathen child might be if it knew how grudgingly the dollar toward its conversion was given. He concluded that it was better to give a cent heartily than a dollar only half-heartily.

An excellent secret of cheerful and acceptable giving is suggested by Paul when he says of the Macedonians that "they first gave their own selves to the Lord" (2 Cor. 8: 5). It is easier to give the less after we have given the greater. Giving, from beginning to end, is a work of grace in the heart.

Finally, how much shall we give? "As the Lord hath prospered", answered Paul. This is self-explanatory. Whether we make the rate a tenth, a twentieth or a fifth, it should always be in direct ratio to the increase of income. To whom much is given, of him much will be required.

The Mennonite.

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Editorial.

No amount of pedagogical skill can make any one a good Sunday-school teacher, if he is ignorant of his Bible. To a large majority of our teachers we may justly say, One thing thou lackest — knowledge of God's Word. To our way of thinking the conscientious, ambitious Sunday-school teacher, who is well equipped otherwise, ought to memorize passages appropriate to the lesson for the coming Sunday— memorize them so as to be able to quote them with effect when he stands before his class. Teachers often complain that their scholars do not study their lessons. Perhaps more of them will do so after the teacher has made the start. Memorizing Scripture is an essential part of a teacher's preparation.

How often in our daily life do we find the evening gloomy and lowering, rainy and dreary, and the following morning the sky is without a cloud, the sun shines again in all his splendor and a brisk west wind freshens body and mind. While we were asleep the clouds floated away. In the same silent, unobserved style our troubles and sorrows often, perhaps generally, leave us. If we, trusting in God, deliberately ignore our crosses and concentrate our attention on the blessings that still remain to us, or seek to sympathize with another in his woe and to lighten his burden, all unawares our own troubles are forgotten and disappear like the clouds before the western breeze. Truthfully did Longfellow sing—

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs
And as silently steal away."

Sunday, October 5th, must have been a red-letter day in the calendar of our dear aged brother, Father Ephraim Hunsberger's life. He is one of the most beloved of our Mennonite fathers in Israel. He endeared himself to his people by many years of devoted, unselfish service, and long ago found the way to the hearts of the brethren of the various congregations by his wholesouled manner and personality. May the Lord crown his last years with such supernal peace and joy as Simeon realized when permitted to take the infant Jesus in his trembling arms! And we are able to pay the same tribute to our aged brother, Elder John Moser, of Bluffton. Nothing can be more beneficial to us younger men than to honor the hoary hairs of those who have committed their stewardship to a younger generation, and to wait on their pious counsel and follow it.

The subject of "divine healing" is again prominently before the public mind through the proposed spectacular movement of John Alexander Dowie and his followers on the city of New York. One of the claims of this modern prophet is to possess the ability to heal diseases after the manner of the early Christians. Upon this claim we place a large-sized interrogation point. The power to heal was one of the "gifts" bestowed upon the apostles and was intended only for the infancy of the church, that period of beginnings and of struggles. Like those other "gifts" it was transient and was intended only to compensate for the lack of prestige and influence on the part of the apostles. The people who in our time claim to possess this gift are mountebanks largely. We have a little test we would like to submit. If they can meet it we will yield our contention. Claiming one of these *charismata*, or miraculous gifts, they must, of course, claim them all, for there is no reason why they should have the one and not the rest. We would like, therefore, to have Mr. Dowie or any of his followers prove their claim by walking on the waters of the East River; or by swallowing a small quantity of carbolic acid, without fatal results; or by rising in Madison Square Garden and, without previous instruction, speak in an unknown tongue; or by going out to Greenwood Cemetery and raising a body from the dead. If they can do any one of these things, all of which the early Christians had the power to do, we will yield our case. But we are sure they cannot, and therefore our assertion stands. Those early gifts of miracles have ceased.— "The Christian World".

Tonic in the Pulpit.

All healthy sentiment should find a vent in action, and not be dissipated in mere emotion. Nothing can be more demoralizing to the moral and spiritual nature than to melt with tears over the spectacle of wrong without lifting a finger toward righting it. Such indulgence of feeling sidetracked before it reaches the will makes weak and effeminate cowards of its victims, and kills the moral fibre just as effectually as a life of abandonment to sin. There is a great deal of sermonizing that actually feeds and pampers what we may term religious sentimentality. It says pretty, pathetic things and quotes neat little scraps of poetry, and the old maids and the novel-reading portion of the female congregation say "Isn't that sweet!" and here and there a tear drawn from a shallow fountain glistens in the eye. Many are educated into the delusion that such gush is the essence of religion.

Let us have more bracing, more tonic, more strenuous sermons. Demosthenes, in his definition of oratory, said it was first, action, second, action, and third, action. Let this definition apply to a congregation when church services are over.

We like the story of that English preacher in the Middle Ages who thundered from the pulpit against the showy curls which the nobility as well as the clergy wore in deference to fashion. After he was through preaching he pulled out a pair of shears, and first snipping off his own curls, followed up this salutary example by going into the pews and clipping every head present. That sermon counted for something and bore fruit the same day.

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN,
Berne, Indiana.

REPORT

OF THE S. S. AND Y. P. S. C. E. CONVENTION HELD AT TRENTON, OHIO, OCT. 5, 1903.

The first session was opened at 9 o'clock on Monday with song and prayer. As neither the English nor German Secretary was present, the Chairman, P. B. Hilty, Pandora, Ohio, appointed Miss Judith Liechty, of Berne, Ind., as German secretary and Miss Lydia Augspurger, Middletown, Ohio, as English secretary.

The following nominating committee was appointed by the chairman:

J. W. Kliewer, Wadsworth, O.
J. C. Mehl, Goshen, Ind.
J. J. Kennel, Trenton, Ohio.

The following report of the treasurer, Noah Schumaker, was read and accepted:

Received of Bro. Lugibill.$10 00
Pd. D. J. Basinger for Postage..... 1 00

Balance in Treasury $9 00

As only one member of the program committee (D. J. Basinger) was present, the chairman appointed Rev. H. J. Krehbiel and Rev. I. A. Sommer.

The entire program was carried out and some of the topics discussed. Following are some of the thoughts expressed by different speakers:

The best way of gaining a child's confidence is to love it, for love is the power that gains confidence, and after this has once been gained it cannot easily be lost. Hold the child's confidence by being honest with it and never belittle it.

Great emphasis was laid upon personal work in the Sunday-school. Also to be fully consecrated working for the glory of God and winning souls to Christ, and many acknowledged that they were not doing as much as they should.

There are great blessings in the prayer of a Christian. Prayer lifts us up nearer unto God. It puts us into that position where we can receive from God the great things he has in store for us. God has many blessings prepared and ready for us if we would only ask for them.

The following books were also recommended:

"With Christ in the School of Prayer" by Andrew Murray.

"How to Bring Men to Christ" by R. A. Torrey.

"Personal work" by H. Trumbull.

These books can be secured at the Mennonite Book Concern, Berne, Ind.

The program was rather too long for the time at the disposal of the convention, and thus matters were hurried in such a way as to prevent the proper discussion of some of the topics. Several expressed the opinion that a shorter program and a more thorough and general discussion would be more profitable.

The nominating committee read the names of the following officers which were acepted:

President, J. H. Tschantz, Dalton, Ohio.

Vice President, Frank Yoder, Goshen, Ind.

English Secretary, Laura Nussbaum, Pulaski, Iowa.

German Secretary, Selma Weber, Summerfield, Ill.

Program Committee, D. S. Beeshy, Bluffton, Ohio; Eli Lugibill, Berne, Ind.; Ed. Schowalter, Donnellson, Iowa.

Treasurer, Salvena Mosiman, Heno, Ohio.

Correspondence.

DALTON, Ohio, Oct. 18.—Rev. Jacob Krehbill, of Clarence Centre, N. Y., gave us a short but pleasant call. He addressed the congregation at three different times; Tuesday forenoon at the funeral, Tuesday evening and Wednesday evening. Not very many from this place attended the conference and convention at Trenton, O., but those that went report a pleasant time.

BEATRICE, Nebraska, Otober 14. — Elder Toews, from Newton, Kansas, stayed over Sunday here with us after the funeral of last week, and preached two of his deeply spiritual sermons, one at the country church in the morning, the other in the evening in town. The young peoples' society was also favored at the close of the afternoon meeting in town with a few timely and encouraging remarks of his, which every member greatly appreciated. He is also making a number of visits both in town and country, but is unable to do them all justice. He left home Tuesday afternoon.

A Letter from Southern California.

UPLAND, Cal.—True to my promise of several weeks ago, God be willing I would send greetings to the dear readers of the MENNONITE from the Pacific coast, I will with these lines remind you of the ever loving care of our Heavenly Father, who in His all surrounding love and kindness has brought me safely to the land of sunshine.

It may be known to many of the readers that several years ago, upon the advice of the physician I came to southern California and thus was benefited very much. And now after a lapse of several years' sojourn in the East I found it advisable to seek again this salubrious climate.

I left Berne on the 22nd of September and arrived here on the 26th.

The trip in every way was a very pleasant one. Had convenient accommodations and agreeable co-travelers in the car we occupied and as we came over the Santa Fe road the trip was not disagreeably long. The weather was fine! We never suffered from the heat all the way coming out. The most dreaded part of our journey, through the New Mexico and Arizona desert, was the most pleasant due to a heavy rain which just had preceded us in those parts. All along the road water was seen standing on the ground. Green patches of grass began to show over the hills. The atmosphere was cool and bracing, and we had comparatively very little dust all the way, the Santa road being sprinkled with oil.

Having been over the road once before the sceneries offered were not new to me, yet many enjoy to know what is to be seen on such a trip.

Many were the traces of desolation left by the flood through Kansas and Missouri. Pike's Peak could not be seen that day we passed by on account of the mist and clouds. The tunnel through the mountains from Colorado into New Mexico over 1426 yds. long and over 700 feet under ground, deserves to be mentioned. We went through some smaller ones but none as long as the one mentioned.

Whole villages of dobi houses, inhabited by Mexicans could be seen along the road. The canyon Diablo in Arizona is magnificent, even though the name is not.

The lone rocky peak in the San Francisco mountains projecting forward is of interest to know that it marks the place of the massacre of Bill Williams by the Indians. Also the town near by is called Williams. The curves of the railroad winding around, through and over the mountains are wonderful pieces of engineering; sometimes our train could be seen climbing along a steep mountain side; the bed hewn out of solid rock just wide enough for the track. The highest point we went over is in Colorado, over 7600 ft.

To express the wonders of nature seen on a trip like this can best be done in the words of the Psalmist: O Lord, how great are thy works! and thy thoughts are very deep. Also Psa. 19: 1–6.

Southern California with its unsurpassed climate is much the same as it was when I was here before. Only it happened to surprise us with a two days' rain when we first came here; this however is an unusual occurrence for this time of the year, to all very pleasant, except to the fruit driers. Some raisins were spoiled by the rain and the damp and cool weather which followed for a few days. But since then we are having the most beautiful sunshine again and quite warm. The familiar mountains still look down on us as unmovable as of yore and remind us of the unchangeable love and mercy of God over us.

Upland, formerly N. Ontario, where I have located has grown beyond recognition. The business of the fruit exchange has grown very much, so that the already extensive building is being enlarged at present. A large crop of oranges and lemons is expected.

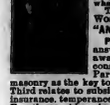
Quite a number of Mennonite families have located here. The Isaacs', Haury, Harms, Kuehney, Wiens and also the Berne people have located here. Others are living near Ioamosa and Cucamonga. Rev. M. Horsch, our pastor, now resides on a lovely two acre orange ranch near Cucamonga and through his unfailing courageous effort as well as the unfaltering faith of the few members through the past years, the congregation has grown to quite a large number considering the beginning, and every Sunday services and Sunday-school are held. We are very happy to have found such a warm and Christian reception by the brethren and sisters here and that we can enjoy the blessings of a church home. We are sorry to see Mr. Eyman's family leave us, but while some are leaving others are coming. Last Saturday, Bro. and Sister Lincheid arrived here on their wedding tour and expect to remain with us for a few weeks. Others from the East are expected before long.

Next Sunday, God be willing, the whole church will go to Cucamonga canyon and Bro. Linscheid has consented to preach for us there. So we will take our song books along and have our services in the dome which God in nature has built Himself. In three weeks the Cucamonga district Sunday-school convention takes place in Cucamonga and our S. school is invited to take part. SARA C. SPRUNGER.
Oct. 13, 1903.

Certain thoughts are prayers. There are moments whatever the attitude of the body may be, the soul is on its knees.—Selected.

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



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Quiet Hour Thoughts.

Saturday, Oct. 24. *Now to him that worketh is the reward not reckoned of grace, but of debt. Rom. 4: 4.*

God owes no man anything save what His own immeasurable love prompts Him to bestow as a gift under the name of debt. If God's plan were that salvation depended in any wise on works, then He would be in duty bound to reward those works, and to save men not because He wished, but because He would be compelled to do it. Such an idea of God would be entirely unworthy. Salvation is free as the air to all that desire it. Just as a child is born into a family and adopted as an inalienable member of the family before he can please or honor his parents, so we are born from above into God's family, and are thus saved before we are capable of any work acceptable to Him.

Sunday, 25. *I will hear what God the Lord will speak. Psalm 85: 8.*

It has been well said that the two fundamental questions every one should settle for himself when he opens his Bible are, Does God speak? If so, what does He say? Our spiritual life begins when we want to hear God speak to us, and the truly spiritual man of God is he who lives "not by bread alone, but by every word that proceedeth out of the mouth of God."

Monday, 26. *Now therefore let me see the king's face . . . . . and the king kissed Absalom. 2 Sam. 14: 32–33.*

David's leniency toward his crafty son Absalom may have been unwise, but it shows us a fond father-heart, unable to suppress true love for its own. Our God deals with His rebellious children in the same way. "Whoever cometh to me I will in no wise cast out."

Tuesday, 27. *If ye know these things, happy are ye if ye do them. John 13: 17.*

"To know is to work and to do, and a new thing done is forever a ring in the ladder by which man climbs".

Wednesday, 28. *If thou canst believe, all things are possible to him that believeth. Mark 9: 23.*

When the Chicago Exposition was ready to be opened, President Cleveland touched the button at Washington and all the ponderous machinery was set in motion. Faith may be a little thing, but it sets in motion all the wonderful machinery of God's grace.

Thursday 29. *But if we walk in the light, as He is in the light, we have fellowship one with another. 1 John 1: 7.*

One of the most effective means of silencing an infidel is to ask him to move out of his Christian community into one peopled entirely by infidels of his own stamp. If he is honest, he will confess that he prefers Christian society. The nearer we live to God the more our neighbors will love to associate with us, and the

more we will be able to love them. A life with God fits us for closer fellowship with our brethren and for wider influence upon men of the world.

Friday, 30. *And Jesus said, Make the men sit down. John 6: 10.*

James Russell Lowell, in commenting on the insane hurry and rush of our American life, said, "We snatch our education like a meal at a railway station". Christ's first mandate to those who seek Him is, "Sit down. If you would be my disciples, learn to wait and patiently drink in my words and appropriate my blessings". We sit too little at our Saviour's feet. We do not spend enough time in quiet communion with Him. We ought to "practise the presence of God" more than we do.

Alone with Jesus.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusation of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness, and compassion! Alone with Jesus!

How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings!

Be much "alone with Jesus!" Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of Heaven. F. WHITFIELD.

Win One.

If there were but one Christian in the world, and he, by twelve months of earnest work, could win another to Christ, and each of those could win another during the next year, and so on, it would require but thirty-two years, or less than a single generation to win all the earth's billion and a half of population to the Lord. There are said to be 120,000,000 Protestants in the world. At that rate, if each were consecrated to His Master's service how long would it take to save the world? As it is, the average is one soul to each person in twenty years. The average age of conversion is a little less than fourteen. The average age of man is thirty-three. So you see the majority die the year before their job is finished, and souls are born in sin faster than they are born to righteousness.—R. A. TORREY.

"It is not said that after keeping God's commandments but in keeping them, there is great reward. God has linked these two things, and no man can separate them—obedience and peace!".

The highway of holiness is along the commonest road of life, along your very way.

The Sunday School Lesson.

Subject for October 25: DAVID'S JOY OVER FORGIVENESS. Psalm 32.

GOLDEN TEXT: Blessed is he whose transgression is forgiven, whose sin is covered. Psa. 32: 1.

LESSON TEACHINGS.

The last lesson was a prayer, this one is a song. Then David was full of sorrow; now he is full of joy. Then he begged piteously for forgiveness; now he has had an experience of God's graciousness, and instead of begging he worships. It is a sign of David's spirituality and understanding of God's grace that he has stopped weeping and is singing. There is no use mourning over our sins with a long and sour face after we have confessed them. To do so is to cast doubt upon God's pardoning mercy, which dishonors God just as much as the sin disgraces himself. We do not need to suppose that a week or a month, or even a day, elapsed before David experienced a revulsion of feeling. Our part, after we have accepted Christ as the propitiation for our sins, is to "rejoice in the Lord" (Phil. 3: 1; Rom. 5: 11). Forgiveness follows confession in our case, as surely and as promptly as it did in David's (1 John 1: 9).

David's experience is typical, and what he says of himself holds true of God's people for all time. Let us examine some items of his experience.

In v. 2 David tells what the Lord does when He forgives.—He "imputes no iniquity." In the New Testament we learn that the righteousness of Christ is imputed to us because He took upon Himself our sin.

We learn that before we can confess sin, all "guile" or insincerity, or a disposition to excuse or whitewash our sin must be banished. God deals with us mercifully only as we are sincere.

In vv. 2 and 3 David recounts his misery as long as he was unwilling to confess. No comment on those vivid glimpses into the soul-life is necessary. Nothing whitens the hair and wrinkles the skin more relentlessly than an evil conscience and the terrible burden of an unconfessed sin. God will not leave such a man rest. See Prov. 28: 13. David found that "an honest confession is good for the soul." When he tried to cover his sin himself he was miserable. When God covered it for him, and hid it forever from view, he was happy. God was truly his "hiding place."

The experience and assurance of sins forgiven prompts the sinner to trust God and depend upon Him more than ever. It makes him a more prayerful man. See v. 6. Notice the time when such a prayer will be heard —when He "may be found." That time is "now" (2 Cor. 6: 2). This is a strong and gracious inducement to every sinner and every backsliding saint like David, to sue for pardon and peace with God. But there is a time when God will not be found. See Isa. 55: 6; Prov. 1: 24–28. God deals in grace at present. There is a time coming when He will deal in justice, and all who have rejected and despised His grace will have to bear the terrible consequences of His wrath.

Another form this trust in God takes is to flee to Him for refuge in time of troubles, that compass the soul about like "great waters." God is then a "hiding place," and the sheltered soul will be able to look out upon the rushing waters with songs of deliverance in his mouth.

Still another phase of the pardoned sinner's trust will appear in his willingness to be God's disciple to be taught and guided in God's ways. God guides His children with His eye. This is only possible, however, when we look at Him, live in the light of His countenance, and catch His eye. If we turn back upon Him, and walk in our own self-appointed way, we cannot be thus guided and will go astray. We may be guided by God's eye if we search His Word and find Him in it. See Psa. 119: 105. The Spirit is also given us to guide us into all truth (John 16: 13). There are men who can be aptly compared to the horse or the mule — they need the harsh bit and the restraining bridle, the chastening hand of God, before they will obey.

The last two verses of the lesson sum up the whole matter. Trust is always followed by mercy, wickedness by sorrow, and uprightness by joy. May every child of God realize the truth of these statements.

Deaths.

AMSTUTZ.—On October 10, 1903, near Orrville, O., Mollie Amstutz, at the age of 18 years, 1 month and 8 days. Burial took place on the 13th at Salem church cemetery. Rev. Jacob Krehbill, of Clarence Center, N. Y., and Rev. A. A. Sommer officiated.

Contributions.

For India Missions.

From an unknown friend, 70 rupees.
Gratefully acknowledged,
P. A. PENNER.

For the Northern Conference Treasury.

From the Salem church, Wisner, Neb., $18.65.
Gratefully acknowledged,
CHR. MUELLER, Treas.

For Foreign Missions.

During the month of September, the following gifts were received:

GENERAL FUND.—From the West Swamp church, Pa., $5.50; West Swamp S. S., $2.37; East Swamp church, Pa., $6.18; Flatland church, Pa., $12.77; Bethany church, Quakertown, Pa., $6.20; Alexanderwohl church, Kan., $81.00; Bethel church, Kan., $45.00; Collection at the dedication of the Rosthern church, Sask., $25.00; Salem church, Dalton, O., $10.00; Halstead church, Kan., $45.00; Hillsboro church, Kan., $21.50; West Zion church, Moundridge, Kan., $12.00 John Janzen, Beatrice, Neb., $20.00; Bergthal church, Pawnee Rock, Kan., $6.00; L. Kratz, Springfield, Pa., $1.00; First Mennonite church, Phila., third quarterly collection, 1903, $22.00; collection at children's festival, Waldo Hill church, Ore., $15.00; the tenth of F., Berne, Ind., $7 60; Amount in Mission box, Berne, Ind., $8.83; anonymous, Berne, Ind., $15.00; birthday gifts, Berne, Ind., $2.92; Mrs. C. J. Rohrer, Berne, Ind., $1.50; Peter E. Habegger, Berne, Ind., the tenth of profits on oil, $42.30; Garden Township church, Kan., $52.28; Garden Township S. S., $66.23.

FOR MONTANA MISSIONS.—From Y. P. S. Zion church, Iowa, $5.75.

FOR INDIA MISSIONS.—From Catharine Dester, Halstead, Kan., $10.00.

FOR INDIA LEPERS.—From the Springfield church, Pa., $14.00; Anonymous, Moundridge Kan., $2.00; Anonymous, Berne, Ind., $5.00, Sewing Society Pretty Prairie church, Kan., $25.00; Hoffnungsau church, Kan., $25.00.

FOR INDIA ORPHANS.—From Salem church Sewing Society, Freeman, S. D., support for two orphans, $40.00.
Gratefully acknowledged,
GUSTAV HARDER, Treas.

For the Home Mission Treasury of the Pacific Conference.

From Conference Collection at Menno, Wash., $20.83; Zion church, Dallas, Ore., $14.25; Anonymous, $10.00.
Gratefully acknowledged,
PETER STEFFEN, Treas.

For the Home Mission Treasury of the Western District Conference.

From the West Zion church, Moundridge, Kan., $12.00; Deer Creek church, Okla., $8.26; Daniel Schmitt, Utica, Kan., $3.00; the brethren at Goodland, Kan., $13.00; John Schultz, Gunter, Okla., $0.75; John Welty, Gunter, Okla., $1.00; Henry Jantz, Apache, $3.00; Bergthal church, Kan., $7.50.
Gratefully acknowledged,
J. K. PENNER, Treas.

For J. E. Sprunger's Work in Saskatchewan.

From the church at Winkler, Manitoba, $13.95; Gretna, Man., $4.20; Edenburg, Man., $4 90; Halbstadt, $4.25.

For Church Building at Rosthern, Sask.

From the First Mennonite church, Newton, Kan., $10.06; North Danvers, S. S., Ill., $8.20.
Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer,

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News of the Week.

Domestic.

Dowie Hammered at the Gothamites.

NEW YORK, October 19.—Descending to vituperation when his temper had sped its bounds because his vanity was wounded, John Alexander Dowie, the self-declared Elijah the restorer, addressed his first New York audience yesterday. He acknowledged that he had been taught a lesson when there was a sudden exodus of 3,000 strangers from the afternoon exercises of the restoration host in Madison Square Garden.

It was the lesson many who had gone before had learned—that it is an easy matter to bring a crowd together in this metropolis, but a far more difficult problem to hold the assemblage together. Dowie stood aghast when boxes and chairs were suddenly vacated and those retiring headed for the Madison-avenue entrance. Appeals to his deacons and members of his uniformed Zion guard to stem the outgoing tide availed nothing. His command to lock the doors and hold the people prisoners until he had finished his reading of the Scriptures with his comments on each verse were unheeded.

The police acknowledged they had no power to do as the robed figure ordered, but the places of those with shuffling feet, afterward characterized by Dowie as curiosity seekers, who had probably expected to see a "wild West show", were filled as rapidly by many who had been waiting to get into the garden.

It was this exodus and another later on that made the little bearded man in the academic gown of a bishop begin an unflattering characterization of New York audiences that Mrs. Dowie, in her robes, suddenly checked with a whispered word of caution. But Elijah, whose temper was hard to curb, evincing emotion, turned his batteries to an attack upon the newspapers, which he promised to chastise.

But Dowie was successful in that which he most hoped for, when he first announced this visitation by his restoration host. Together with his workers, Dowie's afternoon meeting, "the first great general assembly", as they termed it, was attended by 8,000 strangers, attracted by the knowledge of the man and his work that had gone before. Three-fourths of the seats in the tremendous building were filled at half past 2 o'clock, when the doors were closed to the public so that the processional, consisting of the Zion white-robed choir and the restoration host and the ordained officers of the Christian Catholic Church in Zion, would be undisturbed.

It was noticeable that there were only about one-third as many women as men among the visitors.

NEW YORK, Oct. 19.—In his address at the noon meeting to-day Dr. Dowie alluded to some clergymen as "mean dogs", and others whose criticisms of him had been published in the newspapers he said were "workers for the devil".

Of the 3,000 or over that were assembled when the noon meeting began less than half remained when Dowie had finished speaking.

New York Is Not Zion City by a Good Deal.

NEW YORK, October 20. — Elijah the Restorer knows now, if he never did before, what it is to be, in the language of the worldly, "up against it." The big "healing" meeting yesterday was not convincing. All the incantations and the crooning of the various overseers brought to bear on a suffering infant taken to Madison Square Garden by its distracted mother were unable to quiet its cries of pain. This plainly had a bad effect with the multitude on Dowie's pretensions.

That Dowie feels failure in the air seems to be indicated by his tirades.

Besides addressing three meetings in Madison Square Garden, in which Dowie showed himself a bad loser, he called on Mayor Low at the City Hall. Dowie also paid a visit to the iniquitous Wall street.

They were escorted into the mayor's presence at once. Mr. Dowie looked around and saw a room full of reporters, his particular abominations next to swine and the flesh of swine. He tried to shoo them away, but they wouldn't shoo, so the prophet whispered his part of the conversation.

He thanked the mayor for the police protection and left him with the salutation of Zion: "Peace to thee.', to which the mayor replied, "Thank you." Dowie went away and the mayor was informed he should have replied: "Peace be to thee multiplied" to the prophet. The mayor said he liked "thank you" better.

Alaskan Boundary Report.

LONDON, October 17.—The Alaskan boundary commission has verbally agreed to grant all the American contentions except for the Portland canal, which goes to Canada. The formal agreement is being drawn up and will be rendered on Monday.

The decision gives to the United States all the territory it has always claimed, and the boundary is declared to parallel, at a distance of ten marine leagues inland, all the indentations of the coast line. The cities of Juneau and Dyea, and all of Lynn canal lie entirely witbin American territory.

Canada gets complete control of Portland channel, of which it formerly held the eastern half, the line starting at the head of the channel instead of splitting it down the middle, as claimed by the United States.

Pearse island, an insignificant patch of land in the mouth of Portland channel, is given to Canada.

The Canadian commissioners not only declined to sign the award, but said they would publicly withdraw from the commission. They, as well as the Canadians connected with the case, are very bitter. Telegrams from Premier Laurier and other prominent persons in Canada show that this sentiment is shared generally throughout the Dominion.

Messrs. Aylesworth and Jett decided to submit their contrary opinions to the tribunal, so as to go officially on record, and while they declined to sign the award they signed the maps agreed upon by the majority.

Airship Man Sails Around at San Francisco.

SAN FRANCISCO, October, 19.—Dr. August Greth, who for a year has been working on an airship, yesterday sailed over this city for two hours.

Dr. Grath had previously tested his airship by making ascensions with the balloon held captive by a long rope, but yesterday was the first time that he had gone skyward free. The ascension was made from a lot almost in the heart of the city, and Dr. Greth attempted to encircle the towering newspaper building about a mile eastward, but found the high currents too strong for his power and then turned in an opposite direction.

The winds carried him oceanward and for a time he hovered over the vicinity of Golden Gate, making various successful trials of his steering gear. The currents threatened to take him out over the Pacific, and he decided to make a landing on the parade grounds of the Presidio military reservation, but made the mistake of letting out too much gas and he landed in the bay about two hundred feet from the shore.

The crew of the life-saving station rescued the aeronaut and his flying machine, which was little damaged by the unfortunate termination of the voyage.

The balloon of Greth is cigar-shaped and has a capacity of 50,000 feet of gas, with a lifting capacity of 1,800 to 2,000 pounds.

Episcopal Bishops.

WASHINGTON, October 20.—The all-American conference of Protestant Episcopal bishops opened here to-day with open services at the procathedral. The sermon was preached by the Right Rev. William Croswell Doane, bishop of Albany, and was a plea for the prosecution of missionary work on broader lines.

Bishop Doane asserted that the true aim of Christian missions should not be to Protestant Episcopalize the heathen, lest they be Presbyterianized, but to Christianize them, that they might be saved from heathenism.

At the close of the service the bishops went into executive session. Thirty-five bishops from the church in America, Canada and the West Indies were in the chancel.

Extra Session Called.

WASHINGTON, October 20. — The President to-day issued a proclamation calling the Fifty-eighth Congress in extraordinary session on November 9 at 12 o'clock. The proclamation states that the purpose of the session is to consider the commercial convention between the United States and Cuba, which requires the approval of Congress.

Boards of Missions.

DETROIT, Oct. 20. — The first business session of the American Christian Missionary Society of the Christian church was held to-day. In the report of the acting board of managers it was stated that the total compiled from the reports of State and national boards of missions shows:

"Missionaries employed, 598; number of additions to churches by missionary effort, 25,490; number of churches organized or reorganized, 193; total amount raised for State and national boards for home missions, $244,967. The total receipts of the society for all purposes were $102,246. This shows a gain in receipts of $19,-315. The board of church extension receipts for the year were $102,279."

Foreign.

Ten Million Hebrews.

LONDON, October 19. — Professor Haman, of Basel, has written a remarkable article on the present geographical distribution of the Hebrew race. He says the Hebrews now number about 10,000,000, of whom a good two-thirds are settled in Europe. Russia contains 5,500,000, Austria-Hungary 1,860,000, Germany 568,000, Roumania 300,000, and Great Britain 200,000. Next to Europe comes the United States with 1,000,000. Asia, the original home of the race, contains 250,000, Africa 250,000, and Australia 17,000. Professor Haman believes that more than 200,000 Hebrews embraced Christianity during the nineteenth century.

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The Mennonite.

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Vol. XVIII. BERNE, INDIANA, OCTOBER 29, 1903. No. 46.

"Whosoever."

There were children on the floor,
Conning Bible verses o'er.

"Which word, all the Bible through,
Do you love the best?" asked Sue.

"I love Faith the best," said one;
"Jesus is my word alone."

"I like Hope," and "I like Love,"
"I like Heaven, our home above."

One more, smaller than the rest—
"I like Whosoever best;"

"Whosoever, that means all,
Even me, who am so small."

Whosoever! Ah! I see;
That's the word for you and me.

"Whosoever will," may come;
Find a pardon and a home.

SELECTED.

Items of News and Comment.

Many Mennonite people are settling in Woodward county, near Lookout.

Rev. A. A. Sommer, of the Dalton, Ohio, congregation (Salem), has again recovered from his siege of illness of several weeks.

A Home for the Aged will be established in Lancaster county, Pa., by the Mennonite brethren there. It will be located within two miles of Lancaster City.

A. J. Krabill, of Sterling, a graduate of the C. M. college, has entered Oberlin college without examination due to his good record as a student ot the C. M.

On October 18th, the Halstead, Kan., congregation honored its venerable pastor, Rev. Christian Krehbiel by gathering at his home to celebrate with him his 71st birthday.

On October 18 three assistant ministers were elected in the church at Menno, Washington. Services are held at several places because the members are living far apart.

On November 5th a lecture entitled "The Humerous Side of a European Trip" will be delivered in the First Mennonite church, Philadelphia, by Rev. Francis Asbury Gilbert.

From November 1 to the 8th a special series of gospel meetings will be held in the Second Mennonite church of Philadelphia. Different ministers will assist the pastor, Rev. Silas M. Grubb, in these meetings.

A Hospital Association is in course of organization at Mountain Lake, Minn., in which the Mennonite people are taking an active part. A committee of three has been appointed to formulate articles of organization. The committee is composed of H. P. Goerz, A. A. Wall and I. I. Bargen. It is to be a self-supporting institution.

Six new members were received into the newly-organized church at Allentown, Pa., bringing the total membership of the congregation up to 31. They were admitted last Friday by Rev. A. S. Shelly. Communion services were held last Sunday. This little flock is rapidly growing into a considerable body of believers. They are at present holding meetings in the German Baptist church of that town. Rev. William H. Grubb is the pastor.

The 50th anniversary services in honor of Rev. John Moser, of the Bluffton and Pandora, Ohio, congregation, for his 50 years' faithful and successful pastorate, was celebrated Sunday, October 18th, as scheduled, at the Ebenezer church. Rev. A. B. Shelly, of Quakertown, Pa., preached the anniversary sermon, and Bro. A. Zurflueh read a biography of the pastor, Rev. Moser, while the large choirs of the congregation added to the beauty of the celebration with several inspiring anthems.

"What's the use of having a church paper if you do not want to make it go and if each one does not feel himself responsible for making it go?" were the earnest words of one of our young ministers of the Eastern Conference. Such language has the right ring to it. How many other young brethren feel the same way? He expressed himself willing to send in a batch of news whenever he could collect any, so as to make our news columns as full as ever. May we hear from others ready to do the same thing?

Rev. N. C. Hirschy, president of the Central Mennonite college, attended the Illinois Conference Sept. 9 and 10, and reports that he was cordially received, preached in several churches, and found the brethren willing to assist in the cause of education. Rev. Valentine Strubhar contributed five dollars toward the Endowment Fund of the college, and the congregation at Washington and Yuton, Ill., contributed toward the Current Expense Fund. The Endowment Fund has thus far started with $14.00.

The National Christian Association, headquarters at 221 W. Madison St., Chicago, sends out a special notice for invitation to the Indiana State Convention to discuss Secret Societies and their relation to Church and State to be held at Elkhart, Ind., November 9 and 10, 1903. An interesting program is being prepared. Indiana abounds with speakers eloquent in their hostility to the lodge. Among those from outside the state who are likely to contribute to the interest of the convention are Pres. C. A. Blanchard, of Wheaton College; Rev. W. B. Stoddard, of Washington, D. C.; W. I. Phillips, Secretary N. C. A., Chicago, Ill.; Rev. Samuel H. Schwartz, Yorkville, Ill., and others. Those wishing to attend are requested to write Rev. W. B. Stoddard, Elkhart, Ind., stating—1. If you expect to attend; 2. If you desire a program; 3. If you can contribute in aid of the cause, either now or during the year.

Power of an Ideal.

A beautiful statue once stood in the market-place of an Italian city. It was the statue of a Greek slave-girl. It represented the slave as tidy, well-dressed and handsome. A ragged, unkempt, forlorn street child, coming across the statue in her play, stopped and gazed at it in admiration. She was entranced and captivated by it. She gazed long and admiringly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and received new inspiration. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties until she was a transformed child.—"Treasury of Religious Thought."

Oberlin Echoes.

Recent chapel talks were given by President King on "The Oberlin Idea", in which he emphasized the following points: 1. Individuality; 2. Many-Sidedness and Unity of Truth; 3. Absolute Open-Mindedness Toward the Truth; 4. A Thoroughgoing Democratic Spirit; 5. The Whole Man—Physical, Intellectual, Aesthetic, Social, Moral, Religious—for Truth, for Character, for Christ, for the Church; 6. In all this, persons are the great facts, personal associations the preeminent means.

It was certainly appropriate that Oberlin, the cradle of the Anti-Saloon League, should be honored with its first decennial anniversary, and the launching of Lincoln Legion. Wednesday evening, October 21 saw the Lincoln Legion safely launched under the direction of Rev. Howard H. Russell, superintendent of the American Anti-Saloon League, in the old First Church, where ten years ago the Anti-Saloon League was launched under the leadership of Dr. Brand.

Almost 1100 signers started the new movement on its mission. 150 delegates were here from all parts of the country. Among them were Cleopas Breckenridge and Moses Martin, the original signers of the Lincoln Pledge in 1846, and have now again become the first recruits in the Lincoln Legion.

In the way of explanation it might be said that the Lincoln Legion is a movement for total abstinence, every member signing a pledge drawn up by Abraham Lincoln, which reads as follows:

"Whereas the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Among the speakers were Dr. Josiah Strong, President King, Prof. E. I. Bosworth, Dr. Gifford, of Buffalo, Wayne B. Wheeler, state attorney for the League, and a number of others.

Pres. King, in speaking on Why a temperate man should be a pledged abstainer, said he ad-

vocated such a pledge because a man could be at his best mentally, morally, and spiritually without liquor. By pledging abstinence it settles once and for all the question of the beverages which produce more harm than good, and it is better to have this question settled. The benefits of the use of liquor are doubtful, the advantages of abstinence positive. It affords us a definite way to help others who might not use it in moderation.

Dr. Josiah Strong said in way of introduction: The Lincoln Legion has reasons to be proud of her nativity and Oberlin has reasons to be proud of her maternity.

The Bishop and the Bridge.

Bishop Nicholson of Milwaukee has a story of personal experience to tell those who seem swamped in worries. It happened during the first years of his ministry, when he was rector of a Philadelphia church, says the Golden Penny. The parish matters, social and financial, were in a bad way, and straightening them out was slow work. He was distinctly discouraged one day when, having gone to New York on business, he stopped to look at the Brooklyn bridge, then building. A man, covered with dirt, was working on the abutments.

"That's pretty dirty work you are engaged in", said the Bishop.

"Well, yes" answered the laborer; "but somehow we don't think of the dirt, but of the beauty which is to come out of our work."

"It was the lesson I needed, and I went back to Philadelphia the better for it", said Bishop Nicholson.—Selected.

Daniel Praying, or Faith Illustrated.

(Daniel vi. 10, 11)

1. The Courage of Faith—"When Daniel knew the writing was signed, etc."
2. The Outlook of Faith—"His windows being opened towards Jerusalem."
3. The Humility of Faith—"He kneeled upon his knees."
4. The Method of Faith—"Three times a day."
5. The Worship of Faith—"Prayed and gave thanks, etc."
6. The Consistency of Faith—"As he did aforetime".
7. Place of Faith—"Before his God."

—F. E. MARSH, in "London Christian".

We are apt to be very pert at censuring others where we will not endure advice ourselves. And nothing shows our weakness more than to be so sharp-sighted at spying other men's faults, and so purblind about our own. — WILLIAM PENN.

The Minister's Wife's Story.

"We had been making calls all the afternoon," our pastor's wife began, in answer to our plea for a story. "I was beginning to think wistfully of the parsonage, and was attempting to persuade Mr. Lawrence that we had called long enough for one afternoon. He was almost yielding to my preference when old Steadfast, in a fit of absent-mindedness, so characteristic of parsonage horses, walked up to the hitching-post at the next house and stopped. 'There', Mr. Lawrence said, quickly, 'Steadfast knows we should stop at Grandma Moore's. Just this one call, then we will go home.'

"I consented reluctantly—marrying a preacher does not always make saints out of ordinary mortals. All the way up the walk, bordered with old-fashioned posies, I was wondering how I could get supper quickly, if we ever went home, and if I could possibly get Mr. Lawrence's coat mended before prayer-meeting. He would not have torn the coat at all if he hadn't stopped at the gate to fix a broken hinge. Of course, it was a three-cornered tear, and I never did like to mend! We were at the door, though, and in answer to a trembling 'Come in', Mr. Lawrence opened the door and we walked into the little sitting-room.

"There, in a low rocking-chair, sat Grandma Moore. She was very feeble, and her hair whiter than ever, it seemed to me. I noticed that around her bent shoulders was the sleeve of an old worn coat, which she held grasped in her arms. She looked into our faces, and began as if to explain, 'I've just been looking through Henry's trunk. It was ten years ago to-day they laid him by the church near where we used to live. I found this old coat of his, and I've been a sittin' here with the sleeve around me, thinkin' how he used to always hold me in his arms and kiss me when I mended it for him. It's a long time now, though, but maybe I can go, too, pretty soon.'"

Here the voice of our minister's wife began to quiver. She drew the white hat over her brown curls and said, quietly. "I thought I could tell it all, girls, but some way it chokes me. Oh, I must go anyway; here is Mr. Lawrence."

She turned to meet him, and as they went together past the veranda, where we were sitting, I noticed on the side of his coat a three-cornered tear, all neatly mended.—"Central Advocate."

Satan fights neither with small nor great, save only with the spirit of prayer.—JUDSON.

The Object of Christ's Coming: Who Shall Proclaim Him?

PAPER READ AT C. E. CONVENTION AT TRENTON, OHIO, OCTOBER 5, 1903, by R. J. KINSINGER.

Whoever reads history will find therein accounts of many noted embassies. Ambassadors of state have been entrusted with messages to the other nations, the acceptance or rejection of which has moulded the thought of generations to come, and in certain instances, changed the course of civilization.

The topic to be discussed herein arises from the coming of an ambassador also, but one of incomparably greater authority than was ever conferred on any earthly diplomat; Jesus Christ, the only Son of God.

Of the message which He came to deliver one writer has said "that even the most advanced sceptic cannot deny that by His life and teaching He has altered the entire current of human history, and raised the standard of human morality."

To declare the nature of His mission we need first to consider the condition of the world at the time of His coming. From a political standpoint the outlook was bad. Rome at that time the ruling nation had reached the zenith of her power and splendor in the so-called "golden age" of Augustus, and already the pendulum of her prosperity was swinging towards the opposite extreme. Opressions and rebellions were rife in the capitol and provinces. There was looting of temples and burning of cities, political corruption and moral degeneracy. Judea, the conquered territory, was the legitimate prey of petty politicians, and consequently the scene of especial miseries.

Religiously considered the outlook was equally gloomy. The heathen for the most part had abandoned their belief in numerous deities. Some of the nobles sought repose in the unsympathetic teachings of Stoic philosophy, while the mass of the people was plunged in the darkness of atheism.

In the Jewish nation conditions were but little better. Formalism and hypocrisy had so corroded the true faith that it was almost unrecognizable, and in danger of being utterly lost. To sum all up in a few words, — Sin was abroad in the world. God's plan for the human race was about to be frustrated; for the "wages of sin is death", and "the imagination of man's heart was continually evil."

The sin of the people must be atoned for. But how? By the sending of another flood? Impossible. For back of every rain cloud stood the seven colored bow in the sky as a reminder of His covenant that never again should the water cover the earth to the destruction of human life. And yet "without shedding of blood is no remission of sin." Can the sacrifice of sheep and oxen blot out the record of evil? No longer. Could any human lay down his life for his fellowmen? There is none good enough. Can the angels of heaven be sent? Not even they. There remains then no one save the Son of God, the shedding of whose blood could make atonement for the sins of an erring world, and in this circumstance we find the answer to the question of our topic.

The object of Christ's coming, His supreme mission, was that He should lay down His life on Calvary, that once for all He might put away sin by the sacrifice of Himself. He came that He might save sinners. We have it in His own words. "I am come not to judge but to save the world." "For the Son of Man is come to seek and to save that which was lost." "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." That this was His supreme mission we see also in the fact that not until His expiring moment had come could He look up and say, "It is finished." Not till then had the object of His coming been attained.

True it is that the greater part of His life was spent in ministries of mercy and in preaching His gospel. But these were but incidental to His great work of atonement. Philanthropist, teacher and preacher He certainly was, but beyond these, He was the Savior. Too often we regard Him in these lesser capacities only, and fail to recognize Him as *our* Savior, which He truly is. For the agony of those moments in the garden was occassioned not only by the sins of the world at that time, but *our* sins as well contributed to the burden on His soul.

In the face of this fact, dare we esteem lightly this, the accomplishing of Christ's supreme mission? Paul says "He who despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden underfoot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified an unholy thing." Or from another standpoint, can we be indifferent to the invitation of a merciful Father, — the pleading of a loving Savior as has been expressed in the words of a hymn, — I gave my life for thee; my precious blood I shed, that thou mightst ransomed be and quickened from the dead. Surely the answer should go back, Here, Lord I give myself to thee, 'tis all that I can do.'

In conclusion of this paper there remains yet to touch briefly on the second division of our topic: Who shall proclaim Him? All men should proclaim Him, but all men have not received Him, so that this statement needs to be modified to read, that all men who have experienced His salvation should labor in the spreading of His kingdom. Surely God has been more than generous. Temporally? Yes. Spiritually? Much more so. "For the Love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind."

"Have you had this kindness shown?
Pass it on.
'Twas not meant for you alone,
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.

Denominational Differences.

Rev. Dr. N. D. Hillis, of Plymouth Church, Brooklyn, N. Y., has come to the conclusion that there is no longer any occasion for differences among Christians; at least, that there is no occasion for maintaining denominational differences. Evidently he would have all become Congregationalists, and allow him and those of his kind to do their thinking for them. Dr. Henson does not see it just that way, but said in reply:

"My friend and neighbor, Dr. Hillis, says, there are one hundred and sixty religious sects now in existence, and more are being added every day. He says that differences arose from differences in temperament and view point. But there are wide differences in doctrine, and these differences can not be dealt with in a light and airy fashion. Dr. Hillis says the fight is oyer, the fighters all dead, except a few who belong to a generation that soon will be dead. But Dr. Hillis may be mistaken as to the number of fighters. There may be some left. He says the issues are dead and that the various denominations have fought their fights and won. He doesn't say whether or not the Congregationalists have won, but I and others suspect that he expects to corral the whole of us with Congregationalism.

"Let me tell him that church unity is a delusion and a snare. The only kind of unity there can be is a unity of faith in and knowledge of the Son of God. Dr. Hillis says, "Starve the small churches out." Where shall we begin? Not with Plymouth church. That would be preposterous. Plymouth church, with all its wealth, could laugh the siege to scorn. Does Dr. Hillis suppose we are going to begin with a church that is half starved already? He advises methods pursued by the trusts in church organizations. "We must be enlightened," he says, "by the captains of industry." These great captains, he declares, are in our pews, and they demand that the waste of money caused by the duplication of churches shall stop.

"On what meat are these modern Cæsars fed,' that they have grown great enough to demand the control of religion, as well as of industry? They by their fiat propose to decide whether there shall be one church in a town, and of what denomination, if any. I suspect that they and Dr. Hillis are mistaken in their philosophy — for often as the children of the poor become the great men of the country, so the struggling church is the mainstay of the country's faith."

Dr. Hillis admits that new religious sects are appearing "every day," and he does not seem to consider that, if all existing sects were to unite to-day there would be more than one body to-morrow. Nothing is more illusive than the idea that abolition of denominational lines would lead to greater harmony and efficiency in the religious world.—Herald and Presbyter.

The Press Approves.

The secular press is full of comment, and mostly favorable comment, upon the action of the large labor employers of the country against the use of tobacco and whisky of their employes. The following from the Chicago Record-Herald is a sample of what they are saying:

"The crusade which the railroads of the country are carrying on against the use of intoxicating liquors and tobacco by employes engaged in operating trains is partly due to the fact, not generally known, that the poisons contained in the proscribed articles produce color blindness, which is a fatal defect in enginemen, firemen, and trainmen. For more than twenty years the diseases of Tobacco Endlyopia and Alcohol Endlyopia, as they are called, have been recognized by the oculists as the most insidious and difficult with which they have to deal. Through the employment of official oculists, the existence, growing prevalency and terrible results of these diseases have become familiar to the management of many large railroad systems.

"The disease does not progress far, however, before Scotoma, or color blindness, makes its appearance. Scotoma is one of the most dreaded enemies to safety in train operation, and railroad officials rightly recognize that they must wage unceasing war against anything which produces it."—Conservator.

The "Presbyterian" says that "The average missionary organization 'plays at prayer,' and does not even play at it very hard.

"In most societies prayer is at once the most important and the least important item on the program — the most important in that no society dares to begin without it; the least important in that scant time and little thought are given to it. Too often an opening prayer is offered largely because it is the proper thing to do, and the omission of it would offend both God and man. An almost superstitious feeling seems to prevail that if the heads are bowed for a few moments while a brief petition is offered, or the Lord's Prayer is repeated (not prayed) in unison, all will be well, and the society may safely proceed to other business. Yet prayer that is offered merely for the sake of praying cannot prevail with God, and leaves scarcely a memory in the heart of man. A few turns of a prayer-wheel from Thibet would serve the purpose nearly as well."

Discipleship means to sit at His feet to learn; apostleship to go out into the world to work.—PHILLIPS BROOKS.

Our C. E. Topic.

Topic for November 1: GREAT MEN OF THE BIBLE: WHAT DAVID TEACHES US. 1 Sam. 16: 11–13; Psa. 19; John 7: 42.

MEDITATIONS.

It would take a volume to set forth the excellencies and defects in David's character and to analyze them and sum them up adequately. In this short space we will simply notice a few of the traits of character which lift him far above the level of his contemporaries and show what the grace of God can accomplish in a fallible human being. Moreover, what God did with David he can do with me and you if we will commit ourselves into His hands as David did. But David's mistakes also can teach us useful and practicable lessons.

When Samuel went to Jesse's family to anoint one of his sons as king, the Lord told him that not outward appearance, but the state of the heart was the standard to be applied in selecting the king of Israel. God only could judge in such a case, and God chose David. So David's heart was right. That is, it was right before God. The only way to be right before God is to trust Him and look to Him for guidance and counsel for every step we take in our daily life. The 19th Psalm is a good index to David's spiritual state. He was well acquainted with God's Word and loved it. Notice such expressions as these: "Cleanse thou me from secret faults"—"Keep back thy servant also from presumptuous sins". The last verse is David through and through: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." He always wanted good and right thoughts, and as the thoughts so the deeds.

David was not an arrogant, domineering man. His appointment as king of Israel did not turn his head or cause him to snatch the crown before God was ready to give it to him. He continued to tend his sheep after his anointment and humbly and faithfully carried provisions to his brethren who had enlisted in the war against the Philistines. After he had so adroitly slain Goliath and heard the women sing, "Saul has slain his thousands, but David his ten thousands", he did not put on superior airs, but served as Saul's harper and as a brave soldier and captain under Saul.

David was a brave man. He could not have faced Goliath as he did if he had been a coward.

David could not keep a grudge, or forever resent a wrong. He was tender-hearted, long-suffering and forgiving. Twice he could have snuffed out Saul's life as that monster chased him from cave to cave but he always spared his enemy, once under trying temptation, and heaped coals of fire upon, his enemy's head. This beatitude could be applied to him: "Blessed are the peacemakers; for they shall be called the children of God".

David was on the whole a just and fair man in his dealings with other men. He kept his promises.

David made some blunders and fell into several grievous sins. His faith in God while he was being persecuted by Saul, often hung by a mere thread. He numbered the people against God's will. He was guilty of the atrocious sins of adultery and indirect homicide. But he learned thereby the blessing and joy of forgiveness. He was also punished for his sins—a warning to us that we cannot violate God's laws with impunity.

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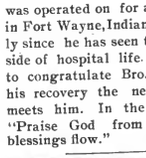
Editorial.

We congratulate the C. M. college on such an auspicious opening of the new college year as the reports bring us thirty-seven students as against fourteen a year ago. Its faculty is growing stronger and it is making a plucky effort to live and become an educational power in our Conference. It deserves our support.

The editor is thankful for his recovery from the malignant infection that threatened to undermine his entire constitution and make his life, like that of a consumptive, one long and fruitless siege against an infectious and cancerous disease. While not beyond the need of treatment, all the pain and inconvenience of the earlier stages of convalescence are gone, and the editorial chair has welcomed back its occupant, though it is still staying with the editor at Philadelphia. His sympathies have often gone out to Brother Joel Welty, who was operated on for appendicitis in Fort Wayne, Indiana, especially since he has seen the pathetic side of hospital life. He hopes to congratulate Bro. Welty on his recovery the next time he meets him. In the meantime, "Praise God from whom all blessings flow."

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D. Pres. Wheaton College.



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We are heartily in favor of a semi-centennial in 1909, to celebrate the fiftieth anniversary of the first meeting of the General Conference of Mennonites. We hope we'll live long enough to attend it. A central point has been suggested. Why not make it Lee county, Iowa, in Brother Schowalter's congregation, where this first meeting was held? That is a central point. If Brother Schowalter is still living by that time and physically and mentally able, let him preside. Let our three living Mennonite historians, the brethren Rev. H. P. Krehbiel, Prof. Wedel and Rev. C. H. A. van der Smissen be the chief men on the committee to collect the literature and the relics to be exhibited on that occasion. We are neither president nor secretary of the General Conference (nor ever will be either) but if we were one of them or both, these brethren should go on the committee suggested.

A Glimpse Into Eternity.

Eternity! It is an awful word. It is more in the average man's mind than is perhaps generally imagined. Of late it has become fashionable for men of the cloth to advise their public to think less about another world and more about the one in which they are living, to spend less time in preparing for the life beyond and more in trying to be useful in this life. The sense of "other-worldliness" has been deemed less worthy of cultivation than the moral obligation of making the most out of this life. But this attitude is only a reaction against the opposite extreme which prevailed, of too much contemplation of heavenly things and too little concern about everyday duties. Such an attitude is natural in these days of strenuosity, when push and enterprise and lusty vigor have become the cardinal virtues to an American, and have entered into the conception of the American's religion and colored it accordingly. But we dare not let the present crowd out the future, nor will the eternal issues allow themselves to be slighted. After all, eternity is not far off. The veil that shuts it from view is very thin indeed. It is as much a duty to prepare for eternity as it is to prepare for the morrow, for the morrow may be the morning of eternity to thousands before to-day's sun has retreated behind the western hills. If it is true in our ordinary earthly life that our action to-day largely determines our situation to-morrow, so no less true is it that this life is but a preparation for the fixed and unalterable eternal state. A large view of the endless life of man — which is God's view — embraces eternity as well as time, and looks upon our present as a training school for our future. The visions of a growing boy, wherein he sees himself in years to come filling an ample and honorable sphere, are mainly instrumental in shaping his youthful course and plans. His boyhood life takes tone and color from that ideal manhood life which he hopes to realize. It would be suicidal to destroy his visions for him, and the result might be a stunted and dwarfed, a narrow and groveling existence. Destroy a man's visions and you destroy his character. It would be just as fatal to leave eternity out of the full round of a man's immortal career. As long as men believe in their immortality, just so long will their thoughts wander away into the distant future and dwell upon the possible scenes and experiences of a life on the other side of death. And this is what they ought to do, and Jesus Christ came to bring life and immortality to light through the gospel. He came to tell us of heavenly things — things which He had seen and heard — and it is our business to believe His testimony and make our visions square with the facts He has announced. No man has any reason to dread the revelations of eternity if he believes the gospel, and it is to his interest to adjust himself to the eternal conditions laid down as nearly as is possible to him and to begin in this life that absolute subjection to the Father's will which will continue throughout eternity.

The Passing of Carrie Nation.

Carrie Nation's way of eliminating evil was not Jesus Christ's way. We do not read that He seized Matthew's ill-gotten gains as an avaricious publican and threw them into the Sea of Galilee. He did not forcibly eject the Roman rulers, who were notoriously corrupt, out of Jerusalem nor tear down the imperial eagle from the temple, nor forcibly and violently wipe out every vestige of idolatry in the Jewish capital. His all-seeing eye saw evil and wickedness rampant and triumphant in every corner of the land, and His pure heart recoiled in holy abhorrence of the scenes of lust and greed and godlessness which abounded everywhere. He saw more that was damnable than Carrie Nation ever will see. Yet He undertook no headlong reform. He did not begin revolutionary movements like Judas or Theudas or Bar-Cochba or the Zealots. But He called men to him and taught them to see, to respect, to honor and to bow to the right. He came to introduce righteousness into a lawless world, but it was to fall like the gentle rain from heaven, drop by drop, into the soil of men's hearts and make them fruitful of good, not like a drenching cloudburst or a furious tempest, which would drown or kill and in the end do more harm than good. Jesus Christ's method was by silently and slowly, though effectively, moulding and creating public sentiment, which is, after all, the only permanent moral force in society. Carrie Nation flouts public sentiment, has no faith in the permeating and expansive power of good, and wants to "fight fire with fire". The consequence is that she is not a terror to evildoers, who have made of her a fool and a laughing stock.

We would not waste so much ink on this inflammatory woman, were it not that an esteemed brother of the editorial fraternity here and there is tempted to exploit her and her methods and to commend what in our view is little less than anarchy. We would almost as soon think of commending lynch law as Mrs. Nation's hatchet law. The spirit of the one is the spirit of the other—impatience at the seeming dilatoriness of law. Editor Rohrer's attacks on the saloons, which were not made with the hatchet but with the pen and with public sentiment and law at his back, were far more dreaded by the saloon men than ever was Carrie Nation, and the dynamiting of his house well expressed their desperation.

The best way to oust an evil in your community is to educate your neighbors until they think as you do, and then to lead a united, concentrated effort in harmony with law and order and decency, against it. Then it will have to go.

Don't fight fire with fire; fight it with water.

I can not, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world. —ASAHEL GRANT.

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN, Berne, Indiana.

Reform in Funerals.

Display is foreign to the ideal life as inculcated by Jesus Christ. "Let not thy left hand know what thy right hand doeth" is not so much a dictate of humility as it is a metaphorical expression of a sound, healthy life keyed in essential sympathy with the life and teachings of the Master. Simplicity is the greatest virtue of noble minds, and the absence of it generally betrays vulgarity and littleness.

But if display and ostentation are in bad taste and of doubtful morality in the merry and joyous occasions in life, they become insufferable and vicious on occasions of sorrow and in inseparable connection with life's tragedies. Lavish expenditures and extravagant show at funerals, such as costly caskets, luxuriant floral decorations, an imposing procession of carriages, a superabundance of crape and a loud exhibition of the outer signs of grief, too frequently go hand in hand with a flippancy of mind and create in honest onlookers an impression of insincerity, which is so much the more disgusting because it intrudes itself at a time when the solemn and naked realities of eternity should entirely occupy the mind. Yet this illusion has captured the imagination of even the poorer classes, especially in our cities, and many a poor family takes the bread out of the mouths of the living children in order to make the obsequies of the dead father or mother or sister or brother as elegant as possible. Then, again, the minister is often expected to pronounce an elaborate eulogy on the deceased in extravagant terms such as he would not have used during the dead man's life, and most of it is not taken seriously by the mourners themselves.

Earnest men whose straightforward character could ill endure such pretentiousness have frequently raised voices in protest. And better still, some have set the wholesome example of forbidding any but the simplest burial services over their remains. One of the most striking of these pre-mortem instructions was given by the late Rabbi Marcus M. Jastrow, of Philadelphia, one of the most renowned Jewish scholars during his lifetime. His arrangements for his own funeral were as follows:

"Let there be no more than two or three carriages for the accommodation of my dear ones and the pall-bearers. If any more desire to show me their respect and my dear ones their sympathy, let them provide at a small expense to each vehicles for their transport.

"I wish to be buried in a plain white shroud. At my funeral nothing but the ritual shall be read. No sermon or address shall be delivered; only this, my desire, shall be announced to those present as a matter of explanation.

"In expressing these wishes it is my object to set an example of simplicity, as against the burdensome extravagance now in vogue at funerals, which rests most heavily upon those who feel forced to go beyond their powers for the sake of appearances. For a similar reason, I want no funeral address in my case. For comfort and religious exhortation our old prayer and psalm cannot be excelled, and an individualizing address cannot add to the solemnity of the occasion except on extraordinary occasion. As it is now, the funeral address is looked upon as a formal eulogy, whether deserved or not, and be the preacher ever so careful not to exceed the limits of truth, the public takes it for granted that his address was suited to the wealth and so-called social position of the deceased, not to speak of the frequent extravagance of ministers, which drives the blood of shame to the faces of thoughtful listeners."

This famous and level-headed old rabbi may have carried in his veins the blood of those scribes and Pharisees whom Jesus rebuked, but he certainly did not inherit their mania for ceremony and outward show. His spirit and example are worthy of imitation.

Correspondence.

DONNELLSON, IA., Oct. 24, 1903. —Yesterday promptly at 12: 30 our church was filled with a very enthusiastic assemblage. It was the last day of our German school and the teacher had prepared a nice program with his flock of about 42 children. In connection with this the children brought their farm products and donations of various articles for mission purposes. After the children's program was carried out several short addresses were made and judging by the attentive audience the whole of it was good to say the least. Much credit belongs to the young teacher. Then the crowd gathered on the south side of the church and all the donations were sold to the highest bidder, bringing the nice sum of over $70.00, this being the most we ever realized from our yearly sale. Oh but the children were pleased.

No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—RUSKIN.

Quiet Hour Thoughts.

Saturday, Oct. 31. *The fear of the Lord tendeth to life. Prov. 19: 23.*

"Madam, what you need is to read your Bible more", said a doctor to a woman of nervous temperament, who had worried until her bodily strength and her reason were almost shattered. She followed his advice, read her Bible an hour every day for a month, and then told the doctor she felt like a different person.

Living in close harmony with God's laws means a clean body, a pure mind, a clear conscience, a cheerful disposition, a stout heart and a happy life in general.

Sunday, Nov. 1. *If I must needs glory I will glory of the things which concern mine infirmities. 2 Cor. 11: 30.*

A deaf and dumb boy was asked, "How do you hope to be saved?" He took his slate and wrote, "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners". Then he was asked, "How is it that God has made you deaf and dumb while those around you can speak?" For a moment the question seemed to stagger the poor boy, but he presently wrote, "Even so, Father, for so it seemed good in thy sight." This boy, like Paul, could praise God for his infirmities. If we knew how much our afflictions have contributed to our better knowledge of God and our closer walk with Him we would be a thousand times more willing to praise God for them than we are.

Monday, 2. *Quit you like men. 1 Cor. 16: 13.*

Be such a man, live such a life, that if every man were such as you and every life a life like yours, this earth would be a paradise.—PHILLIPS BROOKS.

Tuesday, 3. *For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. Acts 18: 10.*

William Carey, the pioneer of modern missions, wrote from India to a friend in England: "Well, I have God and His Word is sure; and though the superstitions of the heathen were a million times worse than they are, if I were deserted by all, and persecuted by all yet my hope, fixed on that Word, will rise superior to all obstructions and triumph over all trials: God's cause will triumph and I shall come out of all trials as gold purified by the fire".

Wednesday, 4. *And he saith unto them, Follow me, and I will make you fishers of men. Matt. 4: 17.*

Some of God's greatest "fishers of men" since Peter have been picked out from among the rank and file earning their bread by the sweat of their brow. William Carey was a shoemaker and his call to preach the gospel to the heathen and to stir up the missionary spirit in others, came to him while he was sticking to his last. Dwight L. Moody was a clerk in a shoestore, and when he began his great work as an evangelist, was engaged in business in Chicago. Marion Lawrence, the noted Sunday-school worker, is a prominent business man in Cleveland. Mr. Heinz, whose pickled goods are known everywhere, is an enthusiastic worker along spiritual lines in Pennsylvania. And there are hundreds of other laymen who have spiritual gifts and are stirring them up to the glory of God. No matter what our rank or vocation,

"There's a work for me and a work for you,
Something for each of us now to do."

Thursday, 5. *Weeping may endure for a night, but joy cometh in the morning. Psa. 30: 5.*

Old Thomas Fuller says: "Lord, I read of my Saviour that, when he was in the wilderness, then the devil leaveth him, and behold angels came and ministered unto him. A great change in a little time. No twilight betwixt night and day. No purgatory condition betwixt hell and heaven, but instantly, when out devil, in angel".

Friday, 6. *It is God which worketh in you. Phil. 2: 13.*

"It is easy to believe that God works in the prophet whose business it is to proclaim his law, and in the inspired writer who writes down what the Holy Spirit puts in his mind. It requires no effort to believe that God works in such a great discoverer as Columbus, or such an inventor as Fulton, or such a patriot and statesman as Washington. But does He work in the farmer, the mechanic, the merchant? It would be far better for us if we all believed that God works in each one of us, producing those desires, convictions and thoughts which lead us to choose the particular calling in which we are engaged, and that He is working out through our daily toil some ultimate good far greater than we think."

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth. It seems as if they could almost do what in reality God alone can do—soften the hard and angry thoughts of men. No one was ever corrected by a sarcasm; crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God—never. FREDERICK W. FABER.

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—JACOB CHAMBERLAIN.

Use Your Thinker.

It is the boy who thinks that will succeed in the world, no matter what occupation he may select. Very often apparently difficult problems become easy when one does sound thinking.

A certain boy declared that a certain maple tree was thirty-three feet high.

"Why, how do you know?" was the general question.

"Measured it."

"How?"

"Foot rule and yard stick."

"You didn't climb that tall tree?" asked mother anxiously.

"No'm. I just found the length of the tree shadow and measured that."

"But the length of the shadow changes."

"Yes'm. But twice a day the shadows are just as long as the things themselves.

"I've been trying it all summer. I drove a stick into the ground, and when its shadow was just as long as the stick, I knew that the shadow of the tree would be just as long as the tree and that's thirty-three feet". — Reformed Church Record.

Man and His Religious Environment.

Science turns man's environment into a shop, art into a song, literature into a library, society into a brotherhood; but religion lifts it into a temple of worship that not only stands for the eternal without, but for the undying and irrepressible principle within man, which corresponds to it. Through religion the environment is served up in synagogues, mosques, churches, liturgies, prayers and songs.

It is remarkable that man has used the religious gateway, standing as it does between the deepest within him and the highest without him, more than any of the others, through which he holds commerce with the universe about him.

Nothing in history is more wonderful than the everlasting cry which goes up from the deep, burdened heart of the race for companionship and peace, with the great Being of whose presence, in every age, it has had a conviction that nothing could destroy. That there is an eternal and universal reality in the boundless, outlying spaces corresponding to the spiritual nature of man, is the glad truth it has been the function of religion to interpret.

It is the work of science to give us the environment as it can serve us in this world; it is the province of religion to give us the environment as it can serve us in the next. Science, by its kindly ministrations, lets life down gently to the grave; religion points it to a realm where no tomb shall stand as a reminder of its mortality.—Selected.

Dew Drops.

God can use a weak man, but not a lazy man.

As soon as the moderate drinkers stop drinking, there will be no more drunkards.

Many people, if they knew there were spots on the sun, would feel uneasy about it.

Many babes in Christ do not grow because the milk of the Word is watered.

If you undertake to fight with a snake, plant your heels on its head, not on its tail.

—Translated from "Der Christliche Botschafter."

God has broken up our lifetime into day and night. One object of that is that we may learn to live a day at a time, and should thus have a time every morning, after having been raised out of sleep in which we are utterly helpless, when we should begin fresh with our God. Begin the day with God and God will maintain His kingdom in your heart. —ANDREW MURRAY.

To justify some error, the most desirable thing is to quote from the Greek.—W. W. SMITH.

The Sunday School Lesson.

Subject for November 1: DAVID AND ABSALOM. 2 Sam. 15: 1–12.

GOLDEN TEXT: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20: 12.

LESSON TEACHINGS.

God raised up Absalom, his beautiful son, to punish David for his sin. In this lesson we see Absalom hatching out his plot against his father and his father's government. He is ambitious and wants to be king himself. But he is shrewd also, and he soon detects the weak elements in David's administration of affairs. David's long wars had perhaps delayed the prompt hearing and adjudication of civil court cases, as may be inferred from Absalom's words and actions in vv. 2–3 of the lesson. At the same time 2 Sam. 8: 15 says, "David executed judgment and justice unto all his people." Whether true or not, many of David's subjects became discontented and got the impression, at least, that the civil branch of David's administration was neglected. Absalom played on these feelings, and won many over to him by his pretended public spirit and patriotism. He was a demagogue, of the same species that we have among us to-day, and a most unprincipled, unscrupulous demagogue, too. He pretends to have the good of the people at heart, and his heart bleeds at the injustice and inconveniences to which the people must submit. If only he had the helm of state in his hands how quickly he would better the conditions. See v. 4. Then he graciously condescends to the level of the people, and as they come to pay their respects to royalty, gives them each a kiss. There is no surer way of gaining good-will and votes and a following than by such hearty affability and flattering familiarity. Absalom used these arts for his own aggrandizement; but when the motive is good, these very devices may heartily be commended to all who have the welfare of their fellow-men at heart and wish to gain souls for Christ. The familiarity and cordiality of manner should, however, be prompted by genuine love for and interest in one's fellowmen.

Absalom makes use of still another art. V. 1 tells us what it was— he "prepared him chariots and horses, and fifty men to run before him." In other words he proceeded to capture men by a brilliant and impressive show of power. Many men are just superficial and shallow enough to be won over in this way. Many a lawyer has won his case by an impressive exterior, a brilliant flourish of a little knowledge and a few fine phrases. Many a minister, by his solemn voice and dignified bearing on the pulpit, has gained a reputation for abilities which would not bear investigation. Absalom's courtly display, which was an imitation of the heathen princes about him, and a violation of the spirit, if not the letter of the law of Moses (Deut. 17: 16), did its mischievous work in the disaffection of many in the kingdom, who thereafter preferred the son to the father.

And this is the way Absalom "stole the hearts of the men of Israel."

Other people again, may have grown cold or lukewarm in their loyalty to David by reason of David's disgraceful affair with Bathsheba and his heartless treatment of her husband Uriah. His general Joab, too, was a self-willed, despotic general and often rode rough-shod over the people's as well as the king's feelings.

Finally, there were many, like the people of Benjamin, who had been partisans of Saul and Jonathan, and who had never become reconciled to the house of David.

Absalom took advantage of all these conditions. He showed little honor toward his father, and cared very little for God's laws.

All these schemes were merely preparatory to the final signal of revolt which Absalom intended to raise in Hebron. In four years his designs were ripe ("forty" in v. 7 should read "four"). Hebron was the place of Absalom's birth (2 Sam. 3: 3), a good place to set up a rival kingdom. But he must have a good reason for leaving court, so he gets up a plausible pretext and succeeds in convincing his indulgent father—he made a vow ten years ago, and now he must needs fulfil it in Hebron. This ordinarily meant a sacrifice of the payment of money (see the last chapter of Leviticus). This sounded pious and David gave his assent. It is very likely that Absalom never made such a vow. His religiousness and spirituality seem very small indeed.

Two hundred men went with Absalom to Hebron at once. These he probably sent out later as spies and heralds of his rival administration at Hebron, who were to blow the trumpet and give the signal for revolt. Many ignorant, unsuspecting people would thus be deluded into the idea that Absalom was king, and that David had probably handed the kingdom over to his son. Even the two hundred men went in their simplicity, probably thinking that Absalom was joint ruler with his father.

But Absalom's master stroke of treachery is seen in his gaining over of Ahithophel, one of David's most trusted counsellors. Ahithophel was a grandfather of Bath-sheba, and David's relations with her had probably disgusted him. Absalom was probably aware of this, and he took due advantage of it. This identification of Ahithophel with Absalom's conspiracy was probably responsible for the fact that the people increased continually with Absalom. He was a most valuable minister to Absalom.

This lesson seems little more than history containing few moral and spiritual lessons. We have hinted at a few already, and still others may be deduced from the story. Perhaps the very best next to the lesson of David's chastisement is the solemn truth that no movement without God and in defiance of God's laws is able to succeed, no matter how plausible or promising it may appear. For a time it may seem to be a brilliant success. But failure is on the way to overtake it. Absalom started well, but his end is ignominious — he was pierced by a spear while hanging to the branches of a tree by his long hair. His very beauty became a snare to him.

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News of the Week.

Domestic.

DOWIE IN NEW YORK.

SEES WIFE AND SON OFF FOR AUSTRALIA FROM BOSTON.

BOSTON, October 24.— John Alexander Dowie, his wife and son, A. J. Gladstone Dowie, arrived here early to-day in the private car Iolanthe. The Dowie party breakfasted in the car, and about 9 o'clock Dowie, accompanied by his wife and son, appeared on the platform attired for the street. Replying to questions, Dowie said that he had come to Boston with Mrs. Dowie and his son to see them safely on board the vessel on which they were to sail for England, on their way to Australia. He said he intended to start back to New York as soon as they sailed.

MUCH ENJOYED BY NEWSPAPER REPORTERS.

The newspapers promise to make Dowie's Zionizing of New York city a financial failure. Dowie, therefore, has it in for the reporters — "the devils of the pit of hell," as he calls them. One day last week he sent word to certain editors to meet him the next morning, that he might instruct them concerning several reporters whom he wished discharged for telling disagreeable facts.

When he entered the press room in Madison Square Garden in the morning he found instead of editors the same "devils of hell". They were sitting at the press table—some smiling, and some smoking. Others were trying to compute Dowie's wealth, and what the probable profit would be from his New York journey.

When Dowie saw that the editors had snubbed him and sent back to the Garden the same "devils", he was furious. He raved and said some things which would make a hardened sinner blush.

But the boys took his rantings in good part. Some of them were inclined to be even charitable — more charitable than some of the cartoonists have been. A cartoon in the Evening World showed a big dollar mark. Under it was the caption, "All there is to Dowie." Another cartoon showed him praying with one hand pointed heavenward. In the other hand was a receipt for $50,000,000. These two cartoons were the last straw. Facing the pressmen, at one of the meetings, he shouted: "The man who drew those pictures is a thief; he'll burn to ashes in hell. Fie to you all; you imps of Satan."

TELLS SECRET OF HIS PARENTAGE.

NEW YORK, October 27. — After abusing the public press for one hour, before an audience of 10,000 in Madison Square Garden, last night, John Alexander Dowie calmed down, and in a voice filled with emotion and with a pathetic air, told the story of his parentage. He said he was not the son of John Murray Dowie, of Essex, Ia., but of a British army officer by a Scotch marriage. He heaped abuse upon John Murray Dowie, who, he declared, had made his mother believe her marriage to Dowie's father was shameful, and the army officer having been taken away by his relatives, his mother, in the first flush of her shame, had sought to give her son a name by marrying John Murray Dowie.

About one thousand persons attended the regular morning meeting when Dowie talked on Christian Science, and especially on Mrs. Mary Baker Eddy and her book. He declared that Christian Science was neither Christianity nor science.

Mrs. Eddy's book, he declared, was "inconsistent with the first elements of good sense. The only possible charm in the book," he continued, "seems to be that it is impossible to understand. There is one grain of truth in Christian Science. It teaches that disease does not come from God."

Roosevelt Preaches to Seven Thousand.

WASHINGTON, October 26.—President Roosevelt spoke to 7,000 people at a missionary service at Mt. St. Albans, yesterday afternoon. The President was accompanied by Mrs. Roosevelt, Admiral Dewey and Brig.-Gen. John M. Wilson. After a procession led by the Marine Band and a choir of 500 voices, the clergy of the diocese of Washington and the bishops of the Anglican Communions in America, the opening prayers were read by Bishop Doane, of Albany. The President was introduced by Bishop Satterlee.

The President's subject was "Intelligent Service to God and the State." Announcing his text he said:

"In what I am about to say to you I wish to dwell on certain thoughts suggested by three different quotations. In the first place, 'Thou shalt serve the Lord with all thy heart, with all thy soul and with all thy mind'; the next, 'Be ye, therefore, wise as serpents and harmless as doves,' and finally, in the collect, which you, Bishop Doane, just read, that 'we, being ready, both in body and soul, may, therefore, accomplish these things which thou commandest.'"

One Robber Wounded.

BURTON, Kas., October 24.—After a determined chase and a bloody battle, the bandits who robbed the bank here Thursday night have been captured on an island in the Arkansas river, fifteen miles from Burton, and lodged in the Newton jail. The men give their names as James Bell, George Olson, E. H. Johnson, Thomas White and Frank Harwood.

Johnson is badly wounded, being shot in the head, breast, arms and legs with No. 4 shot. They declare they were never in Burton, but W. L. Daily, a merchant of Burrton, identified them as the men who came into his store Thursday evening.

Search is being made for the money, which is supposed to have been buried.

Potter on Race Suicide.

WASHINGTON, October 26. — In an interview, Bishop H. C. Potter, of New York, had this to say on "race suicide" and the home life of the American woman:

"I fear it is true, and certainly regretable that the American woman of to-day is opposed to large families, particularly large ones after the old-fashioned way. In Webster's time the best men and women of the young republic came from large families. I think it must have been the association of large families of children, each doing for the other and the self-denial of each one for the other and for the parents, that made the men of strong character and the women of noble domestic life of other generations.

'The modern methods of living, as exemplified in the large apartment buildings in our cities and towns, undoubtedly have a great deal to do with the passing out of existence to a large extent of what we may call the 'old-fashioned home.'"

Foreign.

A Word to the Irish.

LONDON, October 26.—In a speech at Killarney, John Redmond, the Irish leader, declared the time had arrived to start a campaign against emigration.

One cause of emigration that ought to be removed, he said, was the exaggerated prospect held out to Irish boys and girls if they went to America. He criticised Andrew Carnegie's recent speech at Waterford and said the poorest laborer in Kerry was happier than the majority of Irish workingmen in the United States.

Bloody Riot in the Doukhobor Colony.

WINNIPEG, Manitoba, October 27.—Word has been received here of a riot in the Doukhobor colony, to the north of Swan lake, in which three persons were killed and another was fatally injured.

Peter Veregin, the so-called "Christ" of these people, went on a visit to the Yorkton colony. Before he went he called his followers before him, and while they lay prostrate he told them to follow out his doctrine during his absence and to pay no heed to any so-called missionaries who might visit them.

For a day all went well. Then a Methodist minister named Perkins arrived at the settlement, and tried to preach to them. The community divided itself and one faction of the women stripped themselves of clothing, as they have done on several previous occasions, and started to look for Peter Veregin, their leader and self-styled Christ. The men interfered, and a pitch battle ensued.

Rumors of War and of Peace.

LONDON, October 24.—A British shipping company has received from its agent at Yokohama a dispatch saying that war between Russia and Japan is inevitable. Dispatches received at other European capitals, however, express the belief that peace will be maintained.

A significant sign, however, that peace is not yet assured is the advance in insurance rates to nearly double the normal.

The correspondent of the Times at Seoul cables that the British and Japanese ministers there continue to press the Korean government to open Yangompho as treaty port in order to neutralize Russia's present exclusive commercial facilities.

The Korean Foreign Minister expresses complete willingness to comply with these requests, but his attempts in this direction are negatived by the Emperor, who, in a state of apprehension because of the conflicting foreign demands, shuts himself up in his palace and refuses to sanction any proposal.

Talk of Annexation.

VANCOUVER, B. C., October 22.—Local feeling is very bitter over the award of the Alaskan boundary commission. There is much talk of annexation, and of Canada becoming independent, business men being generally much dissatisfied at what they pronounce British disregard of Canadian interests to please the United States.

It is a matter of comment that the loudest among the discontended are Englishmen residing here. Many of these say that Canada will never achieve her greatest possibilities until she becomes part of the United States.

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Vol. XVIII. BERNE, INDIANA, NOVEMBER 5, 1903. No. 47.

Elijah I. Protests.

I am Elijah, you must know:
I've been on earth before,
But not to ride in palace cars
Nor drive with coach and four.

I did not line my purse with gold,
Which trusting men poured in,
Nor forward vast financial schemes
And call it fighting sin.

Nor did I boast of what I'd do
The Devil's hosts to rout,
And then through letting loose my tongue
Find he had knocked me out.

I did not swell with silly pride
And toot my own brass horn,
Nor strut and bluster on the stage
When some my claims did scorn.

My followers were not obliged
To swear to do my will;
One Lord, Jehovah, was their God—
His place I dared not fill.

Yes, I was humble, plain and poor
When I was here before;
But now it takes a deal of wealth
The fallen to restore.

And though I differ now so much
From what I used to be,
That I'm Elijah just the same
No one should fail to see.

—Selected.

Items of News and Comment.

Ten thousand Bibles were distributed last year in Porto Rico by the American Bible society.

Rev. H. R. Voth attended the Northern District Conference last week at Wisner, Nebraska.

Rev. S. K. Mosiman, of Chicago, won the first prize, fifty dollars, as the best Hebrew scholar, at the McCormick Seminary.

Rev. H. G. Allebach, editor of the Mennonite, is now rapidly improving and is expected back to Berne in a few weeks.

The November "Record of Christian Work" will contain a sketch of the life of the late Mrs. D. L. Moody. She survived her husband by nearly four years.

"He was mighty in the Scriptures" is the inscription on the memorial window recently placed in the London City Temple, in honor of its late pastor, Dr. Joseph Parker.

The late George Mueller's great orphanage in Bristol, England, is still sustained by prayer, as during the lifetime of its founder. James Wright, George Mueller's son-in-law, is now at the head. Over $200,000 were received last year.

The Year Book for 1904 published by the Eastern Conference, is nearly ready for circulation. We are getting a little impatient, anxious as we are to see and review it.

Joel Welty, of Fort Wayne, who after recovering from the operation for appendicitis several weeks ago had suffered another acute siege of liver trouble, has been steadily improving again since Sunday.

Elder J. F. Funk, of Elkhart, Ind., attended the meeting of the Mennonite Aid Plan at Mountain Lake, Minn., presiding over the meeting. The headquarters of the organization was transferred from Elkhart to Mountain Lake. Bro. Funk is president of the organization and Bro. David Ewert secretary.

Dr. Joseph S. Taylor, of New York City, has issued a little pamphlet headed "Outline of the Life of David" in which he follows with painstaking fidelity, and after careful study, the events in David's life as recorded in three historical books of the Old Testament. Such an outline ought to be of practical benefit to Sunday-school teachers and special students.

A Universalist minister of Lansing, Mich., is in favor of a smokingroom in church. He says: "I do not encourage smoking, but if your son, brother, or husband does smoke, don't let him go down town to places where the whole atmosphere is full of vice. Let him smoke in the place where there is no danger of being ruined. Therefore, provide a smoking room in your church." Things have come to a pretty pass when the church must provide smoking rooms for its young men.

Rev. N. B. Grubb recently consecrated five infants in his First Philadelphia church, on two separate occasions. He referred to the time-honored practice of infant consecration in some Mennonite churches of Holland and Switzerland, and quoted from the writings of some Swiss and Dutch Mennonite fathers and preachers on the subject. It is certainly a beautiful custom, and ought to serve as a powerful incentive to Christian parents to do their religious duty by their children.

Mission Board Meeting.

A meeting of our Foreign Mission Board was held at Summerfield, Ill., from October 8th to October 10th. Different subjects pertaining to our mission work were discussed and the following resolutions adopted:

I. MONTANA.

1. The circumstances in Montana are of such a nature that we regard them as a testimony from the Lord that He wants us to take up mission work among the Cheyenne Indians residing there and we therefore resolve to start a mission there early the coming spring.

2. Being persuaded of the fact, that if the work in Montana is to be successful the missionary in charge of it should be familiar with the Cheyenne language and with the nature of the work, and as Brother R. Petter, our oldest and most experienced Cheyenne missionary, who has several times visited the field in Montana, can not well be spared from his present position in Cantonment, the Board instructs Brother and Sister G. A Linscheid now stationed at Haoenaom, Okla., to take charge of the work in Montana.

3. The Board instructs its secretary to request Brother Petter to inform us whether a missionary can find a temporary place of abode in Montana and how large and what kind of a house is needed to answer the needs as a dwelling for the missionary and his family. In regard to the latter he is to confer with Brother Linscheid. And in case other preparations are needed during the winter besides the felling and hauling of timber for building Brother Petter is requested to inform the Board of it.

4. The missionary in Montana is for the time being to have a salary of $650 a year.

5. In reference to the work at Haoenaom, after Brother Linscheid has gone away in reference to the sending of Brother Kaoves and one of our missionary sisters along with Brother and Sister Linscheid to Montana the Board asks the opinion and advice of our missionaries in Oklahoma.

II. INDIA.

1. Although the Board has as yet not been successful in finding additional workers for India yet there are prospects that ere long some will be found and the Board will, as before, do all in its power to find at least one medical missionary to assist our brethren in the work in India.

2. The Board approves the appointment of one or more native helpers or Evangelists upon our stations in India if such can be found. It would undoubtedly be to the best advantage to the work if such could be appointed who are the fruits of our own mission. But when such can not be had only such should be engaged as helpers who can produce satisfactory testimonials from other known missionaries of their faith in Christ and their consistent Christian character.

3. The Board desires to have a clearer understanding as regards the work connected with a leper asylum and in regard to what the *Mission of Lepers in India and the East* is willing to do before further steps in the erection of an asylum for lepers be taken.

4. The Board gives Brother P. A. Penner permission to make preparations looking to the erection of a larger house at Champa and to erect the same as soon as the necessary means are at hand.

5. The Board raises the salaries of our missionaries in India to $900 a year, with the understanding that they then defray their own personal expenses as for teams, servants, taxes etc. etc.

III. MISCELLANEOUS.

1. Sister Aganetha Harms, now engaged as a helper at our station at Oraibi, Arizona, is for the present to have a salary of $360 a year.

2. Sister Agnes Williams is to have a salary of $400 a year.

3. The needed repairs at the large mission-house at Cantonment are to be made according to the plans presented by Brother Petter. Brother Funk is to look after the repairs on the side of the house occupied by himself and the necessary repairs above. The repairs needed on the side occupied by the sisters are to be superintended by them. The accounts of the cost of the repairs are to be sent to the Board.

4. The Mission Board expresses its heartfelt gratitude towards the Emergency Relief Commit-

tee for the kind assistance rendered by the said committee whereby we were enabled to erect our mission stations in India.

5. In order to simplify the accounts it is desirable that all contributions for the support of our work be sent to our mission treasurer. But in case contributions are sent direct to our missionaries it is the earnest desire of the Board that such contributions be reported to the secretary of the Board so that an account thereof may be entered upon the books of the treasurer.

6. Our treasurer, as a member of the Executive Committee, is hereby authorized to send contributions received for the support of lepers, and also other moneys if he deems it necessary, to their destination without an official order from the Board and report the same to the secretary and thus receive a subsequent order.

7. The Board learns with gladness that Brother C. H. Suckau is preparing himself for mission work and it approves of the plan of the brother first to finish his course of preparation before he formally offers his services to the Board. The Board wishes him God's richest blessings to his preparation.

8. The Board adopts Sister Mary Schirmer, of White Water, Kansas, as a mission pupil and instructs her to attend Bethel College for her preparation for the work.

9. The Board requests Bro. J. B. Epp to visit as many of our churches as he can during his vacations and nurture the mission spirit in them. In making his plans for these visits he is to confer with the secretary of the Board.

10. From reports from our missionaries in Arizona and from letters received from them we learn that Brother H. R. Voth, our former missionary among the Hopis, has been and is still assisting our missionaries, the brethern Epp and Frey, in the study of the Hopi language. And as this assistance is rendered without any material compensation Brother Voth hereby gives proof of his interest and his kindly feeling towards our Hopi mission. The Board gratefully recognizes the kind assistance which Brother Voth thus renders our work and prays that the Lord may bless him bountifully as reward for his services thus rendered our mission in Arizona, and that He may grant him His favor and assistance in his future labors wherever He may call him to His service.

11. The Board expresses its heartfelt gratitude above all towards God for His gracious assistance with which He has favored us in the past and for His help bestowed upon us during this present session; towards all the mission friends for their prayers and the liberal support they have given the work thus far; and towards our dear Brother and Sister van der Smissen for their friendly and brotherly entertainment received from them during our sessions. May God richly reward them.

A. B. Shelly, Sec.

Vacation Echoes.

JAMES E. SPRUNGER.

When the readers are aware that I am about to give a report of another summer vacation spent on the virgin plains of the great Northwest, they will look at once for some fish and mosquito stories and eulogies on German hospitality. I am sure these subjects have not been exhausted last summer, although the mosquitos are very few as compared with last summer's enumeration.

My trip this time has been somewhat on the instalment plan, perhaps due to force of habit acquired during college and seminary days, when pecuniary conditions are such as to necessitate resorting to the instalment plan in making one's purchases.

I shall not give any detailed account of the different stopovers made before crossing the line, suffice it to say that I had a most delightful journey.

That imaginary line marking the boundary between Uncle Sam's and King Edward's domains became strangely real this time, when the train stopped out in the open country for medical consultation.

Ladies were ordered to the rear and gentlemen to the front and at once there commenced an ordeal of sleeve rolling. Unless you could produce visible evidence of vaccination you were obliged to have your left arm tattooed before you were allowed to cross the line. It was really interesting for one that passed his examination alright to observe the various expressions on the faces of the surprised passengers, and to listen to the protests and objections, which were all of no avail.

Just a little way ahead of us lies the little town of Gretna, where Uncle Sam and Johnnie Bull doff their hats to each other and play seesaw on the fence of revenue and commercial protection; where the Republican and Democrat exchange compliments with the Conservative and Liberal, and where the Bluecoats and Redcoats exchange their military salutes. Here and in the vicinity also the peace-loving Mennonites, 13000 strong, are enjoying their religious liberty and material prosperity.

When in the summer of '75 six thousand of these people emigrated from the Steppes of South Russia to these plains of southern Manitoba to find a home and religious freedom, this region was nothing but a great belt of bald and desolate looking prairie; to-day, by the untiring industry and agricultural ability of these people it has become the pride of the Northwest, and what was until recently believed by many to be a region of perpetual snow and frightful cold, is now dotted with prosperous homes and is being transformed into a billowy sea of yellow grain, whose long waves roll before the breeze mile after mile, and hour after hour beyond the farthest vision of the astonished traveler.

When our people took possession of this region in the latter part of the summer of 1875, the land was valued very little by the people of this country on account of the absence of timber. The Mennonites knew better, profiting by the experience gained in Russia. By successful cultivating and peopling this prairie they rendered a very substantial service to the whole country.

Really, we might say, they were the waybreakers of the great westward tide of immigration of to-day. And it is still the case to-day. It is the Mennonite pioneer that pushes on into the wild and unbroken prairie and makes it blossom like the rose. The speculator follows and reaps the benefit.

As the one great need of this country at that time was an increase of population these Mennonites were the kind of people to meet the demand, since they strongly believe in the injunction given to Noah when this world was still in its infancy: „Seid fruchtbar und mehret euch, und erfüllet die Erde." Gen. 9: 1. They have families of 10, 12, 15 and even 17 children.

They came to this country poor; there were a few among them who were fairly well-to-do, but as a community they were poor.

The Canadian government appreciated the coming of these settlers and was glad to help them in the way of a loan. All this loan, together with the interest, has long been repaid. It also helped them in carrying out their desire to locate in communities by setting aside two reserves for them, allowing nobody else to take homestead in these reserves. The larger reserve comprised seventeen townships and is still known to-day in Canadian geography as the Mennonite reserve.

According to their interpretation of the history of the early apostolic church they settled on the communal principle.

At first they crowded themselves together into dugouts and prairie sod shanties the best they could, but in a remarkably short time quaint homelike little villages could be seen scattered all over the prairie.

The land was divided into village communes. Although each head of a family held a deed for a 160 acre farm, he did not farm his own land, but each one possessed a building plot in the village and for cultivation a long narrow strip of land butting up against the village. Of course, their communal principles did not extend to other possessions or the sharing of profits.

Of the 62 villages which existed at one time only 18 remain to tell the story of this early communal principle. And these constitute to a great extent, with some exceptions, the more conservative and buttoned-up nucleus. Of course there are some villages that do not belong to this very conservative type and then again there are some of the conservative type that do not live in these villages. However, in the majority of them it would be considered a very serious church offense to move out of the village. They have entered into a contract for 99 years; however by a majority vote of ⅔ the individual may be allowed to sell out; but that ⅔ vote will not be so easily obtained.

Perfect isolation, religiously, socially, and politically is their doctrine. There is no entrance to be gained by any outsider, and no religious literature of any kind finds its way — except the "Gesangbuch, Testament und die Bibel." Civil government to them is irreligious and therefore it is sinful for a Christian to take part in such a government. To enforce this isolation and to perpetuate their doctrine, the penalty of excommunication is resorted to. One cannot help but think of the more far-reaching excommunication of the popes of the dark ages. I am told that it is nothing uncommon for churchmembers to come to their bishop and wish to have the "Bann" pronounced against them for some sin they have committed.

This can, however, not continue in the long run. American freedom and the cosmopolitan character of their surrounding will tell in the course of time. They are at school now but they don't know it. In a conversation with one that has lately left their ranks and joined a more progressive division, I was told that they were losing hold on their young people to a great extent. Only as they keep them in ignorance can they hold them. And you know there will always be some that will accidentally look over the fence to see what is going on outside.

There are many real interesting features of this village life as we find it to-day. To write intelligently on this subject it would almost be necessary to spend a winter with them as village schoolmaster or a summer as village shepherd. I have my information from personal observation and from people that have been members of a village, acted as schoolmaster, or have been in their neighborhood for years.

As one enters a village he is at once amused to see their large one-storied houses, and the older ones still roofed with thatch-grass, plastered outside and inside with clay. The houses and barns are built under one roof, so that one can step through a door from the parlor to the odorous stable, which, of course, is apt to make things rather complicated on the perfume question. As they never studied physiology or hygiene they are not any too well posted on the science of ventilation. During daytime the windows are closed tight and large wooden shutters keep out all the light. At night time the shutters are opened but the windows left closed. To economize fuel a large brick or stone furnace, plastered inside and outside, is built into the central partitions of the larger residences, thoroughly heating all parts of the building.

(TO BE CONTINUED.)

Schools of Vice.

It is long since the apostle wrote "The law is a schoolmaster." All law is educative. Education is one of the duties devolving upon the State. The law permitting liquor-selling educates people in toleration of evil. The permitted saloon educates them in evil habits and desires. The Mountain Patriot, of Parsons, W. Va., forcibly sets out the effect of the saloon system as follows:

The saloons are schools of vice. The low, vulgar story, the obscene jest, the pictures that tend to licentiousness are to be found there. A man who does not drink, but makes his associates of the persons who frequent barrooms, is sure to gravitate downward.

The man who drinks occasionally has his finer senses deadened to these surroundings. He becomes blinded to them until as a slave he is bound hand and foot by them, and he is too weak to break his bonds.

The State furnishes these schools of vice by giving them permission to exist. This the Prohibitionists contend should not be done. They should be suppressed, because of their ruinous work.

To give them authority to exist and protect them in their existence makes the State a partner in the work of debauching its citizens and sharing in the revenue produced by their ruin.—N. Y. Witness.

What One Missionary Has Seen.

Says the "Missionary Herald": "November 3d it was just fifty years since the Rev. Charles Hartwell sailed from New York to join the mission of the American Board in Fu-chau. For a half century he has stood at his post, serving the cause to which he gave his life with untiring devotion. In that early day there was no way across the American continent by which to reach China, and Mr. and Mrs. Hartwell were 164 days on the voyage from New York to Hongkong, to which must be added some weeks of waiting and travel before reaching Fu-chau. For a long series of years the outlook in the mission was not hopeful, but they were years of patient and earnest toil. And now this veteran missionary, at his jubilee, has the joy of witnessing a work widespread and most promising, there being at present in the Fu-chau Mission no less than 62 churches, with a membership of 2,486, while there is a total of 210 native laborers, pastors, preachers, and teachers, who are co-operating in Christian work with the 38 American missionaries. The region, which was for a long time seemingly most fruitless, has become one of the most fertile fields within the Chinese Empire.

One day's work with the will surrendered to God is worth more than years of effort in our own strength and self-will.

Our C. E. Topic.

Topic for November 8: Great Men of the Bible: What Elijah Teaches Us. 2 Kings 2: 1–12; Matt. 11: 14: Jas 5: 17, 18.

MEDITATIONS.

Elijah was a great prophet of the Lord in the days of Ahab, King of Israel. The most memorable events with which he was connected are the famine, which lasted three and a half years, during which Elijah was fed by the food which the ravens brought; the scene on Mount Carmel, where the people were led to see the difference between the powerlessness of Baal, the heathen deity in whom they had believed, and the true, living God, whom they had forsaken; Elijah's spasm of distrust and little faith at Beersheba, where he lay under a juniper tree fearing for his life at the hands of the terrible queen, Jezebel, and believing that he was the only faithful one left in Israel; his visions of the wind, the earthquake and the fire, in all of which the Lord was not, and that of the still small voice which was the Lord's voice; his judgment of King Ahab, for coveting Naboth's vineyard, which ended in Naboth's death and the royal confiscation of his vineyard; his bold announcement to King Ahaziah, the son of Ahab, that he should die of his illness; and finally his flight to heaven in a fiery chariot. Elijah was a brave man in those desperate times. He was called by God to appear before kings and before an idolatrous people, and to proclaim God's stern messages and judgments against them.

Perhaps that feature of his faith which is most conspicuous is summed up in James 5: 17. 18: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." That is, Elijah was a man of prevailing prayer. He did like the widow before the unjust judge in Luke 18: 1–5 — he continued his prayer until it was answered. We may be sure that he never prayed for anything contrary to God's will, else it would not have been answered. He was a prophet and well acquainted with God's purposes concerning Israel. His prayers were always intelligent, and he wrestled with God until God answered. Jesus said that "men ought *always* to pray and not to faint". Further he said, "And shall not God avenge his own elect, which *cry day and night* unto him, though he bear long with them?" Paul admonished the Thessalonians to "pray without ceasing" and the Romans to "continue instant in prayer". God always hears the intelligent prayers of his people and in His own good time answers them. His answers may not always correspond to our expectations, nor come as soon as we look for them, nevertheless they will surely come. Here is where many good people break down and lose faith, forgetting Christ's and Paul's encouragements to ceaseless prayer. To them Elijah's example ought to be a very wholesome one.

Again, many people may urge the excuse that Elijah was a great prophet, occupying a very exalted position before God, and therefore his prayers had more weight with God than would the prayers of ordinary people. This idea is a mistaken one. James tells us that "Elijah was a man subject to like passions as we are". He was a human being, not an angel, and he might at any time have allowed his human weaknesses to prevail over his faith, (which in fact occurred once, and quite possibly more than once); but he kept his doubts down and his faith up. Of course, being a prophet called of God, he could pray for some things which are denied to us. But we all have our calling and our special needs compatible with such a calling. Let us learn from God's Word what our calling entitles us to, and let us claim it and by prayer realize it. We have our sphere of prayer, as Elijah had his; let us be as unceasing in our prayers within those limits as Elijah was within his.

Like Elijah, we can be witnesses for God when others fall away from Him. It is hard many a time to see our fellowmen drift away into worldliness and forsaking their faith and former implicit trust, and to feel the temptation to follow them. All Israel, with few exceptions, was idolatrous in Elijah's day. There were false prophets, too, who were apostates. But Elijah remained firm.

Most suggestive is the test which Elijah proposes to the people on Mount Carmel, by which he endeavors to wean them back to the faith in the true God which they had abandoned. It is no other than an appeal to reason, to proof appreciable by the senses. We can use the same methods of proof to-day. We can show by hundreds of facts that our God lives, reigns, and blesses. We have a "cloud of witnesses" to prove that Jesus Christ lived, died, rose again and ascended for the benefit of men. Let us use these proofs wherever we believe we can gain a soul, or win back a backsliding prodigal.

"Stepping Heavenward"

By Elizabeth Prentiss.

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Evangelism Not Dead.

At the great meeting held in Chicago to welcome the return of Rev. Dr. R. A. Torrey and his singer, Mr. Alexander, and rejoice with them over their most remarkable evangelistic tour of the world, Dr. Torrey made a noteworthy address, which follows here in part:

"There are five great truths that need to be emphasized in our day. The first is the power of prayer; the second, the power of the Bible, the old Book; third, the power of the blood of Jesus Christ; fourth, the power of the Holy Spirit, and fifth, the power of personal work. Every one of these great fundamental truths has been illustrated afresh and demonstrated anew by the experience of the last eighteen months. This tour began in prayer. Several years ago, I know not just how many, perhaps five, at the close of a wonderful week of prayer in Bible Institute, Miss Strong, the superintendent of the wowan's department, came to me and said, 'Can we close this week of prayer? Ought we not to keep it right on throughout the year and meet one night every week when all the work is done, to pray for a mighty revival throughout the world?' And I consulted the faculty, and they all agreed to it. We appointed one night a week, first Tuesday, later Saturday, when from nine to ten o'clock, three or four hundred people met every week in one lecture room to pray for a revival throughout the world. After we had been praying for a few weeks, there happened what we thought of course would happen. Some people who wanted to realize on their investment of prayer at once began to come to us and say 'When is the revival coming? We don't see it. Do you see it?' 'No', we replied. 'Well, when is it coming?' 'Wo don't know.' 'How long are you going to keep praying?' 'Till it comes.' We kept praying. It came. Months passed; years passed, and news began to come from the remotest part of the earth that the Spirit of God was moving.

"One night, after we had been praying some years, a little group of us began to pray after the general prayer meeting was over, and after that had gone on perhaps for a year or two, late Saturday night or early Sunday morning, the Spirit of God—I speak deliberately—the Spirit of God in a moment of silence in that little circle of prayer fell upon me, and there came from my heart a prayer that was not my own, a prayer that I had not dreamed of offering when we entered that hallowed place that night. The prayer was this: That God would send me around the world preaching the gospel; and when I had ceased praying I knew I was going around the world to preach the gospel. How, I did not know. With a large church, with an increasing membership to be pastored, I did not see how I could leave them with the Bible Institute to be guided and instructed, I did not see how I could leave it, but I knew that the call had come from God and God would open the way. Not very long after, just about the time, I noticed two gentlemen in the audience in the lecture room every morning and was introduced to them. I did not think it strange that they came every morning, for one of them had a son, a student in the Bible Institute. The two gentlemen were both from Melbourne, Australia. At the close of one of the morning lectures, Mr. Barber, the father of one of the students, said: 'We want to see you'. So I invited them to my office. They said, 'We were delegated in Melbourne, as we were going around the world, to go to Keswick and Northfield, and listen and invite some man whom we should think best for an evangelistic campaign, and we have both pitched upon you, and you have got to come.' I said, 'I don't see how I can'; but they said, 'You are coming, and we thought we would speak to you about it'. I said, 'I hardly think I am.' But those two things kept going together, that prayer and that invitation. As days and weeks and months went, it began to form itself in my heart more and more that the time had about come to let God answer the prayer that He had inspired, and one day in St. Louis,—Major Cole here will remember it, there came a letter to me from Australia saying, 'Will you come? If you will, cable.' And I asked the convention that had gathered in St. Louis to pray, and I went out of the convention and went into the room where I was stopping, the home of one who is in this building to-night, and asked God to show me what to do. When I came out of that room I walked straight to the telegraph office and telegraphed one word, 'Coming.' We went.

PRECEDED IN AUSTRALIA BY PRAYER.

"God went before us every step. Every difficulty rolled out of the way, all opposition broke down, every need was met, the power of God was poured out abundantly everywhere. Why? Because, before we started, about five thousand letters went out from the office to five thousand people that knew God, asking them to pray, and five thousand answers came back, saying, 'We will pray every day.' God hears prayer; five thousand prayers all over America, yes, all over the earth, began going up to God, and God listened. Some people think that God does not answer prayer. A young lady in one of our eastern ladies' colleges told me the other day, as I was talking to her, that the Professor of Ethics in the college of which she was a student taught her that God did not hear intercessory prayer, that it might do good by a sort of mental telepathy, but to ask to bring anything to pass by it was utterly unphilosophical. I have no doubt she thought she was talking sense but, men and women, in the light of indisputable fact that lady was talking absolute nonsense. The man or woman who cannot discern the connection of cause and effect between the prayers that have been going up and the results that have followed is blind and utterly unscientific. Men and brethren, God does answer prayer. Pray, brethren, pray. You can get all you ask. Make your requests large, for yonder is a God who is able to do exceeding abundantly above all you ask or think.

THE POWER OF GOSPEL.

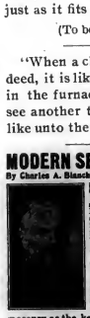
The second great truth is the power of the Word of God. There are men who tell us that the Bible will not do for our day of progress and culture and general scientific knowledge. Won't it? We have preached nothing whatever that is not within the covers of the old Book. Our constant appeal has been to the Bible. We have stood, as the honored Chairman of the evening has said, upon the absolute integrity, absolute inerrancy, absolute divine authority and origin of the Bible from the first chapter of Genesis to the last chapter of Revelation, and God has set the stamp of His approval upon our position. Is it a power to-day? Millions have come to listen in these eighteen months, tens of thousands have for the first time acknowledged Jesus Christ as their Saviour, hundreds of thousands literally have stepped out into a much deeper experience of the peace, the joy, the power there is in Jesus Christ. I want to ask you a question: What else is there that we could have preached that would have produced the same amazing result? I want to ask you another question: Where is the man who for the last one hundred years, yea for all the centuries of the world's history, who has preached anything else, who can show such amazing results? You who are thinking we need something better than the Bible, or that we need a new Bible, expurgated revised and many-colored, look at the facts of eighteen months of daily preaching of the Word of God, with thousands to listen and thirty thousand people to bow their knee in allegiance to a Christ they have never known before. Does it not prove that the Word of God is what the twentieth century needs; what the Japanese need, the Chinese need, the Australians need, and what fits their case just as it fits the case of Chicago?

(To be concluded.)

"When a church is a church indeed, it is like the Hebrew youths in the furnace. The on-lookers see another there whose form is like unto the Son of Man."

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



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Correspondence.

ALLENTOWN, Pa.—Next Sunday Rev. A. S. Shelly will preach for us. The pastor will preach for Bro. Shelly at Boyertown and Hereford.

On Wednesday afternoon, Nov. 4, the sisters of the congregation will meet at the home of Sister Sell for the purpose of organizing a sewing circle.

Our pastor has now moved to town, which we all appreciate.

We expect to hold services both morning and evening, beginning with December. Our attendance is on the increase and the work is very promising.

We feel the need of having some one of means who is in sympathy with our work, who will assist us in the securing of a site on which we can erect our own building. Our people are all filled with enthusiasm but with no means to carry out the enthusiasm. "Come over into Macedonia and help us."

SOUDERTON, Pa., Oct. 31.—Pastor A. M. Fretz had his fall communion services as follows: Souderton, Oct. 11; on the occasion twelve members were added to the congregation, eleven by baptism and one by right hand of fellowship, having been a member of the United Evangelical church. Another young girl who would have made the total thirteen could not attend on account of sickness. She will be baptized and received into church in a few weeks.

At Deep Run, on October 18th, nine young persons were received by baptism. The occasions were seasons of great refreshing from the presence of the Lord. Only a few, for good reasons, absented themselves from the Lord's table.

WAYLAND, Iowa, Nov. 1, 1903.—We have had nice weather now for some time and farmers are taking advantage of it. We are especially thankful that the weather and roads were so favorable in the past week.

Brother Musselman conducted a series of meetings commencing on Tuesday evening, Oct. 27, continuing the meetings every evening, closing Sunday, Nov. 1, with baptism and communion services. Eleven members were admitted to the congregation, four by baptism and the other seven by letter. We hope and trust that there may be many more added soon.

For this week Bro. Musselman has announced meetings at the Emmanuel Mennonite church of Noble, beginning on Tuesday evening, Nov. 3 and continuing till Sunday following, closing with communion. May God bless the Brother in his undertaking, is our prayer.

It seems as but yesterday when we celebrated our last Thanksgiving day, and now it is only a few days oft again, then comes Christmas close at hand.

We wonder how many of the readers have really taken these two days into full consideration. Take, for instance, Thanksgiving day, a special day set apart for the purpose of giving thanks. Now it is not the only day that we should cclebrate in giving thanks to God; we should do this every day of our life, for the loving kindness and infinite mercy which He is continually bestowing on us poor sinners.

Now as we are nearing those two blessed days, let every one of us give them a good thought and let us pray to our God and Father and let us test our conscience to see if it is the right thing to do, to work on Christmas or not. I believe that there are more people observing the Fourth day of July than there are that observe Christmas day.

Is this right? The Fourth of July is simply a day set apart for a remembrance of the Declaration of Independence, and more over it is only a small part of the world that has this independence. On the other hand Christmas day is a day of independence for the entire world, even for the poor heathen. This is the day that the Saviour was born for you and me and for the whole world.

Christ died upon the cross for the remission of your and my sins, yea for the sins of all who will believe and accept Him; it matters not who you are, of what nationality or of what race, God is no respector of man. Does not this mean much to you and to me? Is it not worth our time to consider this, and to have these two days to celebrate Thanksgiving and the birth of Christ?

Now may the readers of this paper remember the writer of these few lines in their daily prayer, is my prayer.

F. J. CONRAD.

Quiet Hour Thoughts.

Saturday, Nov. 7. *As thy servant was busy here and there he was not. 1 Kings 20: 40.*

Such is life! We are brought near persons we love or who do us good for a time; and then they part from us, or we are parted from them. We gain friends and lose them out of sight; we have blessings and forfeit them; all is change; . . . . . and all this to teach us, amid all that changes, to trust alone in Him Who changeth not. —E. B. PUSEY.

Sunday, 8. *When it was evening, his disciples came to him saying, This is a desert place . . . . . send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, ... Give ye them to eat. Matt. 14: 15, 16.*

Jesus here commands what it was entirely beyond the power of the disciples to perform. How could they make five loaves and two fishes satisfy the hunger of five thousand people? Was not Jesus unreasonable to make such a demand? Not at all. This was neither the first nor the last time he called on flesh to do what flesh was incapable of doing. His design was to teach them how necessary it was, in view of the great work they were to do in future, to fall back upon the Divine resources. After they had learned that, nothing would be impossible to faith, and no command would be unreasonable. "Greater works shall ye do because I go to my Father", he said unto them later on, and these "greater works", such as the conversion of three thousand Jews in one day, the turning of the world upside down, the wonderful miracles and the convicting sermons they preached, were done because they drew by faith on the inexhaustible supplies of God. So many Scripture commands are meant for us now that seem utterly beyond our feeble abilities, and there are many who are ready to charge God with injustice and hardness, yet they forget that these commands imply their laying hold on the strength that is from above. No work acceptable to God, be it small or great, is done by merely human power. "For it is God that worketh in you both to will and to do of his good pleasure".

Monday, 9. *Cast thy burden upon the Lord, and he shall sustain thee. Psa. 55: 22.*

Notice that the passage does not say that the Lord will remove the burden, but what it does say is that He will *sustain*. Burdens are placed upon us to discipline us and teach us a muchneeded lesson. Sometimes the Lord Himself imposes them, sometimes He merely permits their imposition and then overrules all for good. Paul had an experience of the latter sort. He wanted the "thorn in the flesh" removed, and prayed thrice to this end. But he was told "My grace is sufficient for thee". God's grace would sustain, not remove, the burden. Who that loves God would not prefer a burden and God, to no burden and no God, or to the wholesome discipline of a burden with God?

Tuesday, 10. *In all thy ways acknowledge him and he shall direct thy paths. Prov. 3: 6.*

Here is a text which can be proved or disproved—a text that need not remain among the uncertainties. With my whole heart I believe it. I have never known it to fail. I have acted upon it when the answer has gone absolutely against my inclination; when the way seemed clear in other directions, and when I have had to give up the most tempting prospects. Yet the text has vindicated itself. My loss has been my gain. If we do not test the text in this spirit, we can not test it at all. The text is everything or it is nothing. It is not to be trifled with —taken up and laid down, partly believed and partly distrusted, admired as poetry and neglected as discipline.—JOSEPH PARKER.

Wednesday, 11. *It is more blessed to give than to receive. Acts 20: 35.*

What are our greatest pleasures in life? Giving; sharing our blessings with others; using our energies in support of those weaker than ourselves. Dr. Bushnell said, "You never know a truth until you have told it to somebody else." The best investment we can make of our wealth, be that wealth material, intellectual or moral, is to make friends with. "He that giveth lendeth to the Lord."

Thursday, 12. *Hold thou me up and I shall be safe. Psa. 119: 117.*

When Peter was sinking and Christ caught his hand and held him up, all his fears vanquished. He knew he was safe. He knew it was his Lord that protected him against the raging billows. Had one of the other apostles attempted the same thing, it is doubtful whether Peter would have felt safe. When a child is in the arms of its father it can look placidly down upon the perils round about. Do we know that God holds our hand amidst the storms of life? Then we ought to feel safe, and in Whittier's virile words,

"Whistle down the wild wind,
And laugh beneath the cloud.

Friday, 13. *And when Aaron and all the children of Israel saw Moses, behold . . . . . his face shone; and they were afraid to come nigh him. Ex. 34: 29, 30.*

Communion with God has the effect of making us joyous. The Lord does not like to see any of His disciples looking sad. When men seek to entice you to forego communion with God and to follow the world with them, let your face shine with the brightness that comes from your communion with the Master, and they will cease to trouble you. Christians can sometimes do more by shining for God than by speaking for Him. — ANDREW BONAR.

The Sunday School Lesson.

Subject for November 8: DAVID'S GRIEF OVER ABSALOM. 2 Sam. 18: 24–33.

GOLDEN TEXT: A foolish son is a grief to his father. Prov. 17: 25.

LESSON TEACHINGS.

Just as soon as David heard that the people preferred Absalom as king, he fled from Jerusalem, and his flight did not end until he had found shelter across the Jordan in Mahanaim. His conduct shows how sincere was his late repentance, and how he was willing to kiss the rod that was smiting him. He sends his Levite friends back to Jerusalem to stay there, bears the insults heaped upon him on the way with touching and dignified meekness and prays to God that Ahithophel's counsels in behalf of Absalom, may be turned into foolishness. He leaves his cause to God, and God stands by him. A wicked son fighting against a godly father cannot succeed. David's prayer was answered

through Hushai, whom David astutely sent to Absalom to defeat the counsels of Ahithophel. This masterly strategy saved the day for David. Ahithophel advised immediate attack before David had organized much of a force. If this counsel had been followed David would have been crushed. But Hushai advised putting off the battle until Absalom has gathered a vast army from Dan to Beersheba, all the while knowing that in the meantime David's forces would during this delay be strengthened. Absalom preferred the latter advice, and postponed an attack, and this became his own undoing. Joab, David's general, killed Absalom by thrusting three spears through his breast. He believed correctly that Absalom's death was the best for David and the kingdom. He did not care for David's feelings. The battle took place in "the wood of Ephraim", and David wanted to lead his large force in person, but was restrained from going by the people. His last instructions were not to kill Absalom.

But God on that fateful day destroyed more than did the sword, and David, in 2 Sam. 22: 48, 49, acknowledged it. David expected that his army would be victorious, but he did not want his rebellious son to be killed. This lesson shows him waiting anxiously for tidings from the battle-field, as he sits between the outer and inner gates of the town. Up on the wall are the watchmen and they see two heralds approaching. They turned out to be Ahimaaz and Cushai. The former's report is purposely indefinite, and David turns impatiently to the latter, who tells him the cruel truth. Sometimes it is hard to tell the truth and wound the feelings, but it is the better way.

David's lament was natural for an indulgent father, but he had no right to expect anything else. Absalom was such a brutal and vicious man, that he deserved to die. He had murdered his brother, plotted against his father, plunged the country into civil war, was pleased when Ahithophel suggested how his father might be slain, and was guilty of other outrageous crimes. But David's lament suggest's Christ's over Jerusalem. Such sorrow as David had over Absalom Christ feels over lost sinners. David's grief was made more poignant by the thought that he might have given Absalom a better training and that the soul of this beautiful young man, so attractive and so blest with advantages, was eternally lost. Are we sufficiently concerned for the salvation of those over whom God has placed us?

THE PASSING OF CHARLATANISM.

NEW YORK REJECTS A GREAT HUMBUG. —WHAT THE N. Y. PAPERS SAY.

That the day of charlatanism in religion is passing has been demonstrated by the unfriendly reception that has been given to John Alexander Dowie in New York city, says "Public Opinion." At nearly every meeting he has been interrupted by hisses and jeers, and evidence of genuine interest has been almost entirely lacking. The New York papers unite in congratulating the people of the city on their rejection of patent charlatanism. The 'Post" says that Dowie has been nearly chaffed out of town: That has never before happened in New York city to any sincere religious movement, however grotesque its methods. Dowie seems to lack the real conviction of a religious leader. The shrewd good sense of this town has refused to consider him as anything but the promoter of Zion City. Only recall in how different a spirit the Salvation Army came to New York. They began to lodge the poor and preach to them; the women glorified menial service in the tenements. One has only to compare that movement with Dowie's well-advertised and spectacular entry to see the difference between the real thing and the sham.

A LESSON TO DOWIE'S FOLLOWERS.

The "Sun" sees in the treatment that Dowie has received in New York city a lesson to his followers who accompanied him here from the west: They will go back to Lake Michigan wiser men and women. They will have found that they were unable to kindle in the cold and critical atmosphere of New York the intense heat of religious conviction which was in their own hearts when they came here, and the chill of their surroundings in this great city, cynical, unimpassioned, accustomed to all sorts of curiosities in the way of sensations, may lower the temperature of their own zeal even when they are back at home in Zion City. It is not probable that Dowie would have hazarded the experiment of putting his propaganda to such a crucial test if he had not had genuine faith in it, for complete failure such as he is sure to encounter here must react on his scheme when he gets back. He went forth to conquer, he will return discomfited. His New York campaign may be the beginning of the end of him as a religious leader.

The "American" finds it creditable to the intelligence and moral sense of New York that failure, complete, humiliating, and, let it be hoped, smashing, has come to this preacher whose own prominence and profit are his only gospel. Dowie, in seeking a metropolitan triumph, has but pilloried himself. It is seen that he has no message to humanity, that he is a posturing and bellowing pretender, that he is without intellect, or eloquence, or wit, or zeal for anything save his own glorification, as the leader of a band of human misfits that would follow any leader who cared to shout orders to them.

RELIGIOUS HUMBUGGERY EXPOSED.

The Brooklyn "Citizen" concludes from New York's rejection of Dowie that humbug of the religious variety can flourish only in sections remote from large cities and untouched by the educating influences of the press. The press is in more senses than one the safeguard of a people.

A LESSON TO "ELIJAH'S" DELUDED FOLLOWERS.

The machinery of Dowie's organization leads the "Eagle" to say: If there had been a man with a real message back of all this the result might have been different. Moody has led multitudes in godless New York without the aid of the machinery which Dowie employs. Dowie has not reached the great population which supports and attends the existing churches at all. He can not reach them because he has not the intelligence or the power. Some of them believe that he is a charlatan and some believe that he is sincere, but is mistaken, one more of the long procession of religious cranks. But none of them thinks about him very hard, because there is nothing about Dowie, so far as he has revealed himself here, to command attention save his magnificent machine.

The "Standard-Union" says that a "real man with a real message" is sure of a courteous hearing and hearty support in New York city, but the community can not be carried by storm. This paper also says: Among all thinking people, who are tolerant even of self-delusion, the most grievous thing about the whole miserable and disgusting business is not the hazy claim of some kind or other of reincarnation, but the fact that the revolting show is presented in the name of that universal religion which embraces many modes of thought and utilizes many methods of action.

MRS. BOOTH-TUCKER KILLED IN WRECK.

CONSUL OF THE SALVATION ARMY IN AMERICA AND DAUGHTER OF COMMANDER BOOTH.

KANSAS CITY, October 29.—Mrs. Emma Booth-Tucker, consul in America of the Salvation Army, wife of Commander Booth-Tucker and second daughter of William Booth, founder of the army, was killed in the wreck of the east-bound California train No. 2, near Dean Lake, Mo., eighty-five miles east of Kansas City, at 10 o'clock last night. Col. Thomas C. Holland, in charge of the Salvation Army at Amity, Colo., was fatally injured. Many others were more or less seriously hurt. The dead and injured were taken to Ft. Madison, Ia.

Mrs. Booth-Tucker was rendered unconscious and died within half an hour after being injured internally. She was on her way from a visit to the colony at Amity to Chicago, where she was to have met her husband today.

Mrs. Booth-Tucker, who was Miss Emma Booth, married Frederick Tucker in 1888. He assumed her name as part of his own. He was born in India and lived there several years after the marriage. He was commissioner of the army in India. Mr. and Mrs. Booth-Tucker were appointed to command the army in America in March, 1896, succeeding Eva C. Booth, who had supplanted her brother, Ballington Booth, who had been removed by the general.

Mrs. Booth-Tucker was said to be the ablest of all the Booth children. She had that rare quality of perfect sympathy. She was well educated had no class prejudices, and was just as much at home in the parlors of a house in Fifth avenue as in the one and only room of a squalid family. She was a great force in public meetings.

Col. Thomas C. Holland was born at Liverpool in 1867. He was sent from Liverpool to Canada as chief secretary of the Salvation Army in 1898, and held that post two years. He was then made national social secretary for the United States, and in that position had charge of all the social and colonizing work. These duties fitted him for the governorship of the Colorado colony, established five years ago. Its great success has been due largely to the business ability of Colonel Holland, who was a convincing speaker, a skilful organizer and was looked upon as one of the strongest men in the army. He has a wife and three children at Amity.

HUSBAND IS PROSTRATED.

CHICAGO, October 29.—Commander Booth-Tucker, who arrived in Chicago to-day from New York, expecting to welcome his wife here, was prostrated by the shock of Mrs. Booth-Tucker's death.

The body of Mrs. Booth-Tucker will arrive in Chicago at 9 o'clock to-night. At 11 o'clock to-morrow morning the body will be taken to the Princess Rink, where it will lie in state until 7 p. m. An hour later funeral services will be held, conducted by Col. Charles Sowton. Early Saturday morning the body will leave for New York over the Michigan Central railroad and will arrive there Sunday morning.

"FROM EARTH TO HEAVEN".

NEW YORK, October 29.—The following telegram was received at the Salvation Army headquarters to-day from Mrs. Booth-Tucker's secretary, Ensign Hester Dammes, who was also on the train, but was not injured:

"Consul passed from earth to heaven. Bringing body on board same train."

FUNERAL OF MRS. BOOTH-TUCKER.

NEW YORK, Nov. 1.—Funeral services over the remains of Emma Booth-Tucker, consul os the Salvation Army in America, were held this afternoon in Carnegie hall. The auditorium was filled to overflowing and hundreds of persons who had been unable to gain entrance waited in the streets until the ceremonies had been concluded that they might file past the catafalque and look on the face of the dead salvationist. The services, which were conducted by Colonel E. J. Higgins, chief secretary of the Salvation Army in America, were impressive and consisted of a musical program made up of the favorite hymns of the dead woman and of eulogies of her life.

The grief of Commander Booth-Tucker was poignant and as he knelt by the bier sobbing pathetically, the greater part of the vast congregation wept with him.

General Ballington Booth, of the Volunteers of America, did not remain for the memorial services. Herbert Booth, his brother, who was formerly commander-in-chief of the Salvationists in Australia, at the request of the general, remained to represent the family and if possible to say a few words to the audience. Herbert Booth twice asked permission from Commander Booth-Tucker to speak, but each time it was refused. Commissioner Eva Booth was to have spoken, hut was too overcome by grief to do so.

Commander Booth-Tucker and his seven children, two of them babies, followed the coffin. The commander occupied the center of the stage during the services, while in the front row of seats on the platform were relatives and the national headquarters' staff and hand.

After the Carnegie Hall services the body was taken to the Salvation Army barracks, where the regular Sunday night memorial services were held. The coffin was placed near the platform and scenes similar to those that attended the services at Carnegie Hall were enacted. Colonel Higgins again conducted the memorial, during which Miss Eva Booth was so overcome that she had to be removed to her home.

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News of the Week.

Domestic.

FOOTBALL TRAIN WRECKED.

FIFTEEN DEAD AND FIFTY INJURED.

INDIANAPOLIS, Oct. 31. — Fifteen persons were killed and over fifty were injured, some fatally, in a collision today between a special passenger train on the Big Four railroad, carrying students and others to Indianapolis on account of a foot ball game, and a freight locomotive with a cut of coal cars. The accident occurred in the suburbs of Indianapolis. The passenger train of twelve coaches was carrying 954 persons, nearly all of whom were students of Purdue university and their friends, from Lafayette to Indianapolis for their annual foot ball game between the Purdue team and the Indiana university squad for the state championship.

In the first coach back of the locomotive were the Purdue foot ball team, substitute players and managers. Three players, the assistant coach, trainer and seven substitute players of the team were killed and every one of the fifty-three other persons in the car was either fatally or seriously injured.

Around the curve at Eighteenth street Engineer Schumaker found directly in front of him the freight locomotive and several cars, moving slowly from a switch leading to a gravel pit. He reversed the engine and jumped.

The answering crash hurled the passenger locomotive and the three coaches immediately behind it against the steel freight cars loaded with coal. The coal cars ploughed through the coaches and crushed under a pile of wreckage weighing many tons fully sixty persons.

The first car, in which were the players, was demolished. The roof was torn away and was thrown across a car of coal, while the body of the car was reduced to kindling wood. The second coach, containing the band, was partly telescoped, while the third coach was rolled down a fifteen-foot embankment. The other coaches did not leave the track. President Stone, of Purdue university, with his family, was in the fifth coach and was not injured.

HEROIC WOMEN.

Immediately after the shock the passengers, men and women, began to tear away the wreckage and to pull out dead and dying classmates. The young women, dressed in bright colors for the holiday, performed heroic work. Though the bodies were in several instances horribly mangled, one completely and one partly beheaded, the young women took in their laps the heads of the dying and injured and soothed their sufferings as best they could until the surgeons arrived.

Their bloodstained and grimy garments were witnesses of their willingness and devotion.

Aged Indian Asks Aid.

SAN FRANCISCO, October 30.—Old Chief Cabazon, once one of the most powerful Indian warriors in the State, having reached the age of 105 and being disabled by rheumatism, has appealed to the supervisors of San Bernardino county to aid him.

In the early days Cabazon, then commanding a thousand warriors, became the self-appointed protector of the pioneers, and was several times badly wounded while leading his braves against the Mexican and Indian renegades who plotted to massacre the whites. Cabazon gained the lasting hatred of the Mormons by frustrating their attempt to slaughter in cold blood all the San Bernardino settlers who had refused to join their church. Twenty of these whites were ordered to leave or they would be shot, and while they were preparing to march from the valley with their stock the Mormons planned to ambush them. Cabazon learned of the plot and with his warriors guarded the banished settlers and the Mormons feared to make the attack.

Cabazon is nearly blind and can't work. All the leading citizens have signed his petition.

President Puts End to Loeb's Livery Plan.

WASHINGTON, October 29.— President Roosevelt has backed water hard on the plan of Secretary Loeb to put all the servants, messengers, doorkeepers and ushers around the executive mansion in livery. He has unloaded on Secretary Loeb responsibility for the attempt to give the White House all of the glitter of the court of St. James.

Mr. Roosevelt has declared that this is a republic, and that the dress of all the White House attendants like flunkies would be thoroughly un-American. As a result, a joblot of uniforms with shining silver buttons will be sold cheap for cash by Mr. Loeb.

Ever since the first publication of the livery scheme, Mr. Roosevelt has been hearing from the people. So has Mrs. Roosevelt. The things they heard and the emphatic way in which they were expressed put an end to Mr. Loeb's dream in exactly three days.

Coney Island Swept by Flames.

NEW YORK, Nov. 1.—By a fire today that baffled the firemen for seven hours, the Bowery at Coney Island was again laid in ashes. Lizzie Stein, six years old, and a negro were killed and Albert Reuhens was fatally hurt. A score of others were hurt, and 300 buildings were destroyed, 500 persons made homeless and more than $1,000,000 damage was done. More dead bodies may be in the ruins.

Santa Fe Flyer Hits the Bottom.

PUEBLO, Colo., October 30.—Eastbound Chicago "flyer" No. 6, on the Santa Fe road, was wrecked at 1: 30 this morning at Apishapa creek, four miles east of Fowler. The spikes had been removed from one rail on the bridge over the creek, and when the engine left the track, one span of the bridge one hundred feet long went down. Two cars, with the engine, fell into the creek. Engineer John Walker was badly scalded. Ten or twelve other persons were injured. One of the most seriously injured is John G. Benson, of North Dakota. His face was crushed.

Relief trains were sent to the scene of the wreck from Pueblo and La Junta and the injured were taken to the latter place.

Low Defeated in New York.

NEW YORK, Nov. 3.—After a remarkable campaign in which there was united opposition against him, nearly all the newspapers and practically every minister in the city, George B. McClellan, son of the civil war general, was to-day elected third mayor of Greater New York over Seth Low, fusionist, the present mayor, by a plurality of about 70,000.

Edward M. Grout was elected comptroller and Charles V. Fornes president of the board of aldermen.

Two Car Loads of Dynamite Explode at Crestline.

CRESTLINE, O., Nov. 1. — Two car loads of dynamite in the western end of the Pennsylvania railroad yards at Crestline exploded last night as the result of jolting into other cars, blowing a hole forty feet deep into the ground, twisting the tracks out of shape for a distance of 500 feet, smashing glass for a mile, shattering walls, toppling roofs, rocking many persons to seasickness and setting fire to 200 loaded and empty cars. The ties crashed through roofs, while the brands set fire to strings of cars. The explosion occurred about two miles outside Crestline, and was felt over 50 miles. Search is being made by the police for possible victims.

Foreign.

Blinded in His Pulpit.

BERLIN, October 30.—A political parson named Steinhausen was suddenly blinded in a dramatically tragic manner in the pulpit of his church at Glimte, near Schoenbeck.

In his sermon he fulminated against the Socialists, declaring that the curse of God would fall on those who supported Socialist candidates at parliamentary elections. For fully half an hour he continued in this strain, condemning, denouncing and threatening.

Scarcely had he concluded his sermon when he became blind in a moment. It took several minutes for him to grasp what had happened, during which he groped around in darkness; then, realizing the awful truth, he uttered a long shriek of despair, and fell sobbing into the arms of the parishioners who came hurrying to his support.

The tragic occurrence made a deep impression on the rural population, and will be of great help to the Socialists at the next election.

Fire in the Vatican.

ROME, Nov. 1.—Fire to-night attacked that portion of the Vatican containing the hall of inscriptions, where the pope gives his audiences and which is adjacent to the gallery of pictures. The flames caused much confusion and excitement in the Vatican. No lives were lost. No idea of the damage can yet be obtained. The pope came to the scene in person and remained until the arrangements to fight the fire were completed.

Professor Mommsen Struck with Apoplexy.

BERLIN, October 30.—Prof. Theodor Mommsen, the historian, has suffered a severe apoplectic stroke. He is unconscious. His left side is paralyzed, and there is little hope of his recovery.

Theodor Momsen was born at Garding, Schleswig-Holstein, November 30, 1817. He was educated at Alton and Kied, and traveled in Italy from 1844 to 1847. He was made famous by his "History of Rome". Not satisfied with the political struggles of the "mighty Rome", he often sallied forth into the arena of German politics. "Mommsen is a good professor, but a bad politician", said Bismarck.

Besides the "History of Rome," he wrote numerous works on Roman coins and researches besides translating many volumes of the Roman law.

PROF. MOMMSEN DEAD.

BERLIN, Nov. 1. — Professor Theodore Mommsen died at Charlottenburg this morning. He passed away while in a catamose state.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, NOVEMBER 12, 1903. No. 48.

In His Image.

'Tis the Master Who holds the mallet,
And day by day
He is clipping whatever environs
The form away,
Which, under His skilful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labor
With new surprise,
That even His boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.
'Tis the Master who holds the chisel;
He knows just were
Its edge should be driven sharpest,
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many
Or few be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall,
Which crumbles away whatever
Superfluous line
Would hinder his hand from making
The work Divine.

Items of News and Comment.

The Donnellson, Iowa, congregation was enlarged through the addition of seven members through baptism on Sept. 20.

The Menno-Friendly Society, whose headquarters are in Philadelphia, now has a membership of 96. It has as yet paid out no death benefits.

The Summerfield, Ill., congregation celebrated baptismal services the latter part of September, five new members being added through baptism.

The congregation at Menno, Washington, elected three new ministers from their own number; namely the Brethren John Jantz, John Waltner and Adolf Gering, on October 18th.

Last Tuesday Editor H. G. Allebach left Philadelphia, where he has been under clinical treatment for several weeks, for his old home at Green Lane, Pa., and expects to be at Berne, Ind., again in about ten days.

The Second Mennonite Church of Philadelphia enjoyed some fine sacred music by the Waverly Glee Club on the Sunday evenings which respectively opened and closed their week of special services.

Bro. J. G. Ewert, a well known gifted contributor to our church papers, but who has been on the bed of disease for a number of years, has so far regained strength that he will give private instruction, five times a week in Biblical exegesis and church history, and once in Greek and Latin.

Last Saturday evening, at the Sunday-school Teachers' Institute held in the West Swamp church, near Milford Square, Pa., J. Howard Gerhart, of Telford, was the chief speaker. Prof. W. Nauman, of Sellersville, gave an address and sang several solos at the Y. P. C. A. meeting on Sunday evening.

The Mennonite Brethren in the West have decided to operate their own printing establishment, and to move the publication headquarters, with the printing press, from Hillsboro, Kansas, to Enid, Okla. J. F. Harms is editor of the "Zionsbote". The concern is to be named Mennonite Brethren Publishing House.

Bro. Peter Jansen, of Jansen, Nebr., writes a long correspondence to this week's Bundesbote from Winnepeg, Man., about the excellent opportunities for a Mennonite settlement in the Quill Lake Dictrict in southeastern Saskatchewan and northeastern Assiniboia, where he has secured from the Canadian government the reservation of twenty townships for a Mennonite settlement until December 15.

The Eastern Conference Year Book for 1904 is just appearing. Its contents are rich, and many good cuts adorn the pages. The portrait of the late Rev. Levi O. Schimmel is very natural, and the first part of the sketch of his life is contributed by his nephew, Dr. Joseph S. Taylor, of New York, the rest being quoted from Rev. N. B. Grubb. Dr. Taylor's remarks are, as usual, bright and readable. Another excellent contribution is a sketch of the history of the Wadsworth, Ohio, congregation, and of its aged retired pastor, Rev. Ephraim Hunsberger. Rev. A. M. Fretz writes on "Baptism in the Mennonite Church" and treats the subject under the heads, Why? Who? and How? Elsewhere we take the liberty of reprinting a little sermon of pithy paragraphs, entitled "Judge Not."

From India.

The brethren Penner and Kroeker, our missionaries in India, have both sent in their third quarterly reports for the present year to the Mission Board. Their religious meetings held with the natives are fairly well attended and the people seem to be attentive to the preaching of the Word. Brother Kroeker writes that for a while most of the people were out in the fields during the day, planting their rice, so that there was but little opportunity offered to do mission work among them. Three of six orphan girls, whom Brother and Sister Penner have at Champa, are the daughters of leper parents. The children seemed to be free of the disease. But recently one of them showed signs of being afflicted with it, and in order to avoid contagion the girl was at once removed to the leper asylum. Brother Penner now has 34 lepers under his care. These receive daily instruction. On Tuesdays and Saturdays Brother Penner instructs them, and on the remaining days of the week they are instructed by a native Christian helper. On Sundays Brother Penner and his helper speak to them. Their food for the week, consisting of rice and dall they receive every Thursday forenoon. Medicine they receive every afternoon, and clothing three times during the year. A strict discipline is required to keep these miserable beings, who are like grown up children, in order. They are not allowed to appear before the superintendent or before the Christian teacher in unclean apparel. By thus exercising discipline a great change in their appearance is soon perceptible. When they first arrive at the asylum they are almost naked, are filthy and in many cases they are afflicted with other loathsome diseases. After they have been at the asylum for some time their appearance has perceptibly changed, they are clean and decently clad, and all appear to be happy and joyful. Brother Penner urgently pleads for a new asylum for his poor, suffering lepers, inasmuch as the present quarters are entirely inadequate to give them the necessary room and to make for them the needed sanitary arrangements. If more commodious quarters were provided for them it would also be much easier to exercise cleanliness and discipline among them.

Both brethren contemplate making tours to the surrounding villages and bring them the Gospel tidings. In this they expect to be assisted by native helpers. But as Sister Kroeker has not been strong since the birth of their little son some time ago Brother Kroeker fears that he will not be able to make these visits, as he can not leave his home as long as Sister Kroeker is not stronger again. He expresses the hope, however, that the Lord, who has helped hitherto, will help here also. Brother and Sister Kroeker now have nine orphan boys under their care. These receive daily instruction in the rudiments of learning. All of them, except two, make good progress. Of these two one is blind and the other seems to be devoid of the talent for retaining things. The blind boy being anxious to learn to read Brother Kroeker is procuring books with raised letters, as used by the blind, for him. All the boys, besides the two above mentioned, also learn to weave linen from a native teacher whom Brother Kroeker has engaged for this purpose. The two boys are learning to make cords and ropes, in which the blind boy in particular takes great delight, being glad to have something to do.

Notes From Our Missionfield.

Brother Missionary Petter writes: I have the pleasure to write that another Cheyenne girl applied for baptism. Our meetings are very well attended.

Brother J. A. Funk also reports of one baptism and of another application for baptism.

Brother H. J. Kliewer reports that their meetings at Hammon are fairly well attended and that the Indians are very attentive to the preaching of the gospel.

Sister Agnes Williams, who has recently gone to Hammon to assist Brother and Sister Kliewer in their work, has commenced to

give Bible instructions one evening every week. Besides this she assists in the Sunday-school and other mission work as opportunities are offered her to do so.

Missionary P. A. Penner has an earnest appeal for help in the erection of an asylum for lepers at Champa, India, printed in the Bundesbote. The asylum as planned will cost about $2000.00 and Brother Penner earnestly pleads that he be furnished by the amount so that more comfortable and more sanitary quarters may be provided for the poor, suffering lepers which the Lord has sent to our mission. Verily, it is affecting, the way brother Penner writes of these poor, miserable sufferers. May his appeals to the charity of those who have means not be in vain.

Frank Harrington, who is assisting Missionary Funk as an Evangelist in his work among the Arapahoes, was recently married to one of the young sisters of Brother Funk's church. Another couple, also both members of this church, were married by Brother Funk since his return to his station.

Brother Funk writes of a young girl, a member of his church, who was compelled by her heathen mother and uncle to take unto herself as husband a young heathen Indian whom she did not want. The young sister seems to be very much grieved about the affair.

The Government officials requiring that Indians be legally married, our missionaries are now frequently called upon to perform marriage services for Indians who are yet heathens. The question then arose whether they can consistently perform such service or not. A *Christian* marriage seems to be out of the question in such cases. But a civil marriage, connected with some Christian instructions and admonitions would not seem to be out of place.

Vacation Echoes.

JAMES E. SPRUNGER.

(CONTINUED)

The affairs of the village are managed by a village council which is composed of all the landowners in the village. One of their number is elected chairman, or Schultz, as they call him, who together with three other men, called Beisitzer, constitute a kind of business committee. The business meetings of the council are called "Schultzengebots". The main occasions for calling such a meeting are the hiring of and tax levying for a "Kuhhirte" (cow herdsman) and "Schullehrer" (teacher). The herdsman tax is levied per capita of cattle, varying according to its age. The schooltax is $5 a farm and if this is not sufficient, an additional tax is levied on each child.

In the morning the village herdsman can be seen starting out at one end of the village and gathering up his herd from both sides of the street, on down through the village, making the morning air resound with his sonorous voice, till arriving at the other end, his herd may number several hundred. In the evening the herdsman will return with his herd, distributing it as he passes through the village. His day's work done, he turns into his cottage, where the evening meal, prepared by a thrifty housewife, is awaiting him.

The village schoolmaster teaches the boys how to read, write and figure, with special emphasis on the multiplication table. The day's program is closed with Scripture reading, singing, prayer and repeating the multiplication table in concert. In the morning the first thing on program is again the repeating of the multiplication table in concert. How much worry and trouble there might have been avoided in our schooldays if our teachers had pursued the village plan with the so much dreaded multiplication table.

There are no other branches than the above mentioned permitted in their curriculum. The first textbook is the "Fibel" (primer) which sees the young idea safely through his A B C and spelling period, from whence he is promoted to the catechism, which continues more or less throughout the course. They have adopted the old Scotch Presbyterian shorter catechism method. I was told by a Presbyterian minister of this section that he finds great semblance between the old Covenanters and these Mennonites.

The New Testament comes next in their course, from which they commit a great deal to memory. The finishing course is taken in the Old Testament. I don't know but that they show more regard to true pedagogical principles in their course of religious education than we in our S. S. work with the International lesson system.

I had the privilege last summer of attending one of their Sunday services. It is perfectly natural that I should have the feeling of an intruder when they themselves strictly prohibit any of their members to attend any other church service. There was one thing in my favor and that was a clean-shaved face. They claim a good Mennonite must shave whiskers and mustache. A friend of mine argued with one of them on this subject, and in the course of his argument he said that he really did not believe that Christ shaved when he was on earth. The good orthodox Mennonite brother at once replied: "Ja, der war kein Mennonit." First of all a Mennonite, and then Jesus Christ.

The place of worship itself was unique and antiquated — a long one-storied building, no ceiling, floor covered with a fine white sand, and benches without backs, consequently before the close of a three hours' service a number of different attitudes can be seen.

When time for service had arrived six men came marching down the aisle and up into the choir box. At once a song was announced and one of the six boldly started in. The audience gradually fell into line and in unison worked their way to the end of the first line when the audience suddenly paused while the choir leader sang a little afterpiece, then with the new line they all joined in again. As the song contained eleven stanzas it took them 45 minutes to sing it. At the close of the song the door from the little clergy room opened and two ministers, "gestiefelt an den Beinen", marched into the pulpit. A 15 minutes' introduction, a 45 minutes' sermon, and a 15 minutes' closing prayer were read in one continuous monotone. At the close of the service they bunched themselves into little groups outside the church, and while they were getting ready for a little smoke they evidently discussed the visitors of the day.

The social life of a village would make an intensely interesting study. It is unique and in many respects a reminiscence of centuries past and gone.

In every village there are several distinct social circles to be found, and none of these circles ever intermingle. Children from 12–15 years of age form their own circle of adolescense, and the gallant youths and fair maidens from 15 to the age when they unite with the church, or in other words, till they get married, form the all important factor of village life.

The time for getting married and uniting with the church are as a rule not far apart. When a young man or woman unites with the church it is taken as an unmistakable evidence that there is a "Verlobungsfest" not far distant. As a rule they marry very young, the average age for a young man being about 20 and for a young woman 18.

The tendency is for members of the same village to intermarry; one reason being that they have not ample opportunity to get acquainted with members of another village and the very best of opportunity during the long winter evenings and the idle Sunday afternoons, for members of the same village "zum Gastrieren." Another reason is that very often there exists a kind of village feud. If the swains of other villages come as guests and should happen to show symptoms of affection for some of the fairer ones of that village they may depend upon it that there will be a village row. The village knights object to having their fair ones captured by the knights of another clan, and severe measures are often resorted to, measures which are not always in strict harmony with Mennonite non-resistance. The little Frenchman in Wildenbruch's "Der Mennonit" might also well say at these occasions "Mennonit nit fecht."

The time of Henry VIII is not all a thing of the past; knighthood is still in flower here. There is even a strong tinge of aristocracy among these humble peasants of prairiedom. The servants have no place in the social life of the members of the village, but form a circle of their own. There might be material for a writer of fiction to become famous if he'd weave into his plot the adventures of one of these village servants in a love affair with one of the village daughters.

We must not forget the "Uhmkes" and "Muhmkes" in their circle, spending the winter evenings and Sunday afternoons together enjoying a friendly smoke and a 4 o'clock coffee, when there is nothing stronger on hand. A box of "fine cut" with a little book of cigarette papers is placed on the sitting room table, and each one helps himself as his inclination prompts him.

This gradation of social circles regulates even the seating at their church services; every class has its special place. Custom and formality are sacred with them. Their whole religious life is petrified to a great extent into a dead formality. They are no longer true representatives of the original Mennonites, nor of the Mennonite church in Russia from whence they came, nor are they by any means true representatives of all the Manitoba Mennonites of to-day. The "principle of nonconformity with the world" has become an outward conformity to rules and practices with no aggressive spirit in church life—a mere caricature of true Mennonite principles. Some one has said: "Here is a flag, a little signal out in the depths of the sea, where a great ship has sunk."

I hope the readers will be careful not to misconstrue my description of this conservative class as a description of the Manitoba Mennonites in general, for it is not. A large number of them are progressive, up-to-date Canadian citizens and manifest an aggressive spirit in church life. The whole business is in the process of a gradual evolution.

(To be continued).

When Judson came to America the religious papers were comparing him to Paul and the early apostles, and Judson wrote expressing his grief and displeasure and saying, "I do not want to be like them. There is but One to copy—Jesus Himself. I want to plant my feet in His footprints and measure my shortcomings by Him and Him alone. He is the only Copy, I want to be like Him." So let us seek to walk even as He walked.—Sel.

All who renew their subscription before January 1904 will receive the Year Book free as premium.

Is it Wrong to Attend the Dancing School?

We know a superintendent of a Sunday-school who has his boy take lessons in dancing. It is well known that multitudes in the churches think the same course to be a wise one. But how many of these Christian parents have any knowledge of the dance as it exists to-day? If they knew but one-tenth of the evil that takes place in and results from the dance halls and even private parlor dances, we feel sure that they would at once take their children from so great danger.

What can be the object of this Sunday-school superintendent, but that his boy may learn to do as the world does, to mingle more gracefully in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object how can it be reconciled with the admonitions: "Be not conformed to this world" (Rom. 12: 2); "If any man love the world, the love of the Father is not in him" (1 John 2: 15): "A friend of the world is the enemy of God" (Jas. 4: 4)?

The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?

Are the low-cut dresses, bare arms and tightly clinging gowns befitting the modesty of one professing to be clothed in Christ's robe of righteousness? Can the giddy music, the overheated room, the early morning hour and the embrace of the opposite sex tend to purity of thought? Is the position assumed in the waltz tolerated in any other place? In a word, is it not all tending to temptation, if not actual sin, and how can a Christian pray, "Lead us not into temptation," and then allow his children to go into the most captivating temptation ever invented?

In answer to the question so commonly asked, "What harm can there be in parlor and boarding-school dancing?" we will give the words of Mr. T. A. Faulkner, ex-dancing master, ex-champion dancer and ex-president of Dancing Masters' Association of the Pacific Coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or the brothel. I do not say that it always does, but I do say that it often does.

"I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could have been with me the night of May 30, 1892, and have seen as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much beer had been spilt on the floor, that the women had to hold their dresses up to keep them from getting soiled and wet as they danced. This is usually the result of teaching the child to dance, and then restricting it to home dancing. If they once become fascinated with it they must and will, by some means, fair or foul, have more of it than their homes afford. The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

It is a sad commentary on the dancing school, that dancing masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school disgrace, as is shown by Mr. Faulkner in the following incident: "I met on the train while leaving town one day, a young woman who, a few months before, had been a member of my select dancing academy. She had been ruined there, and was one of the discarded ones when the school was closed for a few weeks, as all dancing schools have to be every little while, to get rid of those girls who have met with a fate similar to hers.

"I entered into conversation with her, and found she could no longer endure being shunned and slighted by her old companions, and was running away from home. I knew that her parents would be heart-broken, and that she, without the protection of a home, would sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving, I— who was teaching the very thing that had been her ruin, now that self-respect and all that life was worth living for was lost to her forever — I tried to save her from further degradation.

"After I had argued for some time with her she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair, and said, with a look and tone of reproach which I shall never forget: 'Mr. Faulkner, when you will close your dancing schools and stop this business, which is sending so many girls by swift stages on a straight road to hell, then, sir, and not till then will I think of reform.'"

The dancing master was stirred by her words. He renounced the business and is today a devoted follower of the Lord Jesus Christ. The case of this young woman is not one of a few, but of many. It is the story of three-fourths of the harlots in our cities. Mission workers who have taken statistics among fallen women tell us that twenty-five per cent. ascribe the first cause of their downfall to dancing. Professor La Floris says: "I can safely say that three-fourths of these women (2,500 abandoned women in San Francisco) were led to their downfall through the influence of dancing." A chief of police of New York City has said that "three-fourths of the women and girls who are living lives of immorality have been led from the path of virtue through the dance."

My only object in writing on the unpopular side of a popular subject is that Christian parents may be aroused to the danger their children are in if they dance; and that those parents who are debating the question of sending their children to dancing schools, may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took into their home a young girl with an illegitimate child, who one day said to his wife: "Mrs. ——, do not ever allow your daughters to attend a dancing school. When my father sent me to the dancing school he started me on the way to hell." —Eben Bumstead, in Michigan "Christian Advocate."

Your renewal to "The Mennonite" and one new subscriber from now until January 1905 for only $2.50.

Our C. E. Topic.

Topic for Nov. 15: How May We Help Abolish the Saloon? Eph. 6: 10–13.

TEN WAYS.

1. By staying out of them ourselves.

2. By making our homes so pleasant and homelike that our children will love them better than any resort in town. Many boys have drifted into the saloons because the real warm home atmosphere was absent. Many men have become drunkards because their wives drove them away by failing to turn the house into a home, to say nothing of their chilly manner and their indifference to the comfort of their husbands.

3. By uniting with our neighbors in using the legal means at hand to close them up. It is not said that if a man stops drinking or a boy never drinks, their souls are saved. But their bodies are, as far as it goes. If a fire were to break out in town we would all run to the rescue and do our best to prevent it from spreading and to put it out, not exactly to save souls, but to save property and physical life. On the same principle we can fight against anything that threatens the physical and moral well-being of our fellow-men.

4. By assisting our school teachers to teach our children the ruinous physical effects of alcohol. A greater percentage of our boys and girls have thus learned to shun the saloons than any other social means thus far tried.

5. By reading to our children all that the Bible says against strong drink.

6. By not allowing them to get into bad company, among boys who loaf the street and know little of the saving influence of an ideal home. Satisfy their social instincts by introducing them to young people whose home training is similar to that which your own children receive.

7. By showing up the saloon in its true light, which is sure to be evil, so that the name of saloon is sure to become a stench in their nostrils.

8. By putting temperance literature such as the books of Charles M. Sheldon, into our childrens' hands,

9. By working toward the conversion of our children and our neighbors. This is the greatest force of all — the strongest preventative.

10. By praying for the saloonkeepers and seizing ripe opportunities, under God's guidance, to get them under the influence of the Gospel.

The Mennonite.

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Editorial.

"Davidic Methodism versus Solomonic Methodism" — how does such a chapter in a Methodist book sound to non-Methodist ears. The writer of the same book does not believe that the simple gospel is enough to draw the people, and he must resort to sensational topics and attractive subjects outside of the gospel—proof positive that he is not called of God to preach, and had better get out of the pulpit.

The latest about Dr. Charles A. Briggs is his extravagant eulogy of the Catholic church. We expect some day to see him drop, like Cardinal Newman, into the ranks of Catholicism, to which we can have no personal objection. The only thing that puzzles us is how he is able to reconcile his rationalistic theories with the practices of the Roman church. Is such idolizing of the Cross as is done in that church compatible with the Messianic views promulgated in the Doctor's books? If he believes the Catholic church to be "the heir by unbroken descent to the Roman Catholic Church of the Second Century", then he ought to agree with its teachings in order to make his eulogy sincere.

The gifted writer of the brilliant editorials in Collier's Weekly is of a moral turn of mind and applies his ethics to almost every political, social and religious subject he touches. In this week's number he compares the success of the Salvation Army in Kentucky with the failure of the Dowie crusade in New York. His remarks are both temperate and just, and will bear quoting: "The Kentucky campaign will probably mean the reformation of some hundreds, and a fair fraction of the reforms will be permanent. Sensational methods are justified in the Army's case by the large and lasting good which is the result. Dowie, on the other hand, is one of that band of self-proclaimed prophets —some gifted, some sincere, and some conscious frauds — who peach only their own divinity—not a sufficient doctrine often in the history of the world. He stands for no moral principle, no great spiritual religion, as the Salvation Army does."

Our Board of Foreign Missions has taken several significant steps according to their interesting report in last week's MENNONITE. One is the sending of Missionary Linscheid to the Cheyennes in Montana, another, the plan to send Missionary J. B. Epp on vacation trips among our churches, to acquaint our people with the circumstances and to educate them to intelligent and more liberal giving. We believe the Board will see the wisdom of this last move before another year has passed. A live and fervent missionary face to face with our people can certainly loosen the purse-strings more effectively than can sermons of home preachers or frantic calls for more support on the part of the Board or any amount of missionary literature.

Reason and Faith — an Old Story.

It has often seemed to us, that men fight each other most fiercely whenever they happen to know least about the subject fought over. Their thrusts and counter-thrusts at each other, when there is really no occasion for disagreement, remind one strongly of the battle of New Orleans, which was fought after peace was made.

One old subject, which was the innocent cause of numberless controversies in the past is the supposed antagonism between Reason and Faith. The one side upheld reason, declared it to be man's supreme faculty, capable of solving all the problems of earth and heaven, and had little use for such a word as Faith. The other side just as stoutly took the side of faith and declared reason to be of the devil. Two modern contestants in such spiritual knight-errantry have been hurling lances at each other in a late number of Hicks' "Word and Works". One of these Don Quixotes says, "Reason is of the flesh, hence of the devil." The other is not so far out of the way in his rejoinders, though he too seems unable to grasp the true relation between faith and reason. His statement that "so far is reason from conflicting with faith [that] it is its essential base and counter part," will apply to particular instances, but as a general statement it is misleading. He says further that "no proposition is adopted by faith that is not first subjected to the test of reason in order to determine its worthiness of credence." Thus he makes faith entirely dependent on reason, and unduly enlarges its province at the expense of faith.

We do not, on the one hand, believe that reason is "of the devil", nor do we, on the other, believe that faith is the mere creature of reason.

It is hard to believe that reason is of the devil, and that a child of God should shun it. Just as God can use my eye and my hand and my whole body to glorify Him, so He may use my reason to the same high end. It is not the use, but the abuse of reason that bears the devil's image and superscription. When man by searching tries to find out God; when his reason rejects whatever spiritual truths lie beyond its sphere and scrutiny; when it encroaches upon the province that belongs to faith; when it assumes to pronounce judgment upon things it does not understand, there is plainly an abuse of reason, and this is easily traced to the Fiend. But even Satan should not be made a scapegoat for sins which he never committed. Men can use their reason in comparing one passage of Scripture with another, in recognizing its fulfilment in Christ and in their lives, and can verify many a Scripture statement by appealing to their own experience. Paul reasoned with his Jewish hearers on the Scriptures, that is, he used his God-given faculty of reason as an aid to faith.

But, again, to say that "no proposition is adopted by faith that is not first subjected to the test of reason," is a plain contradiction of the definition of faith given in the Bible — "the evidence of things not seen". This means to say that faith deals with matters of which reason knows nothing whatever. The phrase, "things not seen", includes everything of which our senses have had no experience. Faith may accept these things while, at the same time, reason may reject them altogether. In a word, faith can exist without consulting reason. All men believe in their immortality, though reason thus far has not been able to furnish a scintilla of evidence in its favor. There are many so-called evidences or proofs of immortality, but if they have any weight at all, they are as nothing beside that *intimation*—in other words, faith — deeply rooted in their hearts that death is not the end. Most people believe that some time all wrongs will be righted, and all things will be in beautiful, holy harmony. There is nothing in their experience that suggests such a notion. Reason may verify it, but does not create it. It is the child of faith.

Every believer in the Scriptures of God knows that his faith accepts facts and truths which are known as God's revelation to man. The things revealed in the Scriptures are not in the least degree created by the exercise of reason. Ancient Greece is universally recognized as the place where human reason reached its highest development in ancient times not excelled, in some respects, by the modern world. Yet, when Paul preached to the wise men of Athens on the Areopagus, he found the signs of the grossest superstition and idolatry on every hand. Not even their penetrative intellects, their genius for speculation and analysis had discovered for them the only true God, the essentials of morality, or the conditions of salvation. Paul preached to their faith, not to their reason. He used reason as a negative weapon—which was easy enough —but when he preached Christ, His resurrection and the impending judgment he did not reason it out at all, but authoritatively declared it. Reason is right in its place, but it abuses its prerogative when it seeks to supplant the processes of revelation. It is when it seeks to do this that it is condemned by the Word of God, and looked upon with suspicion by men of faith. And it is because reason has arrogated to itself too much that men of faith have often run to the opposite extreme and denounced the whole thing as of the devil.

Reason is not a more earthly or sinful faculty than faith. Faith is no more a divine faculty than reason. Both of them are ingrained in human nature, both used in daily life. Both have their place in the new as well as in the old life. They are on the same plane, and it is only when they try to take each other's place that confusion results and consequent controversy.

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THE HOLY SPIRIT'S POWER.

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THE POWER OF THE BLOOD OF CHRIST.

"Fourth, some are telling us, even in the church to-day, the professing church at least, that the old-fashioned doctrine of salvation by a substitutionary sacrifice will not do for this day of advanced thinking. Some one is constantly coming forward with some new theory of the atonement beside that given in the Bible, that 'That He who knew no sin was made sin in our place, that we might be made the righteousness of God in Him.' Now anybody that knows anything about the history of the church knows that these exploited theories are not new, but have been exploited literally for centuries, and they never in all history have shown their power to bring a sinner's guilty conscience peace. But is the old doctrine played out? I affirm to you to-night that our preaching to the unsaved has centered and been built upon one fundamental truth, that of the vicarious atonement on the cross of Calvary. The doctrine of atonement is as old as Paul, yea as old as Jesus, yea as old as the 53d of Isaiah and the 12th of Exodus, as old as Isaiah and Moses. Has it done the work of God? Yes. The Chinaman has listened to the Gospel, spoken first by my lips and then repeated through an interpreter, and he has been saved. The Japanese have received it; the colonists of the South Seas have received it; Englishmen, Scotchmen, Irishmen have received it. The one old doctrine of salvation by Christ's atoning blood has proved its power 25,000 miles around the earth. Will anything else do it? Well, if it will why don't you use it?

THE POWER OF PERSONAL WORK.

"Fifth, we have reiterated that men would not be converted through our preaching so much as through the work of individual Christians. We have hammered away on the one duty of personal work by men, women and children who are right with God; and just as soon as we have got them to doing personal work, we had a revival. Where they went to work right off, we had a revival right off; with many it took longer, but when the Christian people got to going out, one by one, and talking to men one by one, the revival came. We depended first upon God; we depended second upon those people of God, who thought enough of Jesus Christ to want to go out and tell others about Christ."—"Hearing and Doing."

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Quiet Hour Thoughts.

Saturday, November 14. *Do all things without murmuring. Phil. 2: 14.*

Paul says "all things", the unpleasant things included. If you want to do business honestly, don't murmur if your business suffers accordingly. If your associates saddle the unpleasant duties upon you which they shirk, do them cheerfully. Accept all the cares of life bravely, without complaining, and you will build up your moral fiber into a more ideal Christian manhood.

Sunday, 15. *We must through much tribulation enter into the kingdom of God. Acts 14: 22.*

The route to heaven is not over a macadamized road with easy grades. It has many a "Hill of Difficulty", where the climber goeth from running to walking, and from walking to a tough clambering on his hands and knees. Let us not murmur, or yainly ask for "elevators" to hoist us; for one, I have lived long enough in this world to thank God for difficulties. The grapple with them sinews our graces, and gives us spiritual force. In God's school some hard lessons are to be learned; and there are no "elective studies." It is very pleasant to work out problems in addition and multiplication; but when our Master puts us into a painful problem of subtraction — when the income is cut off, or the crib is emptied, or the staff is broken —then we cry out: "O God, let this cup pass from me!" It requires great grace to be able then to say: "Nevertheless, Father, not as we will, but as thou wilt!" For the hardest lesson of all in this world is to let God have His way.—THEODORE L. CUYLER.

Monday, 16. *Cleanse thou me from secret faults. Psa. 19: 12.*

The secret faults are not worse than the apparent ones, but they are so bad because they are so insidious and unchecked. Many a noble monarch of the forest has fallen crashing, on a clear day with no wind, because tiny ants had been eating away its fibre steadily, secretly, until they had undermined the entire trunk, and the tree had to fall. The little teredo, or ship-worm burrowing away for years in the hull has caused many a gallant vessel to founder and go down. Let us look out for our evil thoughts and impressions.

Tuesday, 17. *Fear thou not, for I am with thee. Isa. 41: 10.*

I have read of those who bathe in those baths of Germany which are much impregnated with iron that they have felt, after bathing, as if they were made of iron, and were able in the heat of the sun to cast off the heat as though they were dressed in steel. Happy are they who bathe in the bath of such a promise as this: "I am with thee!" Put your whole soul into that consoling element; plunge into it, and you will feel your strength suddenly renewed, so that you can bear troubles which before would have overburdened you.—SPURGEON.

Wednesday, 18. *Whom he did foreknow, he also did predestinate to be conformed to the image of His Son. Rom. 8: 29.*

God aims to build character in His children. The model before the Divine architect is the image, the character of Christ. We are not to be conformed to the world, in order that we may grow into the likeness of His Son. God uses various chisels—the chisels of privation, of temptation, of sorrow, of persecution. The stone is of His own selecting, a marble whose grain is without flaws. We are foreknown before we are conformed. This is a great mystery and God has chosen to keep this secret to Himself. But this ignorance of the Divine choice does not alter our obligation to submit ourselves to His masterly hands.

Thursday, 19. *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him. Jas. 1: 12.*

When a great gun has been built for our navy, before it is put on board ships it is subjected to most severe tests. Heavy charges are fired from it. If the gun is sound, no harm occurs. If the gun has a flaw in it, it burts. But the testing of the gun is something quite different from the bursting of the gun. The testing was all right, the bursting was all wrong. The testing did not make the flaw, but it revealed the flaw. Now temptation is to sin as the testing of the gun to the bursting of the gun. There is no sin in temptation; the sin lies in giving way to it.—GEORGE H. C. MACGREGOR.

Friday, 20. *Every man . . . . his own work: Gal. 6: 4.*

There is work for all of us. And there is special work for each, work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly according to my own gifts, and under a sense of my personal responsibilities....I have a special work to do, as one individual, who, by God's plan and appointment, has a separate position, separate responsibilities, and a separate work: a work which, if I do not do it, must be left undone.—JOHN RUSKIN.

Heart's Ease.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And *the peace of God*, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus" (Philip. 4: 6, 7). This is true heart's ease, and our God would graciously give it to us at all times. It matters not what our condition may be, it is our privilege to enjoy heart's ease, inasmuch as we are called to cast our every care upon One who is as willing as He is able, and as able as He is willing, to bear it for us. "Cast thy burden on the Lord". What then? Is it "He will *remove it*?" Nay; but "He will *sustain thee*." This is far better. The heart may often long to have the "bur-

den" removed altogether; but it is infinitely more gracious of the Lord to sustain us. This latter is the true secret of "Heart's Ease". It brings us into closer contact—deeper intimacy with the Lord, and this is just what we want. He, in His tender love, desires to make a most blessed exchange with us; He takes *our care* and gives us *His peace*. What an exchange! He would not have a single care upon our hearts. He would fain have our hearts as free from care as our consciences are free from guilt. He has given us righteousness instead of guilt, and He would give us peace instead of care.

How gracious of God thus to occupy Himself about us! He occupies Himself about our very failures and follies, in order to deliver us from them; and He occupies Himself about our anxieties, in order to relieve us of them, and fill our hearts with His own ineffable peace. He positively says to us, in language as plain as language can be, "Give Me your care, whatever it is, little or great, it matters not, personal, domestic, commercial, or whatever else it be, just give it to Me, and I will, assuredly, give you instead, My peace which passeth all understanding." Precious grace! May there be a full response on our part thereto. Why should we keep our cares when God wants to have them? Why should we be careful about ourselves, when God is caring for us? He is ever thinking of us. He has deigned to count the very hairs of our heads. Could care be possibly more minute or tender? Could knowledge be possibly more intimate?

And what is the issue of all this? To what does it lead? Are our hearts thus freed from every care, left without occupation or object? No; blessed be God, His exchange reaches higher still. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received, and heard, and seen in me, do, and *the God of peace* shall be with you."

Here is the blessed issue to which the Holy Ghost conducts our souls. He introduces us to "the God of peace." Having freed our hearts from every care, and given us His own peace, He presents Himself as the object to be enjoyed by our tranquilized hearts. In other words, instead of care, we have peace; and instead of self, we have God.

It is of all-importance for the Christian to remember that he is brought to God *now*. He has not to wait till he gets to heaven to enjoy God; he can enjoy Him now. "Christ hath once suffered for sin, the just for the unjust, that He might *bring us to God*." We are as fully brought to God now, so far as title is concerned, as ever we shall be. Christ died to put away our sin; He lives to take away our care, and it is our privilege, with a conscience free from guilt and a heart free from care, to delight in God Himself. This is heart's ease. — "Our Hope."

Let us be quite sure that we do every day just set ourselves simply to serve God, to live as His children and servants, doing the right thing, crushing down the evil and clinging to the good; it assuredly means growth, a development, a getting further on and higher up, step by step, nearer to the Divine ideal. There are no milestones on the way to heaven by which you can tell how far you have come, or how far you must go. But being in the right road, you do know where it goes to. Pluck up a brave spirit: "Tired I may be, but I will just keep right on."

REV. MARK GUY PEARSE.

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The Sunday School Lesson.

Subject for November 15: DAVID'S TRUST IN GOD. Psa. 23.

GOLDEN TEXT: The Lord is my Shepherd; I shall not want. Psa. 23: 1.

LESSON TEACHINGS.

This is perhaps the most popular chapter in the Old Testament, certainly the most popular psalm. It is such a universal favorite with Christians because of its happy and beautiful imagery of deep Christian experience. It crystalizes into six short verses the best that men have ever thought, felt and learned of God. To write it it took a man who lived close to God, which David did. There is only one other similar passage in Scripture that matches it in sublimity, and that is what Christ says of Himself, the Good Shepherd, and of His sheep in John 10. For other passages see Isa. 40: 11; 53: 6; Ezek. 34: 22–24. David had been a shepherd boy, and we have reason to believe a good one, since he once slew a lion and a bear in defense of his sheep. He had a tender heart, and his own sheep must have known it. Precisely what he says the Lord is doing as a Shepherd, he must have been doing. His care for his sheep can be divided into four parts: provision, leading, reviving and protection. They needed sweet, lush grass and green pastures or "pastures of tender grass"; they needed to be guided by the shepherd's rod from old, exhausted pastures to fresh ones; they needed rest and healing when tired or bruised; and they needed protection from the wild animals that prowled around them and might devour them (see 1 Pet. 5: 8).

But David was as near to God as he was to his sheep, and it is very natural for them to conceive of God as his shepherd. David had experiences of the Lord's care for him during his youthful days, his exile from the kingdom and pursuit by Saul, his troubles with Absalom, and even during his fall and repentance. The Lord guided him during the sunny as well as the stormy days of his reign. The Lord provided him with shew-bread for food when he was in the wilderness, led him from cave to cave and put the enemy several times in his power, restored his soul when it was tormented by an evil conscience, and protected him during Absalom's rebellion. The Lord's grace was not lost on him. Sad to say, it is lost on many. The goodness of God led him to repentance, which in so many hardened sinners is not the case.

What is our experience? Christ has called Himself our Good Shepherd. Our relations to Him ought to be like David's to God. In fact this psalm is not only to set forth David's experience, but that of every child as well. It is instructive and interesting to compare the expressions of John 10 with those in this psalm. In the latter chapter the Good Shepherd gives His life for the sheep, gives them eternal life, calls them by name and leads them out into pasture, going before them.

Through Christ we shall not want as we shall find by reading Phil. 4: 19, Matt. 6: 33 and Rom. 8: 32. Christ is our Bread (John 6: 35, 48, 50, 51, 58). When we are tired we can lie down and rest. What sweeter passage in the New Testament than this: "Come unto me all ye that labor and are heavy laden and I will give you rest"? We find our green pastures in all of God's Word, which David himself said was "sweeter than honey and the honeycomb". Christ offered the Samaritan woman "living water" and the Holy Spirit is in us all a well of living water. Christ said that His sheep always hear His voice and follow Him. That is the case with every true sheep. Are you one of them? Or are you only a wolf in sheep's clothing, or a goat mingling with the herd of sheep? Christ also leads us in "straight paths". This requires God's disciplining and chastening hand. David knew what this meant. The Lord often has to deal so with us. See Prov. 3: 11, 12; 2 Tim. 3: 16. But we love Him all the better for it. See Phil. 4: 7.

At times we reach dark valleys and deep shadows in our life. Then we fear our Shepherd has forsaken us. We often fail to see Him amid our crosses and trials and fears. He seems to withdraw His presence from us. This is often the case with dying men. But not so! Our Guide has not left us. See Rom. 8: 28–32. Christ actually did have the experience of His Father's withdrawal from Him, but we can not drink that cup with Him. He drank it for us.

In the last two verses David thinks of God not as Shepherd, but as Host. In the capacity of Host, God prepares a table, fills the cup, and anoints the head with oil. God sets a table for body and soul (Psa. 63: 5). God had set David a table in the presence of his enemies in 1 Sam. 21: 1–6. The world is our enemy (John 15: 19)and in their presence we are enjoying God's nourishing Word and His sustaining power. Our anointing oil is the Holy Spirit (Acts 10: 38; 1 John 2: 20, 27).

V. 6 sums up the psalm. God's goodness and mercy are good here and now as well as hereafter. Our Shepherd has gone to prepare a place for us where we shall ever be with Him and know Him as we could never know Him here.

Deaths.

SHELLY. — On October 22, 1903, at Quakertown, Pa., Harriet, wife of Josiah S. Shelly, after a six days' suffering with pneumonia, aged 53 years, 6 months and 4 days. Her funeral was held and interment made on the Quakertown Union cemetery on October 27th. Funeral services were conducted by A. B. Shelly and F. J. Mohr.

SHELLY. — On November 1, 1903, quite suddenly of heart disease, Albert, infant son of Frank and Annie Shelly, aged 1 month and 15 days. Funeral services were held by A. B. Shelly and burial made at the East Swamp Mennonite church on November 4th.

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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

EXTRA SESSION.

WASHINGTON, D. C., Nov. 9.—The 58th congress met to-day in extra session, to act on the Cuban reciprocity treaty. With the galleries crowded, with the chamber a mass of elaborate floral tributes, and nearly every Senator in his seat, the gavel of President pro tem. Frye sounded at noon today, calling the Senate together in extraordinary session. The special session of the Senate following the adjournment last spring of the Fifty-seventh Congress eliminated much of the routine work, which otherwise would have been performed to-day.

New Senators had gone through the formality of taking oaths of office, seats had been assigned and with the exception of the appointment of some vacancies, all functions of the organization had been completed.

More than two hours before the Senate was called to order the galleries were filled. Happy occupation was found in watching the work of pages and messengers placing the constantly arriving floral offerings upon the desks of Senators.

Zionites Board Bill.

NEW YORK, November 7.—John Alexander Dowie, who is to depart for Zion City Monday, has been served with papers in a suit by the keeper of a Lexington-avenue boarding-house for $560 unpaid board, alleged to have been contracted for by Deacon Corlett acting as agent for the restoration host. Dowie's legal representative declares no such contract was entered into for the members of the "host."

Bechtel Boys in Jail.

ALLENTOWN, Pa., November 9.—The prosecutions in the cases of Mabel Bechtel, who was recently murdered, were to-day postponed until the next term of Criminal Court. Mrs. Catherine Bechtel, mother of the murdered girl; Myrtle, her sister, and Alouise Eckstein, Mable's fiance, held as accessories after the fact, were permitted to renew their bail. John and Charles Bechtel, Mable's brothers, were committed in default of bail. Thomas Bechtel, another brother, committed suicide in hiss cell the day following his arrest. David Wiesenberg, a friend of the girl, was held in $500 bail as a witness.

Colonists Return From Liberia in Sad Plight.

NEW YORK, November 6. — Two negro men, three women and four children, gaunt, hollow-eyed and ragged, have arrived here from Europe, en route to their home in Ocilla, Ga., from Monrovia. They constituted a part of the survivors of a party of fifty-six Southern negroes who, about a year ago, were sent by a number of Southern philanthropists as an experiment in colonizing American negroes in Liberia.

Financial aid in the colonization scheme was furnished by planters. It was hoped that the growing of cotton would mark the success of that venture, as reports had shown that the soil of Monrovia was adaptable to its growth.

The colonists arrived there early in April and those who have returned say they were disillusioned. They found themselves in the midst of a tropical wilderness with a few white traders, who were mere adventurers. The party built three log cabins and planted their seeds, but the entire growth was rotted or washed out within two months. There were continuous rains for weeks at a time, the natives were hostile and finally the jungle fever broke out and wrought havoc among the colonists. Their provisions were depleted and they lived partly on native roots.

In less than eight months more than half of the entire party had died. The party which came back did so on funds furnished by their former employers in Georgia.

Canon Named for Speaker.

WASHINGTON, Nov. 7.—At the caucus of the republican members of the house of representatives held in the hall of the house to-night, Representative Joseph G. Cannon, of Illinois, was unanimously chosen as the candidate of the majority for speaker of the house. This action assures his election Monday.

Foreign.

REPUBLIC OF PANAMA

RECOGNIZED BY THE UNITED STATES.

WASHINGTON, November 6. — The United States Government has recognized the de facto government of Panama.

It was announced at the State Department, after the return of Secretary Hay from the cabinet meeting, that instructions had been sent to United States Minister Beaupre at Bogota (assuming that he has not left the capital yet) and to Mr. Ehrman, the United States vice-consul at Panama, and now acting consul there, to inform the governments of Colombia and Panama, respectively, that the de facto government is recognized.

Rear Admiral Coghlan, who is commander-in-chief of the Caribbean sea squadron, arrived here in response to a summons from Rear Admiral Taylor, chief of the Bureau of Navigation, and conferred to-day with the officials at the Navy Department. Upon his arrival at Colon he will assume supreme command of the American naval force on the Atlantic side of the isthmus. Rear Admiral Glass, upon his arrival at Panama, will relieve the captain of the Boston of the command of the naval force there.

Commander Hubbard of the Nashville cables that the Colombian government troops, under Generals Torres and Tovar, 450 strong, at Colon, had deported on a merchant vessel. He stated that the isthmus from one side to the other was in the hands of the revolutionists.

This statement is of the greatest importance, the United States Government being bound by treaty to maintain order and preserve free trafic across the isthmus, is now under the obligation to prevent any hostile collisions, either along the line of the Panama railway or at the termini, Panama and Colon. Thus, the future attitude of the Colombian government toward the new republic of Panama becomes of little importance, for it is practically impossible for it to go into war with Panama.

For practical purposes, the separation of Panama from Colombia is complete and is likely to be permanent, according to the official belief here.

COLOMBIA'S PROTEST.

WASHINGTON, November 9.—Secretary Hay during a call at the White House early this morning, placed in the hands of the President the Colombian protest against the course pursued by the Washington government on the isthmus and its attitude toward the new government of Panama.

NEGOTIATIONS FOR CANAL.

Rear-Admiral Walker, of the Isthmian Canal Commission, sailed for Panama yesterday on the President's yacht, Mayflower, with Rear-Admiral Coghlan and Consul General Gudger. He goes to obtain information necessary for the negotiation of the new canal treaty and will return to Washington as soon as possible.

Secretary Hay has been officially advised that a commission of three, appointed by the new Panama government, will start for Washington tomorrow with authority to negotiate a canal treaty. There will be no delay about entering upon negotiations with these commissioners, and the treaty probably will be ready for transmission to the Senate when the regular session begins.

The republic of Panama is willing to grant the concessions that this Government vainly endeavored to obtain from Colombia, and the commissioners have authority to grant them.

M. Phillipe Buneau Varilla, the minister plenipotentiary of the Panama republic, has addressed a long letter to Senator John T. Morgan, of Alabama, paying the Senator a warm tribute for his long fight for a canal and urging him to abandon the Nicaraguan route for the Panama route and join forces with the new republic in the effort to secure the immediate construction of an isthmian canal.

COLUMBIA EXPECTS TO FIGHT.

PARIS, November 7.—Before France gives formal recognition to the new republic of Panama Foreign Minister Delcasse has decided to obtain a specific declaration that the new regime will carry out Columbia's former obligations in connection with the canal and other French property interests.

The French consul at Panama has cabled that Panama would assume Columbia's former treaty and legal obligations.

A dispatch from Columbia announces that 7,000 troops are about to arrive at Savanilla, on their way to Colon.

It further said in spite of American interferences Colombia would fulfill her treaty duties and would march troops by land to Panama.

The Patria asserts that the foregoing interview discloses that Columbia has decided "not to permit the United States to take part of her territory under the pretext of creating a new republic."

COLON, Colombia, November 7.—The United States cruiser Atlanta arrived here this morning.

The people here are frantic with delight at the United States recognition of the de facto government of the republic of Panama.

German Emperor Submits to Operation.

BERLIN, Nov. 8.—Emperor William yesterday underwent an operation for the removal of a polypus from his larynx. The operation was performed by Prof. Moritz Schmidt and was entirely successful. The only inconvenience suffered by his majesty is that he has been enjoined not to speak until the wound caused by the operation has been healed. The bulletins announcing the result of the operation caused much astonishment, even among court officials, who had no suspicion that his majesty was suffering from any affection of the throat.

The Sultan's Irade.

BERLIN, November 7.—A dispatch from Sofia, Bulgaria, confirms the report that the Sultan of Turkey may, within a few days, issue an irade proclaiming general amnesty for the Macedonians.

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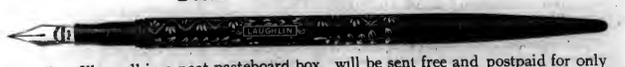

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, NOVEMBER 19, 1903. No. 49.

No Time to Pray.

"No time to pray!"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

Items of News and Comment.

The student enrollment at Bethel College this fall has already risen to 120.

The South German conference of Mennonites will convene Dec. 3 at Ludwigshafen.

The new Mennonite colony in the Quill Lake District, Assiniboia, Canada, is rapidly growing.

On Nov. 3 a harvest-thanksgiving festival was celebrated at the Mennonite church at Rosthern, Sask.

Recently the seventeen-year-old daughter of John Jansen, of Beatrice, Neb., had to submit to a very serious operation.

A conference of the Swiss Mennonite congregations was recently held at the meeting house at Kehr near Langnau, Switzerland.

Sister Gerhard Ewert the mother of our esteemed and unfortunate Hillsboro, (Kan.) correspondent, J. G. Ewert, has been sick for over a month.

On Nov. 10, Peter E. Nickel, Alexanderfeld, and John Block, Hillsboro, Kan., were elected to the ministry by the Mennonite Brethren congregation.

The Mission Board of the Mennonite Brethren in Christ recently sent $6000 to Missionary John Pankratz, of India, to purchase a mission station there.

Prof. S. M. Rosenberger, of Quakertown, Pa., formerly a member of the MENNONITE staff, is superintendent of the normal department of the Bucks county Sabbath-school Association. At its thirty-third annual convention, to be held at Churchville, Dec. 5, he will present the diplomas to those who have successfully passed through all the grades.

The Oklahoma congregations held a Sunday-school convention at Geary on Nov. 1. Fourteen congregations were represented. Many timely subjects were discussed by able speakers.

Rev. J. W. Kliewer, of Wadsworth, Ohio, elected pastor of the Berne, Ind., congregation, arrived at his future charge last Monday and will preach his initiatory sermon next Sunday.

The sad news come from Manitoba that Elder Jacob Hoeppner there was seriously injured through a fall from a load of hay. It is sincerely hoped however that he will soon recover.

The conference of the K. M. B. congregations (Kansas) decided to continue their missionary work in North Carolina, to systematize their home mission work and to double the edition of the "Gemeindeblatt."

A mission festival was held in the Berg thal congregation, Manitoba the first Sunday in October. The Brethren Jacob Hoeppner, H. Hildebrand and Prof. H. H. Ewert addressed the congregation. A large collection for missions was lifted.

A Mennonite teachers' convention was held at Winkler, Man., Nov. 5. and 6; comprising the teachers of the entire Mennonite reserve, consisting of about 30 teachers, at which the welfare of the public schools in that district and other professional topics were discussed.

As has been announced in a previous number, the Mennonite School at Freeman, S. D. was opened Oct. 19, with two instructors; viz. H. A. Bachmann as principal and Peter Jantzen as assistant. The dedication of the school took place Oct. 25 in the presence of a large concourse of people. Prof. H. A. Bachmann delivered the dedication address.

It will be assuring to those interested in the cause of Mennonite progress in Manitoba to learn that Prof. H. H. Ewert is still the helm at the Mennonite institute at Gretna. Bro. Ed. Mosiman, of Trenton, Ohio, is Professor Ewert's assistant in the teaching force. It is to be regretted that not more young people there avail themselves of this opportunity for advancement.—The question of changing the location of the school is still pending and will be decided next February at a special meeting.

Missionary Qualifications.

A sound and healthy body.

At least a good English education.

A retentive memory and adaptability for languages.

Soundness in the faith and accurate knowledge of the foundation truths of Scripture.

Experience and zeal in Christian service.

A sympathetic spirit and a willingness to take a humble place.

Ability to have fellowship and to live happily with those of different views and tastes.

Love for communion with God and the study of the Word.

A life surrendered to God and controlled by the Spirit.—Sel.

Echoes from Winona Conference.

To-day we speak of Christ and His atonement which brings us to the very center of the gospel. Many things were left over yesterday. A few points may be noted by way of transition to the subject of this morning.

The image of God in man has been marred, defaced and he no longer bears the moral image of his Maker. Man is a fallen being, sin is in the world, a fact of universal experience. If the story of Man's Fall did not occur at the beginning of the Bible we would have to postulate just such a story and we are therefore glad it is there.

Sin is that which absolutely ought not to be in God's world. It has throughout the Bible a catastrophic character, and is something against which a holy God must declare Himself in condemnation. The essence of sin lies in the throwing off the authority and takes up into itself the principle of self-will or egotism. Instead of the life being from God and to God, life is lived for self and to self.

The prodigal went up to his father and said, Give me the portion of goods that falleth to me, and went into the far country and spent his substance in riotous living; that is sin in its essence.

The effect of sin is correspondingly evil and terrible.

1. The deprivation and subversal of the normal constitution of man's nature and the raising to ascendency of the lower parts of his being results in disorder, lawlessness, anarchy of the soul.

2. Another terrible result is man's bondage to the lower instincts and parts of his being. The higher parts of his nature are impotent and he is conscious of guilt and that sin is a punishable thing, and rests under God's condemnation.

Redemption in the Bible is God's provision for meeting the need of man arising from sin in all its parts. No book in the world so exalts man and no book in the world so abases man, and this book is the history of redemption; the unfolding of God's grace. When men come to the Bible for the solution of speculative difficulties, — to find the explanation of curious and mystical things — they are getting away from the purpose for which the Bible was given. This is the weakness of many of the articles in encyclopedias, etc., and a great deal of the labor upon the Bible is wasted labor.

The Bible doctrine of redemption is intended to meet our need in all its parts. Not every man takes in all that is provided to meet the nature of sin. Some take in specially what relates to the guilt of sin and rejoice in pardon. Such a person knows the meaning of Calvary and the cross of Christ. Another feels mostly the uncleanness of sin — has a feeling of self-loathing and cries out, "Create within me a clean heart, O God." Such a person's cry is for sanctification and holiness of life. Henry Drummond was one of these spirits, and this explains why the Atonement of Christ does not stand out prominently in his writings. Another feels the bondage of sin and cries out "O wretched man that I am, who shall deliver me from the body of this death?"

It is the glory of the redemption of the Bible that it meets the need of all men as God knows these needs. It gives us an all round gospel. The doctrine of the atonement is the central part of Christ's work for us. For many years there has been a drifting away from the doctrine. It is not preached as it used to be. If preached, a new meaning of the New Testament would be found.

There is a tending away from the New Testament doctrine because of the prevalence of theories to cut at the root of the Bible. The supposition regarding this and many of the theories are like the soap bubbles we used to blow when children, very brilliantf very flimsy, which soon burst. They don't work in the slums, at the sick bed or the death bed. In Germany this doctrine is being reaffirmed in many of the chairs. Another reason for the Bible doctrine of the atonement is the organic constitution of the race. What we mean is explained by such texts as, "By one man's disobedience sin entered into the world, ... and by the obedience of one shall many be made righteous."

The question is raised as to the justice of the innocent suffering for the guilty. We must remember that we are not only individuals, but members of an organism and have to bear our share of its responsibility. "No man liveth unto himself and no man dieth unto himself." The penalties of a man's sin are not confined to himself. Assuming the race to develop normally there could be no better constitution derived. But sin entered, a man is no longer in a normal condition and no man is able to redeem or save himself. — PROFESSOR ORR, D. D. in "The Faithful Witness."

Vacation Echoes.

JAMES E. SPRUNGER.

(CONTINUED)

Our next stop is Winnipeg, the Queen of the Prairies, and the great Chicago of the Canadian West. Its ample streets and handsome architecture, its public buildings, colleges and churches, its financial and commercial institutions, its places of scenic and romantic interest, are bound to make it great in size, intellectual and moral force, and commercial enterprise. The signs all point that it will be a great metropolis with thousands of population; for it lies at the threshold of one of the greatest granaries of the world, whose limitless possibilities are now beginning to be appreciated by the nations. Situated midway between the two oceans, it becomes the distributing point for the whole Dominion east and west.

The main objection I found was one that is quite general at the present time throughout the northwest, namely the hotel accommodation.

A friend of mine, speaking on this subject, said, "You must simply take your chance and gratefully accept what you get, which will not call for much gratitude, since you do not get much. Meals are poor and poorer served in the poorest places, but in the better hotels one need not complain; the only ground for complaint is that you cannot get them." While seated at the breakfast table my friend asked the waiter, a young Englishman who has just come from Old England—from the city of London,—to please bring him some milk for his oatmeal porridge. With the greatest of politeness the young Englishman replied: "Yes sir, yes sir, I'll bring it right along, indeed; I have just now taken off the cream." This is rather characteristic of this new country at present; everybody is taking off the cream just now.

While at the hotel we stepped up to the 'phone, called up 155, and said "hello" to Ralph Connor and arranged a date for a call. With kodak in hand I took a look at his new church, which was to be dedicated on the following Sunday. This is a large stone structure with a seating capacity of twelve hundred when all thrown together. The cost will be in the neighborhood of $70,000.

At 6 o'clock in the evening the last call for the Canadian Pacific West to Regina, Calgary and Vancouver, creates a lively jostling and hurrying among the polyglot crowd, all westward bound. A train of 13 coaches, colonist, tourist, first class and pullman, is crowded to its utmost capacity. Ten nights in a colonist car might furnish almost as dramatic material as Ten Nights in a Bar Room. Several hundred immigrants with their multitudinous and voluminous bundles crowd themselves helter skelter into these cars as if they were going for an Oklahoma homestead claim. As I joined a rush of that kind one night a few minutes after midnight after waiting with several hundred other colonists for an 8 hours belated train you may know that I am not drawing entirely on imagination in my description.

A colonist car is a double deck concern, minus upholstering or spring bottoms. In every department there were two passengers above and four below. Packed in there like sardines were men, women and children; Germans, Russians, Americans, Canadians, and Halfbreeds, all bunched together; some cursing, some groaning, some hallooing, some simply taking it as it comes. Clouds of tobacco smoke fill the air and after considerable footwear is removed for the night the air becomes thoroughly saturated with carbonacious matter. Having an extra handkerchief in my pocket I use it for a mop to clean up an upper deck. This accomplished I wrap myself in my mackintosh and retire for the night to dream of fairer climes and better lands, with an occasional interruption from a chorus of vociferous snorers. When morning dawns we stretch and yawn and long for the hour of our redemption.

Excuse this digression and return with me to more delightful quarters on our westbound train, rolling over the far-reaching prairies, enchanted by the glories of the setting sun, meeting the coming shades of night and then passing out of sight. On the way from Regina to Rosthern remarkable changes are noticable. Where last year I saw the antilopes racing over the prairie I now see them plowing the virgin sod with a steam engine; homestead shacks and occasional flax fields with their blossoms of blue tell the story of new settlers. Where last year there was but a station house this year there is a town or at least a good sized hotel, several real-estate and land offices, and a pineboard 10x12 Imperial Bank. Where last year we had mail but twice a week we have it now every day.

Travelers can be seen everywhere grouped together with a map before them speculating on the prospects of railroads. Every representative of a land company is dead sure that theroad will be built within a few miles of their land. However there is less and less margin left for speculation as the building of the road is steadily advancing. Northern land has been rapidly advancing in price. Land that could be bought for $3.50 last March a year ago sells now for $7 and $8 an acre.

The new lines of railroad open up immense tracts of land which can be bought cheap if one wishes newer country, and great tracts for homesteading, since every alternate section is held by the government for homesteading, and can not be bought. Speaking generally, the Canadian West offers one of the greatest, if not the greatest opportunity since the the early settlement of our best portions.

Of course, this does not mean that there are no poor lands there, nor does it mean that there are no drawbacks, nor would it be wise to say that everybody prospers that goes to Canada. Thousands may go under and thousands will make fortunes. But this is always the case in a great move. Even starts with equal opportunities and different individuals will not yield the same results.

"Would you advise people to go to Canada?" It is always a risky thing to advise people in matters of this kind. The safe thing to do is to state the facts and let people judge from them. That a great many people from all over the world think it advisable to come to the great Northwest is proven by the tremendous immigration. Almost 7,000 immigrants from Europe arrived at Winnipeg during the month of July and 19,000 in the month of June, besides 2500 from the U. S.

For the Joshuas and Calebs who are not afraid of the difficulties and hardships of pioneer life this country offers great possibilities. For any young man with health, grit, good judgment, moral character and a little money this is not a bad place.

A few years ago this great prairie empire could have been bought at fifty cents an acre and one would have it; but now when you pay from $6 to $12 an acre, the whole world looks with eager eye and you can scarcely get trains enough to carry the buyers in, and livery teams are driven to death showing lands to them.

A fine illustration of the law of supply and demand. United States farmers and U. S. capital have done a great deal to create this demand. When people and capital move into a country the land rises in price.

Is this what you call a boom? It is not a boom of exorbitant prices on fictitious values. As long as a man can buy the best wheat land at these prices, and people from all over the world are pouring in, and new R. R. lines are being built, improving the market for grain, he is making a safe investment.

What about homesteads? Any homestead land left? Yes, thousands of acres, but not between the two Saskatchewan rivers. But people are pushing out beyond the rivers and find the very best of land. Many places you can see them put up a little shack or dig a well before the land is ever surveyed. The alternate sections are held by the government for homesteads and cannot be bought. Any man meeting the conditions of settlement may have 160 acres for $10. So much on the land question. As I was repeatedly obliged last year to give information of this kind by letter in answer to personal inquiries, I thought it might not be an offense or disloyalty to my home missionary work if I state briefly a few of my observations, impressions, and judgments through the press.

On my arrival this year at Rosthern I was not a stranger among strangers in a strange land. Many familiar faces I met going from the depot to the postoffice. Really it almost seemed like coming home again. Especially when sitting down for supper I found my cup of hot water, the good housewife still remembering my hot water habit. A little strange it did seem again to be greeted in Canadian custom with "good night" instead of "good evening".

The cosmopolitan character of the people on the street is no less interesting to me than last year and I find it still more complicated. Here is the Catholic priest in his long ecclesiastical gown of black, the "Alt Kolonier" preacher "gestiefelt an den Beinen"; the mounted police, known by his red coat, high boots and yellow turban cap; the immigration agent in his uniform of blue and conspicuous brass buttons; the Doukhobor with his Bismarck cap and homespun blue; the Galician with sheepskin coats and yoke of oxen; the halfbreed with his pony; the German Mennonite with his team of dapple grays, the Yankee with his land maps sticking out of his coat pocket; the Englishman with his yellow leather legging and broad London accents; the Frenchman with his jet black eyes and hair; the Cree Indian painted and blanketed; the Hungarian with his long smokepipe and even John Chinaman with his cue and baggy trousers,—a veritable Midway Plaisance out on the open prairie with admission free.

The time of my arrival being about the time of the longest day I could hear the meadow lark sing her evening song at 10 o'clock and the chanticleer announce daylight again by two o'clock in the morning, yes, dusk and dawn shake hands above the Northern horizon at the hour of midnight.

We have had ideal summer weather, with plenty of rain and nights cool, and best of all, hardly any mosquitos. When I want to tell mosquito stories I have to resort to the memories of the past year or the reports from my Michigan classmates. I have had only one occasion to use my mosquito net and that was the time when Mr. Schmidt, Mr. Kliewer and myself drove to the Saskatchewan river one morning at 4 o'clock to pull up Mr. Schmidt's sturgeon lines. You ought to have seen us pull out a big 38 pounder. Say, did you ever read "Fishin' Jimmy" by Anna Slosson Trumbull? If not, do so and you'll say "fishin'" is allright for a preacher of the Gospel. When Dr. Van Dyke, who is very fond of fishing and hunting, was up here in this Northwest, he could not refrain from writing occasionally something about this feature of Northern life. One of his human friends wrote him a severe reproof and accused him of cruelty to animals, quoting as Scriptural authority Exodus 20: 13 "Thou shalt not kill". Dr. Van Dyke replied very good naturedly in Scriptural language, quoting Acts 10: 13 "Arise, Peter, kill and eat." Now some people say that it is impossible to tell the truth on the subject of fishing; that is as to the exact size, number and kind of fish. But I claim there are some real, honest fishermen. That 38 pounder is straight goods. Mr. Kliewer can give you the full particulars.

A Word to Boys.

You are made to be kind, boys, generous, magnanimous.

If there is a boy in school who has a club-foot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk about rags in his hearing.

If there is a lame boy, assign him some part in the game that doesn't require running.

If there is a hungry one, give him a part of your dinner.

If there is a dull one, help him learn his lesson.

If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—HORACE MANN.

Testing the Word.

"There were two lawyers in England once—famous lawyers, brilliant men. The one was named West, the other was Lyttleton. These two men were both Deists. They believed in the existence of a Supreme Being, but not in the Bible, the Divinity of Christ, nor the resurrection. One day they met, and commenced talking about Christianity. And West said to Lyttleton, 'Well, Lyttleton, there is no use of our talking Deism unless we can get rid of two things—the conversion of Saul of Tarsus, and the resurrection of Jesus Christ.' 'Well', said Lyttleton, 'I will write a book to prove the story of the conversion of Saul of Tarsus is a myth.' West said, 'I will write a book to prove the resurrection of Christ from the dead is a myth.' And they parted. After a while they met again, and West said to Lyttleton, 'Have you written your book?' 'Yes', he said, 'but while I was studying about the conversion of Saul of Tarsus I became convinced that Saul of Tarsus was converted just that way, that he really met the risen Christ, and saw Him in the glory. And so I have written my book in defence of Christianity.' 'Well', West said, 'I have written my book, too, but when I came to study the evidence as a lawyer would, thoroughly and candidly, I became convinced that Jesus Christ rose from the dead as the Scriptures say, and I have written my book in defence of Christianity, proving the resurrection of Jesus Christ.' "—TORREY.

There is good shame and bad shame. It is good shame to shun sin and be fearful lest its stain comes upon life. It is bad shame to be ashamed of Jesus or of one's mother. A boy's mother was sending him through college, making sacrifices for him, and living very humbly that he might go through comfortably. And the boy was ashamed of his mother, and did not like to have the subject of mothers discussed. The badness of that shame betrayed itself clearly enough, as anyone could have foretold, in the character and manhood of that boy. Shame of sin makes men of one type. Shame of mothers makes men of a different type.—"Forward."

Our C. E. Topic.

Topic for November 22: WHAT ARE YOU THANKFUL FOR? Psa. 33: 1–22. (Thanksgiving).

MEDITATIONS.

This question each one must answer for himself. And there is no one that cannot think of dozens of things for which he is abundantly grateful. The only question is, Are we really thankful for God's blessings enjoyed during this year? It is common enough to hear of people praying for this or that; it is far less common to hear of their giving thanks for what they have. It is a sad commentary on the chronic discontent which affects the race as a whole.

But let us notice some of the good things we have enjoyed through the grace of God.

David says: "The earth is full of the goodness of the Lord". In these Indian summer days, when the air is crisp and bracing, the fruits and nuts adding to a delightful evening by the comfortable fireside, the barns of the farmer bursting with plenty, who does not feel inspired to sing a psalm of praise to God for the goodness of the Lord as shown in the bounty of nature? It is a good thing to remember that "the earth is the Lord's and the fulness thereof", and though sincursed it is, and not what it will be in its glorious state when all evil shall have been swept away, it is full of good, if we only will look for it. This country has been exceptionally favored this year, and the devastations of flood and storm as well as the blighting effects of the late frosts last spring have been more than balanced by the abundant crops and the generous yield of the garden and orchard.

David says again: "The Lord looketh from heaven; he beholdeth all the sons of men." This is Divine providence. The Lord rules and guides His people like a Good Shepherd if they submit to Him. He is interested in them. Who is it that cannot see that the Lord has dealt wonderfully with him the past year? He has relieved many of pain and disease and restored them to health. He has provided homes for the homeless and raised many poverty-stricken unfortunates to a position of comfort and ease. He has warded off pestilence and contagious disease from many a family, preserved them from dangers seen and unseen and saved them from frightful and destructive accidents.

A young man went from Pennsylvania to Indiana as teacher in Purdue College. In a terrific collision, while souls were perishing all around him, he escaped with a few scratches. He ought to be grateful to God the rest of his life.

Most of all ought we who believe be thankful for our salvation and its attendant blessings. What a joy to know that we belong to our Saviour's circle, and that no one can pluck us out of His or His Father's hand! We may be poor; we may be afflicted with incurable disease; as long as we know that we are the Lord's and that nothing can separate us from Him and His love, we can afford to sing God's praises even in our want or pain. A story is told of a man in the days of Queen Elizabeth of England, whose hand was cut off by an officer for an expression believed to reflect on the Queen. As soon as one hand was cut off by order of the queen, the victim swung his hat aloft with the other hand and shouted, "God save Queen Elizabeth!" His loyalty could not be dampened by judicial, perhaps unjust punishment. In the same spirit Job said, "Though he slay me yet will I trust in him." No matter if we are destitute of temporal comforts and blessings, if we are Christ's, we can rejoice, even as Paul did in the Roman dungeon.

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Editorial.

In another column the reader will find a pungent article by Dorothy Dix, which we copy from the Philadelphia "Evening Bulletin", and which gives the softer sex an unceremonious drubbing, likely to be strongly resented by that sex. We disagree with the brilliant writer on one point, namely, that it is the women who do most of this social lying. We believe their husbands and lovers likewise do their full share. Polite falsehood is not a monopoly of either sex. Circumstances probably compel most women to do their lying at home or while shopping or calling, and most men to do theirs at their place of business. In politics lies are a very common and very convenient stock in trade. Diplomats lie. Who was it said that a foreign minister was a man sent abroad to lie for his own country? As far as the influence upon children is concerned, doubtless the mother's (unless the child is in the hands of a governess) is the stronger, but certainly the boy of the family, if he is in frequent touch with his father and his father's business, is likely to hear and see and absorb a great deal of crookedness and duplicity, as they are practiced in many business houses. We publish the article because it exposes some prevalent sins, not because it apparently casts reproach upon women.

Bible Treasure.

"Thy word have I hid in my heart, that I might not sin against thee." "By taking heed to thy word I have kept me from the paths of the destroyer.". So said David. Is it not less important for those in this day who would be kept from sin, to hide God's record in their hearts. There is, it is to be feared, not enough storing the mind with Bible truth. The young should be encouraged to commit to memory passages of the Bible.

A verse or two at a time may seem of little importance, and very slow work, but it is really of very great importance, and one who commences it will be surprised to find what a great treasure of truth he will have stored up in a little time. The Christian Intelligencer well says:

"Savings of this kind, though laid up little by little, if laid up regularly, will constitute a large and invaluable fund from which, the depositors may draw to their great comfort and their soul's health, during all their future life, in every vicissitude of trouble or of joy. There are acquisitions that are more showy, and studies that are more pretentious than passages of Holy Scripture or verses of pious hymns; but there are few that will prove of more lasting pleasure or benefit throughout the whole of our travels, and voyagings from the cradle to the grave. A verse or a hymn learned in early childhood will remain imprinted upon the mind when ten thousand things which at the time seemed of greater consequence shall have faded from the memory; and they will exert a softening, tranquilizing, purifying influence upon the heart which these other things could never produce.

Let children then, in every Sunday-school, on the first day of the week, every one of them lay by in store treasures taken out of God's word or from holy songs written by His servants, and thus constitute a fund from which to draw in after years when they are tempted, or sorrowful, or penitent; when they are suffering under reverses or when they are enjoying prosperity. Thus shall their love and gratitude ever find a voice at all times and in all places, and lifted up to the God of all mercy in every trial or calamity that may oppress them."—Sel.

Heaven is a reality to the soul that has the beginnings of heaven in it now.

MODERN SECRET SOCIETIES
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MENNONITE BOOK CONCERN, Berne, Indiana.

Correspondence.

WISNER, Nebr., Nov. 10, 1903. —Sunday morning, Nov. 1, Rev. H. A. Bachmann, from Freeman, S. Dakota, preached a very appropriate opening sermon in our church using as text 1 Peter 2: 5. In the afternoon we had a mission festival on which occasion Missionary H. R. Voth rendered a very able sermon on Rom. 1: 14–16.

Monday and Tuesday the Conference proceedings took place. The chairman, Elder Chr. Kaufmann, delivered the Conference sermon based on Math. 28: 20. The S. S. Convention was also a very important and interesting event in the history of this congregation. Delegates and visitors were present from Minnesota, Kansas, South Dakota and Nebraska. Our congregation celebrated the Lord's Supper on Nov. 8, Elder Chr. Kaufmann, from Freeman, S. D., officiating.

May the Lord help us that we may be fruitful branches on Him, the Vine. The Scripture teaches us, who abides in Him, brings forth much fruit. We feel encouraged by the Conference and Convention days which are passed now, but will remain a green spot in the sight our memory. We also feel very grateful to all those dear friends that visited us for their mutual love, and also that they took part in our sorrow and happiness. May the Lord be their glorious reward. May the Lord be with us all and help us, to work with renewed strength, and enthusiasm on the upbuilding of His Kingdom.

Woman's Weakness.

Women have been told that they are angels so long that they have come to believe it. Unfortunately, this is far enough from being the case, and I propose to tell my sex some disagreeable truths about their faults.

I shall begin with lying, because that is woman's greatest vice. Of course, ladies—perfect ladies—do not lie. They are shocked at the mere suggestion of anything so wicked and vulgar; nevertheless, their entire lives are such a tissue of fibs, prevarications and subterfuges that one woman instinctively discounts anything another woman tells her, and a distinguished judge recently declared that he would not believe a woman on oath. This habit of untruth is bad enough for the woman's own character, but its worst effect is the influence it has on the character of children.

When a young man goes wrong and is arrested and tried for the commission of some crime, we read with compassion of his noble, Christian mother and wonder how such a cruel misfortune could have befallen her as to have such an unworthy son. We like to believe that a mother's influence is always uplifting and ennobling, and that in the home a child learns nothing but good.

As a matter of fact, this is far enough from being the case, and many a child gets its first lesson in trickery, chicanery, deceit and theft at his mother's knee, and in a home that the parents honestly believe to be a nursery of all the virtues.

Take the unconscious instruction in lying that is given in the average home as an example of this: Everybody recognizes truth as the very foundation stone of character. There are very few women who wish their children to be liars, yet the majority of mothers—good, pious, God-fearing, church-going mothers—daily and hourly train their children up in the way of untruth.

What is the use to telling a little girl that it is wicked to tell fibs, when she hears her mother send down word to her parlor that she is not at home, while, all the time, she is leaning over the banisters upstairs straining her ears to hear what the visitor says?

How can you expect a girl to grow up with a fine sense of truth or sincerity, when she hears her mother, when some unwelcome caller is announced, exclaim, "What? That horrid Mrs. Jones! I wish she would stay at home", and the next minute greet the visitor with an effusive kiss as she cries: "Dear Mrs. Jones, so good of you to come! It has been an age since I have seen you!"

What effect will a mother's lectures on veracity have on a child when that child hears the mother, who has spent days in baking and stewing, preparing for her guest, apologize for the meal and say, "If I had only known you were coming I should have given you a better dinner than this pot-luck affair?"

Every child hears matters of finance discussed and wrangled over. At night it hears a heated argument in which the mother vainly attempts to extort the price of Paris millinery and imported gowns from the father, or tries to induce him to move into a more fashionable neighborhood. The next day the child listens while its mother blithely tells a friend that she is going to wear her old clothes this winter because she cares so little for dress, and that the reason that she lives in a little house on a back street is because she is so sentimentally attached to it that she cannot bear the thought of leaving it. The woman who tells these tarradiddles in the presence

of her children does not mean a particle of harm, and is doing it only with a view to putting the best foot foremost, nevertheless she is grounding her boys and girls in falsehood and raising up a race of little Ananiases and Saphiras.

What can you expect but deceit of a child who hears its mother, when among strangers, talk glibly of my "butler", and "coachman", and "chef", when the child knows that their domestic establishment boasts only of a solitary hired girl, and that his mother does most of the housework with her own hands? There are thousands of mothers who, in their children's hearing, boast of rich and fashionable acquaintances that they do not possess; of knowing distinguished persons they have never met; of having read books they have never opened; of having been to places they have never seen; and yet these women are shocked and horrified when their boys and girls, who have grown up in an atmosphere of untruth, turn out to be liars.

Children are very literal and they are very imitative. They do not understand the mental processes and reservations by which grown people shade truth to match the conventionalities of an occasion, but they do understand that by telling a lie they can escape the unpleasant consequences of their acts, and that they have their mother's example for doing it.

I call the attention of women to the disagreeable truths about lying because I believe, in the first place, that women have drifted so unconsciously into telling fibs that they do not realize how far from the truth they have gotten, and because, in the second place, I believe that almost every mother's earnest desire is to raise her children up to be honest, sincere and truthful men and women. This can never be done so long as children have a constant example of mendacity before them in their own home. No woman has a right to expect her children to be more truthful than she is, and the mother who punishes a child for telling fibs, while she says she is "not at home" to people she doesn't wish to see, has in the slang of the day, her nerve with her.—DOROTHY DIX.

The true intelligence is that which acts not as cayenne pepper, to sting the world, but as salt to cleanse and conserve it.—VAN DYKE.

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Quiet Hour Thoughts.

Saturday, 21. *These ....have turned the world upside down. Acts 17: 6.*

This is what men do who are full of the gospel of Jesus Christ — they rid the world more and more of its worldliness. That the gospel is the power of God has never received a stronger confirmation than is expressed in the testimony of the enemies of the gospel. Let us hold fast, therefore, to our faith, being surer than ever that it is the truth, and that it will conquer and overthrow all the powers of evil.

Sunday, 22. *Nebuchadnezzar ..... said unto his counsellors, Did not we cast three men bound into the fire? ..... Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Daniel 3: 24, 25.*

It was doubtless the Son of God. That Great Shepherd of the sheep saw three of His true servants in peril, and He came from His Father's presence and His Father's bosom to be with them in it. He had been watching that terrible attempt to burn the faithful. His tender, pitying eye saw that they were condemned to death because of their loyalty to Him. With one great leap He sprang from the Father's presence, from His palace in glory, right down into the fiery furnace, and was by their side before the heat of the fire could come near unto them. Jesus was with His servants as the flames wreathed around them, and not a hair of their heads was singed. They were not scorched; not even the smell of fire was upon them. I can almost fancy I hear them chanting:—

"When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. —MOODY.

Monday, 23. *I am not worthy of the least of all thy mercies. Gen. 32: 10.*

A mother cares for her child because it is helpless. That is the only claim the little one has on the mother. The mother is not doing her part as though she were paying a debt, and she may never receive the honor and respect of the child in after years. It is solely the feeling of love that prompts her to care for the child. So it is with God. His love prompts Him to be merciful to us. We are not worthy of the least of them. If God dealt with us on the basis of justice we would all be lost. To attempt to measure God's mercies by the foot-rule of our merits would be like measuring the distance from the earth to the sun with a tape line.

Tuesday, 24. *Ye now .... have sorrows; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you..... Ask and ye shall receive, that your joy may be full. John 16: 22, 24.*

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are — little acquainted with the joy of the Lord. Why should we live half-way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would only climb higher and walk in the light of His face. — ALEXANDER MACLAREN.

Wednesday, 25. *God that cannot lie. Tit. 1: 2.*

First of all we ought to remember that His warnings against sin are true. They are not mere threats made for the purpose of terrifying man. They are sincere and honest statements of what will come, and must come upon those who die in their sins, impenitent and unforgiven. It is strange, and yet there surely is a reason in it, that the most solemn and awful of these declarations came from the lips of Him who was love incarnate. Not in wrath, not with loud and angry words, swept by passion beyond the bounds of truth, but with a divine gentleness and with that serious calm which is the very air of sincerity, Jesus foretells the future of those who do not obtain the mercy of God and show mercy to their fellowmen. And I beg you to hear what He says—I beg you to read again, in the secret of your own chambers, His parable of Judgment, and remember if anything in the world is true, these words are true and will surely be fulfilled, because God cannot lie. — VAN DYKE.

Thursday, 26. *Jesus taketh Peter, James and John ..... up into an high mountain apart, and was transfigured before them. Matt. 17: 1, 2.*

Before these three stupid, ordinary, often carnal men, Jesus unveiled His divine nature for a moment, in order that they might afterward testify to all the world, "And we beheld his glory." These men of limited spiritual understanding could at least say what they had seen and heard. Christ still reveals His glory to men, to the unlearned and uncultured as well as to the educated and polished classes, and He wants us to tabernacle with Him upon the high mountain of our vision and testify to others what we have seen and heard.

Friday, 27. *Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16: 13.*

The beauty and charm of a man lies in his strength. A complete man may be strong physically, but he ought to be strong mentally, morally and spiritually. A Christian man ought to be strong enough to be a noble martyr—strong to endure hardness for Christ's sake. A strong man in Christ does not weaken or vacillate in his faith, no matter how strong the pressure may be that is brought to bear upon him. Steadfastness is an element of moral strength. It is especially needed in these days when shipwreck is made of the faith of many.

All who renew their subscription before January 1904 will receive the Year ook free as premium.

Alcoholism Among the Nations.

A Paris correspondent of the New York "Evening Post" tells an interesting story about alcoholism in France. The average consumption of alcohol at 100 degrees in France in 1830 was 6¾ litres to each inhabitant. It was then drunk chiefly in the form of wine. A litre is a little more than a quart. The average consumption in 1900 was 18 1–5 litres, half in wine, a fourth in beer or cider, and a fourth in spirits. As some districts in France are still reasonably abstemious, the consumption in other districts is much above the average, Normandy and Brittany being especially drunken, and showing very serious results from it. It is not that the people get violently drunk, but that they keep themselves constantly drugged with alcohol, with ominous results in the form of disease and degeneracy. The average consumption of alcohol is estimated to be 13½ litres in Switzerland, about 10 in Belgium, Italy and Denmark, about 9 in Germany, England and Austria, 6 in Holland, 5 in the United States and 2 in Canada. The poorer classes are most affected in France. The middle and higher classes as a rule have intelligence enough to restrict their potations. Other countries have been as France and have reformed. In Sweden in 1823 the average annual allowance to each inhabitant was 23½ litres of pure alcohol. Now it is 5 litres. Finland between 1850 and 1900 came down from 20 litres to 2. England, where there is a special effort now to restrict the indulgence of the drunken, has in twenty-five years reduced her annual per capita allowance from 10 litres to 9. The great trouble at present in France seems to be that the government is not strong enough to restrict the manufacture and sale of liquors. Government in France needs votes. There are very nearly half a million wine-shops in France,

and last year, in spite of repressive legislation, there were 1,137,328 private distillers who made alcohol or brandy from their own produce for their own use. This enormous prevalence of private stills seems appalling. Their number has increased sevenfold since 1879. Government not only needs the votes of distillers and wine-sellers, but the revenue from alcohol is indispensable. So the problem is a hard one, but it must be solved, because to neglect it means destruction.—"Harper's Weekly."

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Judge Not.

Judge not a man by his parents or family. Neither virtues nor vices are strictly and fully entailed.

Judge not a man by the place in which he lives. Christ dwelt in Nazareth, while rogues often dwell in palaces.

Judge not a man by the style of his dress. The plainest garments may be worn with Pharisaical pride, the more fashionable from a desire to be "made all things to all men, that he may by all means save some."

Judge not a man by what the people may say about him. They will not say the best they can till he is dead, unless he is rich.

Judge not a man by his society manners. There are many immense paste diamonds in the market, while the real diamond is often found in the rough.

Judge not a man by the church to which he belongs. There are living and dead professors in all churches.

If you must judge, judge righteous judgment, with all charity, considering human weakness, the force of circumstance, and early training or habit. Always think of others the very best you can, and carefully avoid saying the bad you must think or know. The surest way to rid yourself of a gossiping neighbor, who is sure to be a mischief-maker, or cure a gossiping disposition in yourself, is to speak well of every one who may be mentioned in conversation—or be still.—"English Year Book for 1902."

No Revival Without Peace.

Rev. F. B. Meyer gives the following incident which should be pondered over by churches who have had no genuine revival for some time: "An American clergyman told me that for many years he had pleaded with God for revival, but no revival came. Finally, in despair, he gathered his Church around him, and rolled the burden of his anxiety upon his people, saying: 'I have done all I could, it is now for you to consider your attitude toward God.' Then there rose up in the church meeting a grey-haired elder, much respected. He said: 'Pastor, I do not wonder that there is no revival in this church; there never will be as long as Brother Jones and I don't speak to one another;' and before all the people the old man went down the aisle where his brother sat, and said: 'Brother Jones, forgive me; for ten years we have not spoken. Let us bury the hatchet.' They made peace, and he came back to his seat, and bowed his grey head between his hands. There was a great silence on the people, and another officer of the church rose and said: 'Pastor, I do not think there is going to be a revival in this church as long as I say fair things to your face and mean things about you behind your back. Forgive me!' The pastor forgave him, and he said for the next twenty minutes, in the awful stillness of the place, men with men, women with women, rose and went up to square up old accounts with those whom they were at feud. And then the Spirit of God came down in a mighty rushing wind."

"Like as a Father."

A father sits, at an eventide,
With his darling on his knee;
With soft caresses of tenderness
He swings his babe, and she
With dimpled smiles the hour beguiles—
An earthly father he.
But list! I hear in a voice so clear
A song of praise arise,
"Like as a father pitieth his children",
Floats upward to the skies.

O father there, with a heart of care,
Your babe is trusting you,
You read of love, in your little dove,
With her eyes of peaceful blue.
She rides your knee, as happy she
As a princess, and as true.
But, tired heart, list! The song, I wist,
To you its burden brings:
"So the Lord pitieth them that fear Him"—
Creep close beneath His wings.

Why worry so? He feeds the snow;
Each crystal, O how fair!
And the feathery throng with joyous song
Fills all the waiting air.
And there above, with heart of love,
He waits to hear your prayer.
Ah! nestle where sings, neath the shade of His wings,
The caroling bird of June,
"Like as a father!"—let love with its praises
Your spirit put in tune.

Be thou the child on Father's knee,
Look to the face Divine,
And let the Fatherhood of God
Down in thy spirit shine,
O, touched by love's all kind caress,
What peace, what joy are thine!
While ages swell o'er plain and dell,
The sleepless anthem grand:
"Like as a father pitieth his children"—
Love's promises shall stand.

—B. F. M. Sours.

The Late William Earle Dodge.

In the death of William Earle Dodge, which occurred at Bar Harbor, Me., on Sunday, August 9, America has sustained a national bereavement. The multiplied expressions of esteem that have been called forth by his sudden death witness to his character and to his influence which was felt in so many directions.

In commerce, in municipal affairs, in educational work, as well as in the interests of the Christian Church at home and abroad, he gave, not only of his means, but of his time and sympathy as well. With decided views of his own on most subjects, he was thoroughly catholic in his sympathies and ever prominent in every good effort.

He inherited from his father position and wealth, and, according to Solomon, what is of inestimably more value, a good name, being the second generation by the name of William Earle Dodge. This trust he met with fidelity to God and man, leaving as an inheritance a name that will stand for years to come as exemplifying the best in American citizenship, the highest in commercial integrity, and the most conscientious in Christian philanthropy.

As it was said of King David, "After he had served his own generation by the will of God, he fell on sleep."—W. R. Moody in the "Record of Christian Work".

Men do not listen to a preacher because he knows more than they do, but because they need some one who sees more of the Christ than they do.

"Stepping Heavenward"

By Elizabeth Prentiss.

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MENNONITE BOOK CONCERN,
Berne, Indiana.

The Sunday School Lesson.

Subject for November 22: The Curse of Strong Drink. Prov. 20: 1; 23: 20, 21,29–35.

Golden Text: Wine is a mocker. Prov. 20: 1.

LESSON TEACHINGS.

The fact: Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

The admonition: Be not among winebibbers, among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

The remedy: Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

Noah found out that wine is a mocker when he lay drunk upon the ground and two of his sons vilely uncovered his nakedness. But, wine mocks also in another way. It teaches its victims to scoff at the most sacred things. Even Christ's name and religion are not spared.

Strong drink is raging, says the wise man. The passion for drink can hardly be subdued. The victim, in complete surrender after a heroic struggle, perhaps, says, I will seek it yet again.

Solomon very mildly says that whosoever is deceived thereby is "not wise". That must mean foolish. And a man is foolish to be deceived thereby in view of the fact that he knows just how insidious and crafty its working is. They begin to play with it very much as they would humor a shell-game gambler—just long enough to be caught. And yet their eyes were open all the time. The admonition is simple: be not among drinkers. In our day it would be "Don't associate with drinkers—don't frequent the saloons." Society and liquor can often do what liquor in itself is powerless to do.

But gluttony is also condemned. In Solomon's day excessive eating and excessive drinking went hand in hand. Feasting and revelry, resulting in sickness of the stomach and a light head, are just as reprehensible and damaging to body and soul now as they were then.

Poverty is one of the most common and crying evils in the train of hard drinking. If a man who spends ten cents every day for beer were to put that amount in a savings bank, he would in twenty years be a man of a modest competence. But bodily poverty is not far removed from its twin, spiritual poverty.

The best remedy is, Look not upon it. Don't allow yourself to be fascinated by it. It may not be altogether an unpleasant sensation for a bird to be charmed by a serpent, but the moment it is charmed, it is doomed. So with many young men. The moment they taste their first drop of stimulant they are caught like flies on tanglefoot and cannot escape. "Look not" is wholesome advice.

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News of the Week.

Domestic.

REPUBLIC OF PANAMA

COLOMBIA WILL FIGHT?

BOGOTA, Colombia, Nov. 10.—President George Yolguin telegraphs that Colombia will never recognize the independence of Panama. "My government will exhaust its last drop of blood and its last cent in putting down the rebellion. I wish to make the announcement to the world that we will not submit to isthmian independence.

"Gen. Raphael Reyes, who has been appointed generalissimo, in command of Colombia's fighting force, and who left to-day for the coast, has a large and well-equipped army. He announced that he left behind a force of 100,000 men ready for any emergency."

WASHINGTON, November 14. — The State Department has no knowledge of the marching of any army from Colombia upon the isthmus and the officials state that were any such movement in progress it would certainly be informed by its agents in the South, the cables being still open. Furthermore, troops can not reach the isthmus by water and the officials here are positive that they can not do so by land.

Another report from Bogota the same date has it, that Generals Reyes, Holguin and Ospina left here to-day for Panama on a diplomatic mission with full powers to offer the Isthmians a satisfactory treaty and such other concessions as may bring the isthmus back to the Colombian union.

It is expected that amicable arrangements will be made and such are heartily desired here. News from the state department at Washington is anxiously awaited.

PANAMA LAUGHS AT COLOMBIA'S WAR TALK.

PANAMA, Nov. 15. — President Marroquin's statement that General Reyes, Caballerous, Ospina and Holguin are now marching on the isthmus "to snppress the isthmian traitors," has set the entire population of the isthmus laughing. Protected by the impenetrability of the land and the many leagues of coast line separating the isthmus from Colombia and confident that the United States intends to prevent the landing of Colombian soldiers from the sea, the Isthmians feel that their security is absolute.

PRESIDENT CHANGED HIS MESSAGE.

WASHINGTON, November 14.—President Roosevelt was forced to re-write that part of the message in which he discusses the negotiations between the United States and the government of Colombia on the isthmian canal treaty. Events which have occurred on the isthmus and in this country since that time have made this necessary.

In the opening sentence of his discussion of the negotiations with Colombia, the President said: "I regret to report that contrary to all expectations the government of the republic of Colombia refused to ratify the treaty for building a canal across the isthmus of Panama."

Adverting to that phrase of the Spooner law which says that the President shall have time to determine as between the Panama and Nicaraguan routes, the President wrote: "Reasonable time in the case of such an enterprise as this, an enterprise which has been thought of for nearly four centuries, which has been planned in detail and worked at for half a century, and which, when completed, will endure for ages and will change the geography of a hemisphere and the trade routes of the world must, of course, mean whatever time is necessary to convince ourselves that the course we are following is wise and proper.

"It seems evident that in a matter such as this we should finally decide which is the best route, and if the advantages of this route over any other possible route are sufficiently marked, we should then give notice that we can no longer submit to trifling on insincere dealing on the part of those whom the accident of position has placed in temporary control of the ground through which the route must pass; that if they will come to an agreement with us in straightforward fashion, we shall in return act not only with justice, but with generosity, and that if they fail to come to such an agreement with us, we must forthwith take the matter into our hands."

COLOMBIA PROTESTS TO THE U. S. SENATE.

WASHINGTON, November 17.—A protest by the Colombian government against the recognition by the United States of the independence of Panama, addressed to the United States Senate, was received by Senator Frye, as president pro tem. of the Senate.

The action of President Marroquin in sending a protest to the United States Senate is regarded by diplomates here as a serious breach of the proprieties.

Dr. Herran, the Colombian charge d'affaires, cabled his government that he is isolated here and asking for immediate instructions.

The State Department to-day received an undated cablegram from United States Consul-General Gudger, at Panama saying:

"In the department of Panama all the officials are supporting the republic and the sentiment in its favor is unanimous. Life and property are protected."

NEW YORK, November 17.—From the foremost head of the steamer City of Washington, which arrived to-day from Colon flew the flag of the republic of Panama, and on board were the special commissioners sent by the new republic to the United States.

Gunsaulus May be Called to Boston.

BOSTON, November 13. — Some of the trustees of Boston University are urging the name of the Rev. F. W. Gunsaulus, of Chicago, for the vacant presidency of that institution. It is understood his name has not yet been formally presented to the trustees, but is under serious consideration.

Foreign.

The Pope Speaks on Bible Study.

ROME, Nov. 15.—Baron Braye, who has arrived here from the United States, was presented to the pope by Archbishop Bourne, of Westminster, to-day. During the audience, the pope spoke strongly on the necessity for biblical research and condemned the efforts of modern writers to separate the super-natural from the historical narratives of the scriptures. He insisted that to do so would be as futile as to deny the existence of the soul while accepting the material fact of the body.

The pope declared his disapproval of a rationalistic interpretation of the Bible, not only by laymen, but by clergymen and conveyed the impression that he intended to thoroughly repudiate the views contained in the latest works of Abbe Lois.

SAYINGS OF CHRIST DISCOVERED IN EGYPT.

PAPYRI BROUGHT TO LIGHT BY NOTED ARCHAEOLOGISTS.

LONDON, November 14. — Many hitherto unknown sayings of Jesus Christ have been discovered in Egypt by archæologists, who have dug up papyri buried since the second century, one hundred miles south of Cairo. Dr. Bernard P. Grenfell, who has been engaged in Egyptian excavations since 1894, at the general meeting of the Egypt exploration fund here yesterday, gave the following details:

Accompanied by Dr. Hunt, Dr. Grenfell found a rich ptolemaic necropolis at El-Hibeh. The bulk of the documents from one mound consisted of a collection of sayings of Jesus. They are all introduced with the words: "Jesus saith", and for the most part are new. The ends of the lines, unfortunately, are often obliterated. Apparently all the sayings were addressed to St. Thomas.

One of the most remarkable is: "Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering he shall reach the kingdom, i. e., the kingdom of heaven, and when he reaches the kingdom he shall have rest."

Dr. Grenfell remarked that enormous interest would be aroused by the discoveries, on account of the variations they disclosed from accepted texts. One variant of the mystical saying, recorded in St. Luke, "the kingdom of God is within you", was of great value, as the saying in the papyrus appeared in quite different surroundings from those attributed to it by the evangelist and extended far into another region.

According to Dr. Grenfell, these sayings formed the new gospel, which is traditionally associated with St. Thomas.

An interesting variation of the gospel, according to St. Luke, eleventh chapter and fifty-second verse ("Woe unto you, lawyers. For ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered", reads in the papyrus: "Ye have hidden the key of knowledge; ye entered not yourselves, and to them that were entering in ye did not open."

Another fragment contained a discourse of Christ's closely related to passages of the Sermon on the Mount, and a conversation between Christ and His disciples, in which Christ answers a question as to when His kingdom will be realized, saying: "When ye return to the state of innocence which existed before the fall."

EPISTLE TO THE HEBREWS.

A valuable find was made in papyri, written in Latin, giving the text of the epistle to the Hebrews and an epitome of six lost books. This, with other papyri covering the period 150-137 B. C., threw much new and valuable information on the history of the world and marked the recovery of hitherto lost classical literature of Egypt.

A quaint instance of business methods in vogue in 137, A. D., is shown in the discovery of an amusing contract whereby a slave boy was to be taught shorthand for 120 drachmæ. The payment was arranged on a thoroughly businesslike basis—forty drachmæ down, forty on satisfactory evidence of progress and forty on the attainment of proficiency.

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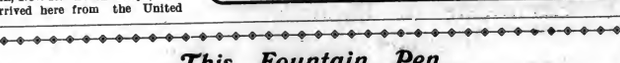

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVIII. BERNE, INDIANA, NOVEMBER 26, 1903. No. 50.

Let Me Begin Anew.

Lord God, thou lettest the green things start
A new life every year;
Out of their sunken selves they rise,
Erect and sweet and clear;
Behold the lily's pure, white leaves
Unfolding by each mere!

Again the sap mounts in the fir
Through every swelling vein;
Again the clover stirs and thrills;
Responsive to the rain;
Again the tender grass makes green
The lone breast of the plain.

Hear the new, the golden flood of song
The lark pours to the blue!
Behold the strong, undaunted shoot
Pushing its brave front through
The fallen tree. Lord, God, Lord, Lord, God,
Let me begin anew!

Out of my own self let me rise!
For, God, if it can be
A new and noble growth may spring
From yon decaying tree—
Surely a strong, pure life may mount
Out of this life of me.

—Exchange.

Items of News and Comment.

Vesper meetings are held at the C. M. College, Bluffton, Ohio, every other Sunday afternoon.

The Old Mennonites organized a new congregation at Goshen, Ind., with Rev. J. S. Hartzler as minister.

There are about 6000 missionaries laboring in foreign fields, and only a few of these among the 200,000,000 Mohammedans.

Professor A. S. Hirschler, of Hillsboro, Kansas, formerly of Bethel College, has been taken to Boulder, Colorado, for his health.

The Amish Mennonites held a conference at Sugar Creek, Iowa, near Wayland, beginning Sept. 29, which was attended by 15 elders and 28 ministers.

J. A. Sprunger has removed the remainder of the orphanage at Berne, Ind., to Birmingham, O., on his farm. This leaves the entire orphanage establishment at Berne vacated.

Missionary Linscheid, who is going to labor among the Montana Cheyennes, preached in Newton on the 8th inst. He is traveling through the Mennonite communities in the western states.

The latest inmate of the Mennonite Home at Frederick, Pa., is Mrs. Salome Crout, of Willow Grove, Pa., who entered it on Tuesday a week ago.

The Boyertown (Pa.) brethren have the rare opportunity of sitting at the feet of Rev. Geo. H. Culley each Monday evening as he expounds the S. S. lesson.

We hope everybody reads the breezy "Vacation Echoes" which appear serially in the MENNONITE from the pen of James E. Sprunger. The last installment appears in this issue.

Rev. P. R. Aeschliman, of Colfax, Wash., visited the brethren in Idaho recently. In course of the following winter months he will visit all the congregations and scattered brethren of the Pacific coast.

Editor H. G. Allebach has postponed his return to Berne for some time later. He is at present sojourning at his old home at Green Lane, Penna. On Sunday, Nov. 15, he preached for the Boyertown congregation.

On Sunday, Nov. 8, ten persons were received into the Salem, Dalton, Ohio, congregation through baptism. Five younger catechumens signed covenant cards for later baptism pending further catechetical instruction, which will be supplemented with Bible history.

Miss Louisa B. Pierson, daughter of the veteran mission agitator, Dr. A. T. Pierson, died in Calcutta, India, at the age of thirty-nine. She was in the field just two years, under the direction of the Woman's Union Missionary Society. She was well liked by the natives among whom she labored.

Dr. W. W. Keen, the eminent Philadelphia surgeon, recently contributed a noteworthy article to the "Outlook" on "The Cheerfulness of Death." The article has especial interest because dying is treated from a physiological as well as a spiritual point of view. It is pleasant to add, in this connection, that, unlike so many men of his profession, he is an earnest believer. Some clipping from the article will be found on the inside pages of this issue.

Editor Fred Rohrer, of the Berne Witness, Berne, Ind., was brutally assaulted and nearly mobbed by saloon men last Wednesday evening on account of his legal proceedings against the local saloons.

Rev. J. F. Funk, of Elkhart, Ind., has been elected president of the Mennonite Aid Plan, A. A. Wall, of Mountain Lake, Minn., vice-president, David Ewert, of Mountain Lake, secretary, and John Martens, of Buhler, Kan., and H. P. Goertz, of Mountain Lake, treasurers. The organization insures against losses from almost any source among Mennonites.

Driving Out the Bible.

There are some "helps" which prove to be hinderances, and it has long been evident that some of the helps to Bible study were taking more attention than the Bible itself. Every denomination has its "Lesson Papers", sold by millions every year. They are useful no doubt, and there is money in the business, and of course, as long as there is money in it, it will go on. But there is also danger in it, and one danger is, the lesson paper, containing the printed lesson, drives the Bible out of the Sunday-school. Persons get the lesson paper and read over the lesson, and have little use for the Bible. We have known instances where at family worship in the morning the lesson contained in the paper took the place of the regular reading of the Scriptures. Dr. McLean, a Secretary of the American Bible Society, has at length called attention to the danger to which we have referred.

"What first drew my attention to the gradual exclusion of the Bible for the lesson leaflet in our Sunday-schools, was the fact that the issues of entire Bibles by the Society did not constitute a sufficient supply for the Sunday-schools alone, and I became convinced that *a vast majority of the Sunday-school children had no Bible.* The total circulation for the last year was 936,578, and these figures embrace Bibles, Testaments integral portions of the Bible, and volumes for the blind. That is manifestly a very inadequate supply for the Sunday-schools with their 8,000,000 pupils. It was this knowledge that caused the society to investigate the subject, with the result that we found *the lesson leaflets fast supplanting the study of the Bible as a sacred work.* While we approve of the selected excerpts from the Scriptures which constitute the leaflets as helpers to the understanding of the Bible, when they take the place of the Bible itself in the Sunday-schools *it is a pretty serious matter.* I believe it to be a fact that the *greater number* of the Sunday-school children know *little or nothing of the Bible as a book,* and cannot tell what belongs to the Old Testament or what belongs to the New Testament. It is too often the case that the only Bible in the Sunday-school is the one on the superintendent's desk, and it is not alone the children who are ignorant of the Scriptures, but very frequently the teachers themselves."

Of course there is much that is good in many of the lesson papers, still we are sometimes reminded of the Hibernian, who, when offered some hash, declined, saying, "Let the man that chawed it eat it"; and if some of the men who make lesson papers had to study them themselves, and would give the children the Bible and the Testament just for a change, and let them learn to repeat the parables, the psalms, the ten commandments, the beatitudes and the teachings of the Saviour, we are of opinion that the cause of Bible truth and pure religion would be greatly advanced.

What are persons likely to know of the Scriptures if they simply memorize a detached sentence, which somebody has called a "golden text?" What men most need is to *search the Scriptures,* to know the Word of God; and when we know what God has *said* then we are prepared to enquire what he means. But after people have spent years in spiritualizing and mystifying the Scriptures, it is not strange that they should then begin to whittle and criticise them away.

Hold fast the faithful Word. Do not devote all the time to studying about the Bible, take some time to *study the book itself.* It will pay you for the la-

bor. It is better than thousands of silver and gold. When you go to Sunday-school to study the Bible, take the Bible with you; and if you leave the lesson paper at home it will probably be no great loss to you or to any one else, unless it is some teacher too lazy to learn and too ignorant to teach others.—"The Christian."

Whiter Than Snow.

"Once, when I was paying parochial calls, and dropped in on a washerwoman who had just got out a line of clothes I congratulated my friend because they looked so white. So much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down.

"While we were taking the tea the sky clouded, and there was a snow storm; and as I came out the snow lay everywhere, and I said to her: 'Your washing does not look quite so clean as it did.'

" 'Ah', she said, 'the washing is right enough; but what can stand against God Almighty's white?'

"So you may think that you are clean, because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say: 'Forgive me my debts as I forgive my debtors.' "—F. B. MEYER.

Vacation Echoes.

JAMES R. SPRUNGER.

(Concluded.)

Since the legal holidays for the ducks had closed this year before my return to the South I had the pleasure to be out duck hunting one day with Mr. Gerhard Hoeppner, an old pioneer hunter. It was really interesting to see him take delight to teach a tenderfoot how to sneak up on all fours and how to fire so as to bring down the greatest number with one shot. But, to get them out of the lake where you had no boat was the best of fun. I bravely volunteered the first time to go after them, forgetting altogether that I was almost 53 degrees north latitude. Mr. Hoeppner always fetched them out after that. No tenderfoot about him. You ought to see him wade through swamps and march across the prairie from one lake to the other with his "schlorrens". Say, did you ever eat "Enten Borscht" after returning from an all-day hunt? If Jacob's red pottage was anywhere nearly as good as the "Enten Borscht" I ate, and if Esau was as hungry as I was on returning from the chase, then I have considerable sympathy for Esau in making his reckless bargain.

I could not persuade the Canada goose, our familiar "Schnee gans," to start south with me. She preferred to feast for several weeks on the golden wheatfields of Saskatchewan. When I shall see her late this fall and hear her monotonous migration chant as she flies over Oberlin I should be delighted to have her make a short stop-off and bring me greetings from my Sask. friends. I love William Cullen Bryant for giving us his beautiful poem "To a Waterfowl":

"He who from Zone to Zone
Guides through the boundless sky thy
certain flight,
In the long way that I must tread
alone,
Will lead my steps aright."

On the night of Sept. 2, my last night in Saskatchewan, I met the much dreaded gentleman, Jack Frost. He was, however, still wearing a gentle smile on his face, and seemed to be making a hurried survey of the farmers' wheatfield to see whether there was anything left for him. For many a night the farmers had been resting somewhat uneasy and rising at an unusually early hour to see whether Jack had made his debut.

They have had an unusual amount of rain and cool weather in the Northwest this fall, consequently the harvest was somewhat late. Nevertheless the greater part of the grain was harvested before the frost could do it any damage. Although the harvest of the Northwest is not as heavy as last year, we can still call it a GOOD harvest. The difference in number of bushels mill be counterbalanced by a better market. The many new elevators along the road are evidence of a rapid increase of cultivated land, which of course is a natural consequence of the thousands of new homestead shacks dotting the great prairie.

Two large new colonies especially attract our attention; the one called the "Hoodoo" settlement and the other the "Bar" colony. The former is composed of about 1500 families of German Catholics from the states; and the latter of about 2000 Englishmen, most of them people from the cities of Manchester and London; people that have never been out in the country before. Many interesting and thrilling episodes are related of these newcomers. The colony received its name from a Mr. Bar who organized the party and brought them over, picturing to them a land where milk and honey flows.

On the 16th of March, when the ground was still covered with snow and the rivers with heavy ice they arrived at Saskatoon where they were obliged to stay in huts five weeks before they could start on their 140 miles cross-country journey. Unfortunately the report had spread that the Bar colony is composed of people that have plenty of money. While it is true that there were some very well-to-do people among them, the far greater part of them were poor people or at least of moderate circumstances. As soon as they arrived they became an easy mark for the unscrupulous money-maker. They had not the slightest idea of the money value of things and paid regular Klondyke prices for things. They paid as high as $6 for a sack of flour, $1.50 for a bu. of oats and $190 to $250 for a team of oxen. And to make matters still worse, their leader, Mr. Bar, proved to be a most unscrupulous rascal, trying to fill his coffers at the expense of his people. He bought their tents, camp stoves, blankets, provisions and wagons in great quantities and much of it was of an inferior quality, then sold it to them at more than double the price he paid for them.

A cross-country journey of 140 miles at that time of the year in this new country, of a band of about 2000 people, with about 300 children, among their number, was no easy undertaking, especially for people that had never seen an ox or handled an ax. I am told that one man wanted to borrow a tub to stand in while he was chopping wood so he'd not cut his feet. Another one was telling his neighbor "My ox is much better than yours, I can both milk and work him." And still another one thought that the tail of a cow was a kind of pump handle to be used for milking the cow.

Many were so dicouraged and disappointed that they at once bought a return ticket with the remainder of their money. By the time the rest had reached their destiny, they had all the experience with Mr. Bar they cared for, and he found it more advisable to locate outside the colony. To-day the colony is no longer known as "Bar colony" but "Britannia". It is to be feared that there will be a great deal of suffering among them during the coming winter. The government has, however, taken hold of the matter and is doing all it can to help them along.

This is not newspaper information, but information that I received from some members of the colony, while sitting around the campfire late in the evening of the 4th of July. The only fire work display I could afford was a piece of a tallow candle. Nevertheless it was not altogether an unpatriotic occasion for an Uncle Sam boy to sit around the camp fire together with some of Johnny Bull's boys on Independence Day. No "Taxation without representation," or "Stamp-act," or "Boston tea party" was discussed, but common interest of home and distant friends was the topic of conversation. One of them could not but tell me of his sweet-heart across the waters and he was trying to earn some money to build a little cottage on his homestead and then have her together with his mother join him the next year. I certainly wished him well.

A Thanksgiving Meditation.

BY LYDIA A. AUGSPURGER.

Thanksgiving should be a time for considering personal mercies. There are general mercies for which we feel a general gratitude — the abundant harvests, the peace and prosperity of the nation, are matters which concern us; yet the true uplift comes when we consider those blessings which are more intimate and personal. Let us look back on the year to note where strength came to us in our hour of temptation and comfort in our sorrow. Let us count up the blessings which have ment so much to us in the past twelve months, the friendships that have glorified the days, etc. And let us thank God, too, for the unremembered mercies, the little joys scarcely realized as they passed, which yet held such a wealth of blessing.

If we were to go by ourselves on Thanksgiving Day and say — 'Now I am going to make a list for myself of all my blessings," it would be worth the doing and I am sure we would be surprised to find how long the list would get to be. And all these blessings flow to us from God's goodness. Surely we should be thankful for the goodness of God and for the providence of God.

"The Lord looketh from heaven; He beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth."

Middletown, Ohio.

The Highest Criticism.

An editorial article in "The Friend", organ of the Society of Friends, who apply the term "Word of God", to Christ alone, comments as follows on higher criticism:

"The so-called higher critics have for some time past abandoned the term 'Word of God' as a name for the Scriptures, but on a ground the reverse of that which for over two centuries has been taken by our religious Society. Our confidence in the declaration of the Bible itself enables us to unite with the Bible's express declaration that Another than itself, even Christ, is the Word of God,—agreeably with the opening of John's gospel and several other passages; but the shaken confidence of the critics disables them from continuing to name the Bible by that term. Yet we know of some of them who still so revere Christ as God's declaration of Himself to man, and the opener of His counsels to the heart, as with us to call Him the Word of God. So they from a disturbed, and we from an undisturbed confidence in Scripture sayings, place the designation 'Word of God' not on any book. We place it on Christ, where the Book itself places it.

" 'For the Word of God is living and active (literally in-working), and sharper than any two edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick-to-discern (literally, a critic or discriminator of) the thoughts and intents of the heart.'—Here is the higher criticism that we so much want,—even the highest; a criticism *by* the Word and not of the Word, or of His words. To be qualified for 'rightly dividing the word of truth', or any of the language of the word of truth, one's soul and spirit, thoughts and intents of heart, must come under that highest criticism by the Word of God which is living and inworking.

"Let the higher critics find out what they may, it will not jostle the faithful witnesses of the highest criticism, who know Him to whom all judgment is committed, and whom they have believed. He the Author and Finisher of our faith, speaking to our condition, is able to serve the purpose of all the written Scriptures to us as the Word of life, without whose Spirit the letter is dead, and the Scripture not witnessed as holy.

"But let the Scriptures be devoutly cherished, for they testify of Him; yet to what avail, if we will not come to Him that we might have Life? He that has the Scriptures may not have life, but 'he that hath the Son hath life', and in that life will best find them precious, opened to his understanding, and sanctified by the Word of Life."

Doctrine, "Jesus the Christ Shall Overcome All Opposition and Reign Over All the World."

Blessed are all they that put their trust in Him. Ps. 2: 12.

The Psalmist's Exhortation:—

Now therefore be wise. In view of the fact that the Messiah's kingdom and its principles are bound to triumph, because God and all the powers of the universe are on His side, all opposing powers must be destroyed.

Be instructed. By the facts announced. *Kings.....Judges.* All rulers and leaders of the people. Whoever is wise is ever learning, receiving instruction. This is the mark on the forehead of the wise, that they wish to learn from every source, and are glad to hear good advice. — P.

Serve the Lord (Jehovah) with fear. Reverence and awe opposed to careless, thoughtless service. This must be the choice of every wise person. *And rejoice.* Serving the Lord leads to rejoicing before Him. Obedience yields peace to conscience, without which there can be no real joy. *With trembling.* A trembling solicitude becomes men who are coming back from such a rebellion. Trembling does not imply lack of faith, but only a realization of the momentous issues at stake, of the dangers escaped, and the blessedness gained. No one can realize what is at stake in his salvation and not rejoice, and rejoice, with trembling.

Kiss the Son. An ancient method of doing homage or allegiance to a king (1 Sam. 10: 1). Even in modern European courts the kissing of the hand has this significance. It means, own Him as your Sovereign. It expresses a loving, rejoicing homage; the allegiance of the heart. *The Son.* The Messiah, the Son of God. *Lest we perish in the way.* Lose the way to happiness and heaven; or perish by the way, before you reach your destination. They must perish who will not own Christ as King.

For His wrath will soon be kindled. It is folly to delay, for ere long you will be exposed to the wrath of the Lamb, if you will not accept of His Love.

Blessed are all They, etc. As with the danger He would warn men, so with the glories and blessedness of His service He would attract them, using every method to persuade men to be His disciples. Those that trust Him are blessed now and hereafter, blessed in body and spirit, blessed as Sons and heirs of God with His care and love and joy and character and home.

All reason and all wisdom are on the side of obedience to Christ.

REV. F. F. GABEL,
Germantown, Pa.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.

Our C. E. Topic.

Topic for November 29: A MISSION STUDY OF INDIA. Zech. 8; 1-7.

MEDITATIONS.

India is nearly as large as the United States, yet contains a population of nearly 400,000,000. Of this vast number of souls only about 3,000,000, or about three fourths of one per cent, have been reached by the gospel. India has but one missionary for every 250,000 people. That it is in consequence almost in spiritual eclipse is evident from these figures. Truly, the harvest is great and the laborers few.

Yet India has been a prominent object-point for missionaries since the days of William Carey, over a hundred years ago. At the awakening of the modern missionary spirit, India loomed up in the eyes of the London Missionary Society more than any other heathen country, and since then extensive missionary enterprises have been planned and executed for India. The reason why there is apparently such a poor showing for all this effort lies in the dense population, which multiplies far more rapidly than the number of converts in the same length of time.

The idea has been expressed that since India belongs to England, that country should attend to the evangelization of the natives, leaving other countries, the United States for example, to look around for other fields. But this is a narrow and mistaken notion. Wherever there is need, political precedence argues nothing. The best way to do is to go out in all directions, opening up missions in all lands and as soon as possible training and fitting native converts to carry forward the work.

India needs the gospel for various reasons. Some time ago the question was asked of a believer in missions why so much money and so much effort had to be expended—wasted, he thought—in missions. The answer was that aside from the positive command to "go out into the world and preach the gospel to every creature", the people in their superstition and misery were benefitted by it, not only eternally, but in this life. Christianity would abolish the cruel custom of compelling young girls whose prospective husbands died, to remain miserable widows. There are 21,000,000 of such widows there now under nine years of age, subject to cruel treatment. Even when she is not a widow, her husband treats her like a slave.

Then there is the hideous belief in transmigration of souls. If a tiger kills off a whole family he dares not be killed for fear of killing with him the soul of a departed friend who is believed to live on in the tiger. Crocodiles and cobras—the most deadly reptiles—are thus not exterminated. Even cockroaches are spared. It is evident that Christianity would make the lot of these superstitious people far better and happier.

The custom of murdering innocent girl babies would also be done away with, just as Christianity abolished the exposure and riddance of weakly infants in the Roman world eighteen centuries ago.

Missionaries have a hard time and make slow progress in India because of the unfavorable social conditions. A good part of the population is continually on the verge of starvation, and their fatalistic religion snuffs all ambition out of them. They believe they were born to do what they do, no matter how great the sin is. Then their immorality is shameless, fostered as it is by their religion. It is also a very difficult matter to reach the higher castes, and the Hindoos especially stick tenaciously to their Buddhistic or Brahmanistic doctrines, whatever they are.

It is thus seen that a vast amount of consecration and a lavish expenditure of treasure, and human (and divine) energy is necessary in order to flood India with the gospel light. But there is no reason for despair. A prominent Hindoo said lately, "There can be no mistake about the signs of a religious revival, which are now to be seen in almost every part of this vast empire."

Let us also remember the lepers and orphan children which our own missionaries in India have under their charge, and contribute cheerfully and liberally by prayer and gifts. The missionary problem in any country is solved by the Christians at home. Let us all do our part.

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

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EDITOR: H. G. ALLEBACH, BERNE, IND,

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Editorial.

This is Thanksgiving morning. As we look forward to the communion we hope to enjoy with our Lord, the deep-welling instinct of gratitude suggests the words: It is a good thing to give thanks unto the Lord. It is the best we can do at any time. Thanksgiving is worshipping God in the Spirit.

An exchange says all the ministers of Pottsville, Pa., recently united in holding a revival. That is the way to do. People don't want to be converted to Methodism or Lutheranism or any ism. They want to be converted to Christ. And when ministers of various denominations unite in any town to co-operate in the work of soul-saving they remove just that much suspicion from the people's minds that the whole excitement is simply for the perpetuation of a denomination. Get people's attention fettered to Christ undisturbed by any secondary consideration of sect, and you stand more chance of winning them.

We know a man—and he is a very worthy man—who never joined a church because he could never find one that lived up to what it professed. The trouble with such hypercritical ideality is that it looks to men instead of Christ, and expects of men what Christ alone can do. Christ founded the Church by the Holy Spirit, and used fallible and imperfect men to carry on its work. The Church consists of saved men, not perfects men. Many men believe that Christians profess what they actually do not profess, and this leads to mistaken expectations and inapt criticism. Christ is the Head of the Church, and He invites everyone to Him. He asks no one to join any of the numerous churches. But He does want of any person complete union with His person, childlike faith in the efficacy of His work and cheerful obedience to the mandates of His Spirit. So while a man aloof from the churches may judge them, He himself will be judged if He does not believe what they profess to believe.

The "sayings of Christ" recently unearthed a hundred miles south of Cairo, Egypt, by Drs. Grenfell and Hunt, as far as we have read them in the press, are curious but hardly authentic. The papyri containing them date from the second century, thus allowing tradition, fancy, lapses of memory to unite in producing what is highly interesting reading, and to some extent valuable corrective material for students of the Gospels, but which are of little more value than the apocryphal lives of Jesus or the various pseudo-Gospels. The books of our New Testament were, from the very first, guarded with jealous care, and assiduously copied and multiplied, read in the churches, quoted from by the apologists, and treated altogether with such superior distinction as to create a vast gulf between their historical importance and integrity and the suspicious verbosity and vagueness and note of insincerity which prevail in the apocryphal works and in the recovered manuscripts. This is not saying that they will be of no value as critical material in correcting here and there a New Testament passage or throwing light upon its meaning; but they can never compare in dignity with the recorded words of Christ in the Gospels, and as for adding them to these—the idea is absurd. The alleged answer to the question when Christ's kingdom would be realized—"When ye return to the state of innocence which existed before the fall"—is hardly New Testament gospel, the keynote of which is Redemption—and there is a vast difference between innocence, or ignorance of sin, and redemption from sin.

The papyri giving a latin text of the Epistle to the Hebrews may be of more value, since there is much about our canonical "Hebrews" which is obscure. Let us keep our minds open to all true increase of Biblical knowledge, no matter from what source it comes, but let us at the same time apply sound tests.

Correspondence.

DONNELLSON, Ia., Nov. 17.—On Sunday, the 15th inst., the regular election of Church Elders, held every fifth year, was held, which brought no change, the same four, namely Jacob Krebill, Henry Krehbiel, John Loewenberg and J. A. Krehbiel being the choice for the next five years. The S.-school appointed the different committees to prepare for the Christmas celebration to be held as usual at our church. The health of our community is good. We have been blessed with splendid weather and good roads all fall.

All who renew their subscription before January 1904 will receive the Year ook free as premium.

Housekeeping.

Mrs. Clayton Bell, a contributor to Hick's Word and Works, has the following pointy article under the above heading in this month's issue:

"Housekeeping, whatever may be the opinion of the butterflies of the period, is an accomplishment in comparison to which, in its bearings on woman's relation to real life and the family, all others are trivial. It comprehends all that goes to make up a well ordered home, where the sweetest relations of life rest on firm foundations, and the purest sentiments thrive. It is an accomplishment that may be acquired by study and experiment, but the young and inexperienced housekeeper generally reaches success only through great tribulations. It ought to be absorbed in girlhood by easy lessons taken between algebra, music and painting. If girls were taught to take as much genuine pride in dusting a room well, hanging a curtain gracefully or broiling a steak to a nicety, as they feel when they have mastered one of Mozart's or Beethoven's grand symphonies, there would be fewer complaining husbands and unhappy wives.

"The great lesson to learn is, that work well done is robbed of its curse. The woman who is satisfied only with the highest perfection in her work, drops the drudge and becomes the artist. There is no dignity in slighted work. No mother who has the happiness of her daughter at heart, will neglect to teach her the duties of a household, and no daughter, who aspires to be queen at home and in her circle of friends, can afford to remain ignorant of the smallest details that contribute to the comfort, the peace and the attractiveness of home.

"There is no luck in housekeeping, however it may seem. Everything works by exact rule and even with thorough knowledge, eternal vigilance is the price of success. There must be a place for everything, and everything in its place, a time for everything, and everything in its time, and "Patience, Patience" must be written in glowing capitals all over the wall.

"Your husband may admire your grace and ease in society, your wit, your schoolday accomplishments of music and painting, but all perfection will not atone for an ill ordered kitchen, sour bread, muddy coffee, tough meat, unpalatable vegetables and the whole train of horrors that result from bad housekeeping.

"On the other hand, success wins gratitude and attachment in the home circle and adds lustre to the most brilliant intellectual accomplishments. Many a woman thinks because she is able or expects some time to be able to keep servants, it is unnecessary to understand household duties, but servants are quick to note the ignorance or incapacity of the mistress, and few are slow to take whatever advantage it brings them, but the capacity of the mistress at once establishes discipline.

"The model house should not be too large nor too fine and pretentious for daily use. Furniture should be selected for comfort rather than show — most modern chairs put their occupants to torture and throw them into attitudes any thing but graceful. It is a good rule in selecting furniture not to buy anything not actually needed, to buy the best of its kind and pay cash or not buy.

"Wealth, though it can purchase luxury, cannot buy comfort. The rich, as well as the very poor, are often without real homes. When the spirit of domestic disorder or unthrift enters the door, whether it be of a mansion or cottage, all the good angels fly out of the window; so when the genius of good management comes within a household comfort follows soon after, erects her shrine and distributes daily blessings to every member of the family.

"The wife is the prime minister in the administration of the household, and within the limit of her jurisdiction her power over the future and well being of her subjects is absolute. If she be ignorant of the arts of frugal management, or wilfully extravagant, or carelessly indifferent, not only the peace, but the health of the family will suffer. Even among the working classes, daily meals are often miniature banquets. Living to eat, rather than eating to live, the poor consume the nest egg of independence and wonder that there is no increase in their store. This ignorance of good cooking is a serious drawback to domestic comfort. It has been said that the entire population of France could be supported on the food which is literally wasted in the United States — and why? Simply because among the French people cooking ranks with the arts, and a great cook is almost as much honored and respected as a sculptor or a painter.

"Does this not show to us the need of the establishment of a good cooking school where not only the daughters, but the mothers of our progressive metropolis may take up the study of domestic science in a thorough and practical manner?

"Gradually the importance of household arts is becoming evident to the best educated women. The home and its duties have become subjects for serious study of late years, and to-day there is hardly a topic on which so much is being written. Schools of cooking are becoming prominent features of our large cities. They are patronized by our first ladies. Their teachers receive salaries equal to the best of our school teachers, and are everywhere received as ladies. Neither going to a cooking school nor teaching in a cooking school unfits a woman for society. The cooking school pupil mixes her bread with brain and salts her potatoes with wit, and the brain and wit make a profession which we have heretofore been pleased to call drudgery. It is the lack of this seasoning that has outlawed kitchen work—not the bread and potatoes. It is but a question of time when housework will be honored as it deserves; and those who undertake the labor will feel that they are doing an elevated and intellectual work.

"I cannot uphold the old saying that 'A woman's work is never done,' for if woman is awakened thoroughly to the fact that in her own hands she holds the remedy, she will realize that by systematizing the performance of household duties, she may have many hours which she may absolutely call her own. Let her settle upon the policy she wishes to adopt and then adhere to it, modifying it only where something better seems to offer, or circumstances change, dealing rather with broad measures than petty details. Let her study all sorts of methods and conveniences by which the work in her home may be lightened, often supplying the articles on the list of 'the must haves' and not crossing them out to be put on the list of the "can do withouts.'

"In studying how to make home all that the word should imply, we must not forget that in the true home the household and not the house is of primary importance. The virtue of carefulness is a housewife's glory, but when carried to an excess, it becomes a woman's shame, leading her to believe that 'meat is more than life, raiment than body' and house than man. Not the house in which we live, but the life there lived, is that on which the real beauty of home depends."

Quiet Hour Thoughts.

Saturday, November 28. *We then as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 Cor. 6: 1.*

When we employ the talents God gives us we not only please Him but we benefit ourselves. Happiness is not an end in itself, but it is found in its purest state along the pathway of our duties, and it comes to surprise us and delight us in the midst of our work. If we shirk the duties for which we are prepared by a special outpouring of the grace of God, we not only grieve the Spirit that bestowed them, but we cut off the fairest promise of a large and useful life, and rob ourselves of that which alone makes life worth living. It is dangerous to receive the grace of God in vain.

Sunday, 29. *And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all. Luke 21: 2, 3.*

God bestows no talents which He means to be wrapped up in napkins of any kind. Of course we cannot give what we have not. But we should give always what we have. We are never to say: "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it, we shall not only lose it in the end, but also shall incur the penalty of uselessness. J. R. MILLER.

Monday, 30. *She hath done what she could. Mark 14: 8.*

Not what we have, but how we use it is the measure of our power, and that marks the highest degree of our real service. This measure and this degree are possible to us each and all in God's service, whatever our limitations. The little Hebrew slave-maid, who simply told the truth she knew about the prophet Elisha, did a work in the court of Syria that no money or royal influence could secure. Thus, always in God's service, doing what we can is doing our best.—TRUMBULL.

Tuesday, December 1. *Then Satan answered the Lord, and said, Doth Job fear God for nought? Job 1: 9.*

There is a service of God which is not work for reward: it is a heart loyalty, a hunger after God's presence, which survives loss and chastisement; which in spite of contradictory seeming cleaves to what is Godlike as the needle seeks the pole; and which reaches up out of the darkness and hardness of this life to the light and love beyond. — J. F. GENUNG.

Wednesday, 2. *Our Father, which art in heaven. Matt, 6: 9.*

What does fatherhood mean? I speak out of the experience of an earthly fatherhood that has blessed my whole life. It means tenderness, forbearance, watchfulness, firmness to counsel and rebuke, pity for my worst, sympathy for my best, a golden friendship, an undying love. If earthly fatherhood means all that how much more does heavenly fatherhood mean! — VAN DYKE.

Thursday, 3. *For whether we live we live unto the Lord. Rom. 14: 8.*

"I live for those who love me
For those who know me true,
For the heaven that bends above me,
And the good that I can do;
For the wrongs that need resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do."
—THOMAS GUTHRIE.

Friday, 4. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3: 1.*

Christ sitteth on the right hand of His Father because He is exalted to share in all these glorious works, because He is the Mediator between the divine and the human, because His spirit brings men into harmony with God and inspires the pure and holy thoughts, the just and noble deeds, the generous and blessed affections that lift the world. —VAN DYKE.

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Thoughts on Death.

From W. W. Keen's striking article on "The Cheerfulness of Death" in a late number of the "Outlook" we extract these comforting thoughts:—

"So far as the physical aspect of death is concerned, the universal teaching of physicians is that the process of dying is rarely painful or even unwelcome to the patient, though full of sorrow to his family. A happy unconsciousness in nearly all cases shields the dying man from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfelt. Most people die quietly and often almost imperceptibly.

'We thought her dying when she slept
And sleeping when she died'

is often true.

* * * * *

"It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss; there we shall be in the presence of God Himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Spirit; there we shall meet the saints of all ages; there we shall be re-united to the dear ones who happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disappointment and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans not only for us, but for the race; there, in a word, all that is evil shall vanish away, and all that is good shall be ours forever."

Kings and Chronicles.

BY GEO. H. CULLEY.

(In connection with the S. S. Lesson.)

Every thoughtful Bible student has, no doubt, wondered why there should be two accounts of the same history, remembering that with the Holy Spirit there is never needless repetition. Commentators say that the Books of Kings give us the record of Israel and Chronicles that of Judah and in so far as they are necessarily intermingled they say Chronicles give the outer or political aspect and Kings the personal and spiritual side of the history.

For example — Solomon's marriage to Pharaoh's daughter is recorded in Kings but no reference is made to it in Chronicles, but in the latter, the account of a house built for her is found (8: 11). See also the story of David's bringing up the ark. In Chronicles, two chapters are filled with the ordering of the priests and the outer grandeur but in Samuel little more is made of it but as an opportunity to rebuke Michal, his wife.

Some expositors use these books of history to illustrate the kingdom of Christ in hearts of believers and all its vicissitudes and others take them to symbolize the conditions and progress of Christianity in the world. Neither of them, however, discriminate between the two records.

Why cannot we, conceding all this, find a still deeper strata of truth? Allowing that *historically*, we have Israel in one and Judah in the other; that *morally*, we learn of the inward working and outward expansion and development in Christian experience, and *dispensationally* a clear outline of the ages is traceable. But beyond all this there is *typical truth:*— In the glory of the coming kingdom there will be different relationships:— A *heav-*

enly people—the Church, and an *earthly* people — the Jews. "In the beginning God created the *heaven* and the *earth*" and Paul describes the future time in 1 Cor. 15: 40. We have here in *type* these two:—In Kings we see Christ and His people — that which is innermost and in Chronicles, the Millennial glory of an earthly people, with all its outward magnificence—its extensive ritual and expansive worship ordered before the whole world.

A few references are given to make this plain and to stimulate private and personal study and that we may read the Bible with intelligence and profit.

The Book of Kings opens with a family scene — one in which there lies wrapped — fold within fold—*church truth*. It was from Bathsheba—and her name means "daughter of an oath"—through union with her, in Solomon all this glory was to arise. Then a Shumanite is introduced—a Virgin—to comfort and nourish the King. How different all this from the Chronicles! There the nation's annals are given, for an earthly people need a pedigree, and it begins with Adam, coming down through Abraham, Israel, and Judah to Jesus Christ. This is God's covenant with the *fathers* and in this *their* blessing rests. *Ours* is simply in His abounding love and graces from *before* the foundation of the world.

The differences are very marked in the accounts of the Temple. In Kings there is no mention of the construction of the brazon altar and veil — both are given in Chronicles. In Kings, Solomon says *seven times* during his prophetic prayer — at the dedication of the Temple: "Hear Thou *in* Heaven" but in Chronicles he says eight times:—"Hear Thou *from* Heaven." For how can those who are raised and seated with Christ in the heavenlies speak to God as one at a distance and we are, moreover, as it were, already perfect, while the Jews wait for resurrection restoration. Seven stands for perfection and eight for resurrection.

In Chronicles, David's sins are passed over, as though God were anxious to fulfill in type His glorious promise in Heb. 10: 17. Mt. Moriah was the place of sacrifice. There the Lord from Heaven bought the earth with His precious blood, the value of that sacrifice being faintly foreshadowed by the fact that the oxen and sheep offered by Solomon could not be numbered or told. 2 Chrón. 5: 6.

May the blessed Spirit shed light abundantly on His own precious Word!

A Heart to Understand.

Much of the religious confusion of our time is mirrored in the three verses of the Gospel of John, where one of the decisive incidents of our Lord's life is recorded. There came a voice from heaven — an audible voice. Some in the crowd said that it thundered: others said an angel spake—but Jesus said "Father." That one divine voice was interpreted in three different ways, and it was our Lord alone who truly perceived it. Thus it is today. God still speaks to man in an unmistakable manner, but His voice is interpreted by some in terms of natural phenomena —vague and uncertain, and by others in a sentimental sense. Only the heart which has received the Spirit of Christ can understand the divine voice. The voice is clear enough — it needs the heart to understand it. When men rely wholly upon themselves for the understanding of divine truth, they are fatally susceptible to error and to contradiction. When they surrender themselves wholly to the Spirit of God, then they clearly hear the Father's voice. — "The Christian."

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end.—THOMAS CARLYLE.

The Second Advent.

All questions that may arise regarding details leave unaffected the great central fact of the Advent itself as that which definitely closes the earthly history of mankind. Amidst all uncertainties there stands out in luminous clearness the certainty that the Lord shall come, and that His coming shall be — (1) Personal — in like manner as men saw Him ascend (Acts 1: 12); (2) Sudden — flashing on the world in a time of unexampled crises with all the force of a great surprise, therefore unmistakable (Matt. 24: 27): (3) Glorious— the glory of the Father, with all the holy angels (Matt. 16: 27, etc); and (4) Decisive — reducing all opposition to nothingness, and bringing in the day of judgment. It is the end-all of earthly affairs. With it an entirely new age begins in God's dealing with mankind. Time is finished, and eternity rolls its unending course. Nor is this hope of a final, visible appearing of the glorified Savior in the least an unreasonable one. The believer in the resurrection of Christ, assured as he is that Christ lives now in a glorified bodily form, must feel that it is the most reasonable of all things that Christ should again visibly appear, and take him unto Himself.— "The Institute Tie."

Nothing is lost with God. The noble aspirations for the better life and the wish to do something for others, though circumstances may thwart its accomplishment, still have their merit in God's estimate.—JOHN E. WHITE.

"Vile and Slandering Tongues."

In a brief newspaper paragraph published a few weeks ago the world read the last chapter in a pitiful tragedy. The commission appointed to investigate the rumors and charges against the character of Gen. Sir Hector Macdonald of the British army, who, when the charges were made public, took his own life, reported unanimously that not a shred of evidence of any crime or other moral obliquity could be found.

Sir Hector Macdonald was, next to Lord Roberts, the English military idol. He rose to his high position by his own efforts. At the start he had no advantages of birth or wealth or influential friends. He made his way by proving his worth. His nickname of "Fighting Mac" was both a term of endearment and a popular honor. His whole life was given to his country, and his services were great.

This must be kept in mind to understand the weight of the words of the commissioners: "We find the late Sir Hector Macdonald had been cruelly assassinated by vile and slandering tongues."

Other cases of the ruin wrought by "vile and slandering tongues" are not far to seek. Lord Pauncefote, late British ambassador to the United States, was, in the opinion of many persons, murdered by those who lied about his diplomatic actions at the beginning of the Spanish-American War. Our own Fitz-John Porter, although the sunset of his days was clear, yet suffered a terrible injustice for years.

There are many kinds of cowards, but none lower and more despicable than the slanderer.

"The best recipe for going through the world is to feel that everybody, no matter how rich or how poor, needs all the kindness he can get from others in this world."

"Let patience have her perfect work" and bring forth celestial fruits. Trust to God to weave your little thread into a web, though the pattern show not yet. —George MacDonald.

The Sunday School Lesson.

Subject for November 29: DAVID'S CHARGE TO SOLOMON. 1 Chron. 29: 1–10.

This passage will admit of an analysis into three divisions:—

1. Explanation (1–6).
2. Exhortation (7–8).
3. Encouragement (9–10).

Let us however take the verses, one by one, and engage in a *brief meditation*:—

(1) The "Son of David" will some day gather "the outcasts of Israel"—Isa, 11: 10–12.

(2) "My brethren and my people"—See 11: 1–3. Deut. 17: 15, 20. If we do His will we are *His* brethren—Luke 8: 21. He is not ashamed to call us brethren—Heb. 2: 11.

(3) Cf. 2 Sam. 7: 11. Eph. 3: 20. God here gives His reason to David.

(4) "Chose me"—cf. 1 Sam. 16: 1–13. Psa. 78: 68–72. Who are chosen?—1 Cor. 1: 27; 2 Thes. 2: 13; Jas. 2: 5. When? Eph. 1: 4. Why? Jas. 15: 16; Acts 9: 15. What an honor!

(5) *Typical of Christ* — the "Greater than Solomon"—Isa. 9: 6–7; Lu. 1: 32, 33; Rev. 3: 21; 5: 9–10; 20: 4–6.

(6) For *Typical significance*—see Zech. 6: 12–13; Heb. 3: 3, 6.

Spiritual Application—1 Cor. 3: 16, 17; 2 Cor. 6: 16; Eph. 2: 19–22; 1 Cor. 3: 9–15.

(7) "*Moreover*" — Psa. 89: 28–37. Acts 2: 30; 13: 23. Rom. 1: 3.

(8) "*Inheritance*"— suggesting such references as Prov. 22: 1; Rom. 8: 16–17; 1 Pet. 1: 3–5. "*Keep and seek*" for more to "keep".

(9) "Perfect heart" — cf. 2 Chron. 16: 9. "Willing mind"—cf. 1 Cor. 8: 12; Psa. 110: 3.

(10)—Cf. 1 Tim. 1: 16 — "*Be strong*"—Rom. 4: 20; Eph. 6: 10; 2 Tim. 2: 1. The battle cry—1 Cor. 16: 13. GEO. H. CULLEY.

(Note—For differences between the Books of *Kings* and *Chronicles* see article by Mr. Cully found elsewhere in this issue.)

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News of the Week.

Domestic.

REPUBLIC OF PANAMA

NEW CANAL TREATY SIGNED.

WASHINGTON, November 19.—The Hay-Bunau Varilla treaty providing for the construction of a canal across the Isthmus of Panama was signed last evening by Secretary of State Hay and M. Philippe Bunau-Varilla, minister from Panama. The keynote of the treaty is the provision by which Panama cedes to the United States whatever land or lands throughout the republic of Panama this Government shall find desirable in connection with the building or the operation and maintenance of the canal. In addition, the treaty gives to the United States absolute sovereignty over the canal strip, which, it is understood, comprises between eight and ten miles on each sice of the canal. Within this zone the power of the United States is as absolute as if the zone were part and parcel of this country.

The treaty follows not only the spirit but the letter of the Spooner act. Thus, instead of the lease for a fixed period of the canal strip this new treaty provides for a perpetual grant of the right of way to the United States and instead of a complicated provision for courts of mixed composition to administer justice over the canal strip, the new treaty permits this government to exercise the most complete jurisdiction thereupon.

Permission also is given the United States to fortify the line and the terminals and it may police it with troops.

The cities of Panama and Colon retain their municipal autonmony under the Republic of Panama as long as they maintain public order and sanitary conditions to the satisfaction of the United States. Failure to do this gives the United States, according to the treaty, the right to force strict compliance with the wishes of this government in this direction and the United States may use force to compel obedience to its rules as to public order and public health in these cities.

The money consideration is the same in the new treaty as in the Hay-Herran convention, with the exception that the ten million dollars go to Panama instead of to Colombia.

No time will be lost by Panama in ratifying the new treaty.

FIFTY-EIGHTH CONGRESS.

SENATOR MORGAN ATTACKS PRESIDENT ROOSEVELT'S PANAMA CANAL POLICY.

WASHINGTON, November 24.—Senator Morgan, of Alabama, yesterday began his expected attack on President Roosevelt for the latter's neglect in selecting the Nicaraguan route for the isthmian canal and for his recognition of the republic of Panama.

The Alabama Senator intimated that the result of the President's action would be a war with Colombia which would cost the United States both men and treasure. He said that the United States had failed to observe its treaty obligations and that Colombia had a perfect right to suppress the uprising on the isthmus.

One man in the presidential office may be able, he said, to crush all opposition, but it remained to be seen whether he could crush the statues of Congress.

Mr. Morgan charged that the President has made the canal question a party question and added:

"I think that the President's appeal to party discipline to force his opinions on the country and measures of aggression on foreign countries, in addition to his power as commander-in-chief of the army and navy, which he uses with a dreadful latitude of construction, is so strong a proof of heart failure in the present wild moments that I am encouraged to hope that there are still some barriers that we may rely upon to protect the peace and save the commerce of the country.

Mr. Hay had not been, in his (Morgan's) opinion, a free agent in negotiating either of the canal treaties. Mr. Morgan charged that the President had resolved when the Hay-Herran treaty was under consideration to push the canal through, and if authority did not exist had made up his mind to create it.

Fatal Collision on Big Four.

PEORIA, Ill., Nov. 19.—Thirty-one men were killed and at least fifteen injured in a head end collision between a west bound freight and a work train on the Big Four railroad between Mackinaw and Tremont at 2:45 o'clock this afternoon. Up to the present time the bodies of twenty-six victims of the wreck have been taken from the mass of debris which is piled thirty feet high on the tracks, while five yet remain buried under a huge pile of broken timber, twisted and distorted iron and steel.

Georgia Farmers Charged with Peonage.

SAVANNAH, Ga., November 24.—In the United States Court here indictments were returned against some of the most prominent people of south Georgia, one of them a member of the Georgia Legislature, charging peonage in twenty-six counts, and the selling of negroes into servitude.

The Chicago Strike Settled.

CHICAGO, Nov. 25.—2 a. m.—The strike of the employes of the Chicago City railway was settled at an early hour this morning at a conference between Mayor Harrison, the aldermanic peace commission, President Hamilton and E. R. Bliss, counsel for the company, and the executive board of the local union of the strikers.

The basis on which the settlement was reached is a complete victory for the company as far as the original demands of the men are concerned. The agreement reached will be ratified at a meeting of the men at 9 o'clock this morning and it is expected that traffic on all lines of the company will be resumed to-day.

The Anti-Saloon Workers.

COLUMBUS, O., Nov. 23.—"A corps of 400 able, trained workers and a fund of a million dollars a year is the goal toward which the anti-saloon league of this country is working on," said State Superintendent P. A. Baker, of the Ohio league, in an interview today.

"The league is through with dead timber," he continued. "It has just secured the services of Dr. McCash, of the University church of Des Moines, Ia., the college church of the Christian college, the largest college of the kind in the world. Dr. McCash had a church with a membership of 2,600 members, yet he gives it up to take the position of state superintendent of Iowa for the league. Dr. Humphreys, of Middletown, who goes to Indiana as state superintendent there, was one of the leading men of the Cincinnati conference, and Dr. A. J. Williamson, of this city, who goes to Cleveland as the district superintendent, is a man of force and ability."

Explosion Near Emporia.

EMPORIA, Pa., November 23.—Two persons were killed and fifteen were seriously injured to-day by the explosion of a large quantity of nitroglycerine at the Keystone nitroglycerine-works, about a mile from here. Those killed were John Morse and R. Cruikshank. A man named Nickerson had one of the lower limbs terribly crushed. Hundreds of panes of glass were broken in the village.

Foreign.

Mexican City Swept by Fire.

MEXICO CITY, Nov. 19.—The fire which started at Vera Cruz yesterday at noon totally destroyed seven blocks of dwellings, leaving 1,500 people homeless. Nearly all the victims of the fire are poor people, the commercial interests of the port not being affected.

To the people burned out, however, it will be a terrible blow, as they lost all their possessions.

Russia and Japan.

LONDON, November 24.—A series of disquieting rumors in reference to the far East is published from various sources. These reports seem to gather a certain significance from the absence of any reliable authoritative statement concerning the actual situation.

In addition to a St. Petersburg rumor that Japanese warships have been sent to intercept two Russian vessels bound for Port Arthur, there is a report from Moscow which says the belief is growing that hostilities between Russia and Japan have actually begun.

According to the same correspondent, M. Pavloff, the Russian Minister at Seoul, has sent another note to the Korean government regarding Yongampho, saying that if Korea persists in opening that port Russia will take action.

Korea replied that Russia's interference with the opening of Yongampho was a violation of Korea's sovereign rights, to which she strongly objected. Korea concurrently noted the Japanese minister to the same effect.

Floods in India.

LONDON, Nov. 23.—A telegram has been received at the Indian office saying that accordihg to reports received at Madras, a flood in the Palar river, November 14, destroyed half the town of Vanizambadia, in the Salem district. Two hundred persons were drowned. The floods have not subsided.

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